# DA'WAH ETIQUETTE






Madina Masjid
Houston, Texas

# Da'wah Etiquette

- Different Etiquette
- Hekmat of Da'wah and Structured Bayaan
- Sacrifices of Sahaba and Virtues of Amal
- Da'wah Information
- Da'wah to Non-Muslims

Madina Masjid, Inc.
Houston, Texas, USA



*(In the name of Allah, the Most Beneficent, the Most Merciful)*

# Da'wah Etiquette

## Introduction

This book was compiled with the help of Allah (ﷻ), to describe step by step on how to become a successful Dayee and do effective Da'wah according to the Quran and Sunnat of Rasul (ﷺ). Allah (ﷻ) says to give Da'wah with Hekmat (wisdom) (*An-Nahl:125*). Rasul (ﷺ) said to propagate even if you know one ayat of Quran (*Bukhari*). Rasul (ﷺ) and Sahabas (رضي الله عنهم) made tremendous sacrifice to deliver the message of Islam to the farthest corner of the world. As a follower of the Last Messenger (ﷺ), it is an obligatory duty on all Muslims to do Da'wah. This book was compiled with various references from Quran & Hadith on different virtues of Amals, selected stories of the sacrifices of Sahaba, outline on how to do Da'wah with Hekmat; structures of different Bayans (speech), selected topics for effective speech; how to compose a speech model for certain group and certain situation; various information to organize and coordinate Da'wah activities worldwide. *Hekmat of Da'wah has no limits.* It needs to be developed through Experience, Training, Fikr, Knowledge, Sacrifice, Patience, Du'a (supplications) as quickly as possible to become a successful Dayee. Hekmat of Da'wah should be presented in such a way so that ***each*** can feel s/he ***can do*** it. Lot of motivation and encouragement should be done ***continuously*** to keep the importance of Da'wah in front of us and to do for the sake of Allah (ﷻ) according to the way of Rasul (ﷺ). May Allah (ﷻ) accept all of us for this noble effort of Da'wah and make us **big winners** in the life hereafter.

*Abdul Hye*
Houston, Texas
November/2002

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# Chapter A: Different Etiquette

## A1: Why Da'wah (call/invite people towards Islam)?

Islam is the perfect and complete religion for all mankind (*Al-Maida:3*). Allah has guided the believers to the truth (*Al-Baqara:213*). It is the only religion acceptable to Allah (*Al-Imran:85*). It is obligatory for Muslims to give *Da'wah* only for Allah's pleasure for the following reasons:

1. **Da'wah is a commandment from Allah** (*Al-Baqara:21*): Allah enjoins the Muslims to invite mankind to Islam. He commands: Invite to the

   ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
   بِمَن ضَلَّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۝

   Way of your *Rabb* with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious, for your *Rabb* knows best, who have strayed from His Path, and who receive guidance. (*An-Nahl:125*).

2. **Muhammad ﷺ is the last messenger:** He is the *Last Messenger* till the last day of the world, he is *Rahmatullil Alamin* - Allah has sent him as

   وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ۝

   Rahmat for the entire universe (*Al-Anbiya:107*). As his followers, it is the responsibility for Muslims to give Da'wah to every human being wherever s/he can.

3. **Da'wah is the Sunnah of Allah's Messenger Muhammad ﷺ**: Allah sent

   يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ۝ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُّنِيرًا ۝

   His Messenger as a witness, a bearer of glad tidings, a warner, as one who invites mankind to Allah by His leave, and as a lamp spreading light (*Al-Ahzab: 45-46*).

   قُلْ هَٰذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ۝

   Allah says in Quran: Say (O Muhammad ﷺ): This is my way; I do invite unto Allah with certain knowledge, I and whoever follows me. Glory to Allah! And I am not of the polytheists. (*Yusuf: 108*).

4. **Da'wah is one of the best ways of serving Allah**: Allah praises those

   كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ

   Muslims who invite people to Islam. He says: You are the best of peoples, evolved for mankind. You enjoin what is right, forbid what is wrong, and believe in Allah. (*Al-Imran:110*).

   وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ۝

   Who is better in speech than one who calls to Allah, works righteousness, and says I am of those who bow in Islam. (*Fussilat:33*).

Abdullah bin Masud ﷺ narrated that Allah's Messenger ﷺ said: Do not wish to be like anybody except in two cases: The case of a man whom Allah has given wealth and he spends it in the right way; and that of a man whom Allah has given religious wisdom (Quran and *Sunnah);* and he gives his verdicts according to it and teaches it to others. (*Bukhari*).

5. **Dayee (person invites) will receive highest rewards**: Allah assures the

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Dayee as the one to attain felicity (*Al-Imran:104*), and promises unlimited rewards to them. Allah says: And he who has brought the

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ ۙ أُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿٣٣﴾ لَهُم مَّا يَشَاءُونَ عِندَ رَبِّهِمْ ۚ ذَٰلِكَ جَزَاءُ

الْمُحْسِنِينَ ﴿٣٤﴾ لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُم بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٥﴾

truth (the Quran) and he who confirms it; those are the pious and righteous persons. They shall have all that they wish for, with their *Rabb*. Such is the reward of those who do good, so that Allah will remit from them the worst in their deeds and give them their reward according to the best of what they have done. *(Az-Zumar:33-35)*

Sahl bin Sad ﷺ narrated that Allah's Messenger ﷺ said: Be patient till you face them (the infidels) and invite them to Islam and inform them of what Allah has enjoined upon them. By Allah! If a single person embraces Islam at your hands (through you) that will be better for you than the red camels. (*Bukhari*)

Abu Masud Al-Ansri ﷺ narrated that Allah's Messenger ﷺ said: One who guides to something good has a reward similar to that of its doer. (*Muslim*).

Khuraym bin Fatik ﷺ narrated that Allah's Messenger ﷺ said: If anyone makes a contribution towards Allah's path, 700 times as much will be recorded to his credit. (*Tirmidhi, Nasai*).

6. **Da'wah is religious duty for Muslims:** Muslims enjoin what is right and

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ

forbid what is wrong: The Believers, men and women, are protectors, one to another; they enjoin what is just, and forbid what is evil. (*At-Tauba:71*).

Abdullah bin Amr ﷺ narrated that the Prophet ﷺ said: Convey (my teachings) to the people even if it were a single sentence. (*Bukhari*).

Abu Said Al-Khudri ﷺ narrated: I heard Allah's Messenger ﷺ as saying: He who amongst you sees something abominable should

modify it with his hand; and if he has not enough strength to do it, then he should do it with his tongue; and if he has not enough strength to do it, then he should abhor it from his heart and that is the least of faith. (*Muslim*).

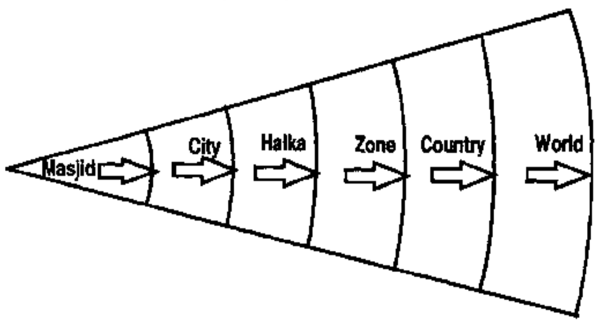
## A2: Da'wah Objectives/Goals

***Efforts should be made so that:***

1. Each Muslim (men, women and children) starts 5 times salat with men preferably at the Masjid and women at home.
2. 5 Amals (see A4) of the masjid are established at each Masjid.
3. At least one brother from each home goes out in the path of Allah.
4. People become concerned and practice *Deen* in their daily life.
5. Always worry, make fikr to reach people, and invite towards Allah with hekmat at all times as Rasul ﷺ used to do with sahabas.
6. Always prepare/Taskil brothers, make jamats, and send them in the path of Allah to fulfill needs/takazas.

## A3: Da'wah from your Masjid to the Whole World

Since Da'wah work is to be done by the ummat of Rasul throughout the world to reach every single person on the earth, it must build up from your local masjid to your city, which is composed of many masjids. Your city will coordinate with your halka, which is composed of several cities. The halka will coordinate with the zone, which is composed of several halkas. Each zone will coordinate with the country, which is composed of several zones. Each country will coordinate with every country of the world. This is how Rasul and his companions made efforts from the Masjid-e-Nabawi (Prophet's masjid) and the efforts spreaded throughout the whole world. Today the effort of Da'wah is progressing in the same way. The goal is to create each masjid's activities and environment the same as that of the Prophet's masjid. Jamats are traveling continuously from masjid to masjid, city-to-city, halka to halka, zone-to-zone, and



country-to-country throughout the whole world. The mission of each jamat is to establish 5 amals (discussed later) at each masjid it visits and prepare jamats to do the same. Our beloved Prophet is the last messenger. Hence it is every Muslim's responsibility to devote his/her time, energy, and talents for the propagation of Islam.

## A4: Five Amal of Masjidwar Jamat

1. **Two Joulas every week:** Make an effort to prepare cash jamats through every Joula. Through the second Joula, efforts should be made to develop work in every masjid of the city by forming masjidwar jamat.
2. **Daily Taleem in Masjid and Home:** In addition to Taleem in the masjid, efforts should be made to conduct a Taleem in every house to increase the eagerness and urge of doing amal among the family, and to encourage the ladies to spend their 24 hour daily life as per Deen by inquiring from ulema through their men.
3. **Monthly 3 Days:** Every worker should spend 3 days regularly by taking new brothers of his locality along with him. Through these 3 day jamats, efforts should be made to establish masjidwar jamats at all Masjids of the vicinity and for the progress of work in the vicinity.
4. **Daily 2.5 hours:** Make efforts to visit each and every house of the locality to revive the amal of Da'wah. Also spend time in Da'wah of Iman, halqas of Taleem of fazael, sending and receiving of jamats to and from inside and abroad, Elm and Zikr, hospitality of incoming guests and their Taleem and tarbiah. Brothers should eat and sleep at their houses. 2.5 hours are the minimum. Encourage brothers to give more time so that the masjid is populated by the amals of Masjide Nabawi throughout 24 hours. If a brother gives less than 2.5 hours, do not look down on them; appreciate whatever time they give.
5. **Daily Mashwara:** Brothers should sit daily for mashwara and fikr for a short time after any salat to their convenience. They should review the efforts made on the earlier day and do Mashwara for the efforts to be made on that day to revive 100% namazi, recitation, Zikr, Du'a, Ibadath, husne akhlak/good manners and full Deen in the entire world.

## A4A: Your Masjid (M1) 5 Amal Development

The goal of Da'wah activities is to establish 5 amals of Masjidwar jamat (**MW**) at each masjid in your city. Each masjid should be an example of Masjid-e-Nabawi where amals will be performed 24 hours a day. In order to accomplish this goal, your masjid (M1) will need to establish a masjidwar jamat with the brothers who regularly come to masjid for salat and establish the following activities:

1a. **Establish 1st Joula (J1)** with a fixed **day** of the week and fixed **time.** Day and time are decided based on the convenience of the brothers of MW and availability of local brothers to be visited.

1b. **Establish 2nd Joula (J2)** where the Day of the week is fixed but place of the joula is not fixed. Generally J2 is performed preferably at a masjid (**M2**) where there is no J1, or where the J1 is weak, or the where the J1 is on and off. J2 at a masjid should last 6-8 weeks. During this time, M1 brothers form MW jamat that will do the following activities immediately:

- **Fix date and time for J1**
- **Fix time for MT (Masjid Taleem)**

During the 6-8 weeks, M1 brothers will train M2 brothers to learn and perform all 5 amals. If additional time is needed, it can be extended through mashwara or M1 brothers can start at another masjid and followup as nusrat to help M2 brothers. The ultimate goal is that the M2 brothers themmselves perform the 5 amals by their own MW jamat.

2a. **Establish Daily masjid Taleem (MT)** after a salat when most of the brothers can comfortably sit to listen. It usually lasts 10-15 minutes at the beginning and can increase gradually.

2b. Similarly, each brother should establish **House Taleem (HT)** with his family and children.

3. **Establish Daily Fikr (DF)** after any salat (preferably after Fajr or Isha salat) for 10 minutes to discuss and review activities done during the last 24 hours, what needs to be done during the next 24 hours, and assign responsibilities accordingly.

4. **Establish Daily 2.5-hour (2.5 Hr)** activities by the brothers of MW jamat in groups at different times to visit brothers, any takazas, sick person, etc. The list for each group should be prepared ahead of time so the group can start its task immediately without delay to find out who is going and where. The results of each group are discussed at the DF time.

5. **Establish Monthy 3- Day (3D)** jamat by the MW brothers of your masjid. Usually start with one jamat once a month. As the number of brothers for 3 days increases, you can make 2 jamats per month, then 3 jamats, 4 jamats, and so on. Each brother is assigned a week. Similarly, each jamat can improve their actvities by going for 72 hours instead of 48 hours. The ultimate goal of each 3- day jamat is to go for 72 hours.

If you have established all 5 amals at your masjid, you should look like this:

M1 ⇨ J1 ⇨ J2 ⇨ TM/HT ⇨ DF ⇨ 2.5Hrs ⇨ 3D

## A4B: 2nd Joula Process Development

6-8 weeks is the standard time during which M1 masjid brothers should establish joula at M2 masjid. Here is a process of gradual development:




**1st wk** M1 perform joula at M2, meet M2 brothers, take ahwal and discuss about joula.

**2nd wk** M1 performs joula, discuss with M2 and fix date and time of joula through mashwara, take down names as masjidwar jamat.

**3rd wk** M1 and M2 do joula together, share responsibility, Taskil M2 for 3 days.

**4th wk** M1 and M2 go for 3 days together and discuss about 5 amals in details, prepare M2 for their joula.

**5th wk** M2 takes initiative and performs all joula activities under the supervision of M1.

**6th wk** M2 perform everything (Adab of Joula, Elan, Bayan, Taskil and Du'a). M1 is only present to watch.

**7th wk** Same as 6th wk. M1 announces that they will come one more week to join only.

**8th wk** Same as 6th wk. Last week for M1's 2nd joula at M2. Remind and encourage M2 to do joula whether M1 joins or not.

**9th wk** M2 does their joula without M1. M1 will move to the new masjid for J2 but continues to remind, monitor, and contact M2 regularly and take their ahwal; they can send some M1 brothers as nusrat on some other day and followup, Taskil, etc.

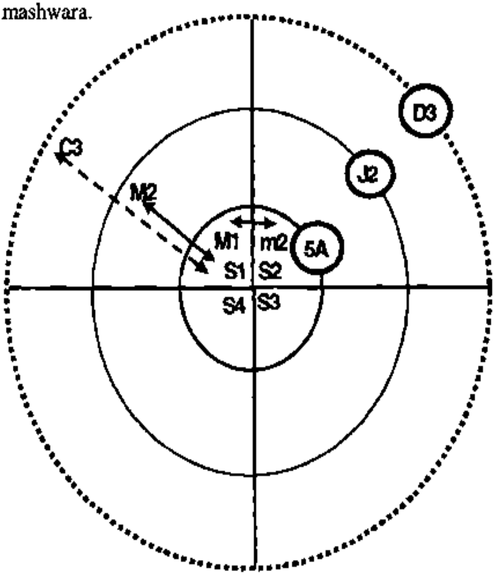
## A5:Your City (C1) Activity

Your city has many masjids. You need to be <u>very organized</u> to establish 5 amals at each masjid. When you coordinate for city activities, you need to keep a good record of each masjid otherwise there will be lot of duplication, confusion, miscommunication, etc even though you may have many brothers in your city. In order to help create an ideal interactive system, look at the following circles:

1. Each city is divided into four sectors: S1, S2, S3, and S4.
2. Under each sector, write down all **<u>5 amal</u>** masjids inside circle 5A.
3. Under each sector, write down all **<u>< 5 amal</u>** masjids inside circle J2.
4. Under each sector, write down all places (within your halka) where you can go for 3- day jamats inside circle D3.
5. Each masjid works within its own sector. Second joula by M1 in S1 can only be performed in M2. Similarly, m2 masjid in S2 will find its masjid within its own sector. This will eliminate (a) driving

through the city and wasting time, (b) the duplication of a second joula by two masjids at a particular masjid, (c) duplication of 3D jamats to the same place.

6. M2 masjid will look for another masjid in J2 circle for 2nd joula. M2 should not go to M1 for second joula. Any brother can visit for **nusrat** to any masjid at any time, but not as part of the joula. The goal is to cover all masjids through 2nd joula within your city.
7. M1 and M2 masjids should go for 3 days to those cities/places (C3) within D3 circle.
8. Within each sector, if any masjid establishes 5 amals, it should be listed with 5A circle. The ultimate goal of each sector is to bring all masjids and places into 5A circle. So the status of each masjid will move from J2 circle to 5A circle.
9. This process can help establish 5 amals at each sector masjid.
10. You can list all activities of your sector in the following table and try to followup and track all activities.
11. Your city mashwara helps you coordinate within your city all the activities of all sectors. Any issues and adjustment can be sorted out at this mashwara.




12. When the activities of a city increase, sort out all actvities to know the overall situation in your city that you can show and discuss during karguzari at the Halka, and the zonal and National Mashwara

13. If you fail to record properly, you will never know what the condition is of the Da'wah work in your city. All the sacrifice and hardwork should be protected and recorded so the work can be done efficiently without any loss of any information.

| Sector # | M1 | M2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | C3 |
|---|---|---|---|---|---|---|---|---|---|---|
| J1 | | | | | | | | | | |
| J2 | | | | | | | | | | |
| MT | | | | | | | | | | |
| DF | | | | | | | | | | |
| 2.5 Hrs | | | | | | | | | | |
| 3D | | | | | | | | | | |

## A6: Learning Priority in Jamat

A. ***Kalima Tayyiba*** with meaning.

B. ***Iman-e-Mufassel*** with meaning.

C. Last 10 Suras memorized.
(New Muslim should learn at least 2 suras to make salat).

D. ***Fard of Gusl*:**
Water in Nose, Gurgle water in throat, Water all over body.

***Fard of Wudu*:**
Wash hands beyond elbows, Wash Face,
Wipe Head, Wash Legs above ankles.

***Fard of Tayamum*:**
Niyat, Wipe Face, Wipe Hands upto elbows.

***Fard of Salah*: *(outside)*:**
Clean place, Clean Body, Clean clothes, Cover Satr,
Direction of Qibla, Know Time, Make Niyat;

***Fard of Salah*: *(inside)*:**
Takbir Tahrima, Qiyam/standing, Qirat/recitation,
Ruku, Sejda, Last Qaida/sitting.

***Wajibs of Salah:***

1. Recite Quran in first 2 rakats of Fard salat,
2. Recite Sura Fateha in all rakats of salat except the 3rd and 4th rakats of Fard salat, where it is Sunnah,
3. Recite a Sura after Sura Fateha in the first 2 rakats of Fard salat and in all other salats,
4. Recite Sura Fateha before any other sura,
5. Maintain order between Qirat, Ruku, Sejda and Rakat,
6. Stand up after Ruku,
7. Sit between 2 Sejda,
8. Perform Ruku, Sejda in good manner,
9. Sit to say Tasahud after 2 rakats in salat of 3 or 4 rakats,
10. Recite Tasahud in 2 sittings,

11. Recite Quran loudly in Fajr, Magrib, Isha, Juma, Eid, Tarawih during Ramadan by Imam and silently at Zohr and Asr,
12. To end salat by saying Salam,
13. Say Allahu Akbar in Qunut in Witr Salat and recite Du'a Qunut,
14. Say 6/12 additional takbir in Eid Salat.

E. *6 points (see A26)*

F. *Etiquette of Joula.*

G. ***Various Etiquette and Du'as***: Journey; in and out of Masjid; before, during and after - eating, bathroom, sleep, various nafl salats.

## A7: 12 Points

**4 Actions More**: During 24 hours: Da'wah, Taleem, Zikr/Ibadat and Khidmat-each amal should be done for 4 hours. Sleep 6 hours, 2 hours on various salat, 2 hours on personal activities such as 3 tasbihs, recitation of Quran, individual learning or teaching, rest.

Da'wah (4 hours): ***4 Types of Da'wah:***

**1. Umumi/General Da'wah; 2. Khususi/Special Da'wah**

**3. Ijtemai/Collective Da'wah; 4. Infiradi/Individual Da'wah**

Taleem (4 hurs): ***4 Types of Taleem***

**1. Infiradi/Individual Taleem; 2. Ijtemai/collective Taleem**

**3. Masjid Taleem; 4. House Taleem**

Zikr / Ibadat (4 hours): ***4 Types of Zikr***

**1. Third Kalemah; 2. Durud**

**3. Istegfar; 4. Recitation of Quran**

***4 Types of Ibadat.***

**1. Fard; 2. Wajib; 3. Sunnat; 4. Mustahab**

Khidmat (4 hours): ***4 Types of Khidmat.***

**1. Self-service; 2. Jamat Khidmat.**

**3. People khidmat; 4. Whoever Needs Khidmat.**

**4 Actions Less**: Sleep, Eat, Talk, Time outside Masjid.

**4 Actions never**: Ask (Sowal) anything with your talk, Ask in the heart, waste (Ishraf), Use things without owner's permission.

**4 Actions No:** Discuss Politics, Discuss defects of Muslims, Discuss different Imams, and argument.

**4 Actions Yes:** Obey Amir, Prefer collective over individual Amals, Khidmat (cleaning) of masjid, Sabr and tahammul.

**8 Collective Amals during khuruz**:

**Travel, Salat, Mashwara, Taleem, Joula, Bayan, Eat, Sleep.**

## A8: Adab of Mashwara

Mashwara (consultation) is a Sunnah. It is a substitute of revelation.

رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

- My Lord! Bestow *Hukm* (religious knowledge, right judgement of the affairs and Prophethood) on me, and join me with the righteous. (*Ash-Shu'ara:83*)

وَيُرْوَى عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: مَا رَأَيْتُ أَحَدًا أَكْثَرَ مَشُوْرَةً لِأَصْحَابِهِ مِنْ رَسُوْلِ اللهِ ﷺ. رواه الترمذي

- Abu Hurairah ﷺ narrated that I did not see anyone consulting so frequently with his companions, as Rasul did. (*Tirmidhi*).

عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُوْلَ اللهِ! إِنْ نَزَلَ بِنَا أَمْرٌ لَيْسَ فِيْهِ بَيَانُ أَمْرٍ وَلَا نَهْيٍ فَمَا تَأْمُرُنَا؟ قَالَ: شَاوِرُوا فِيْهِ الْفُقَهَاءَ وَالْعَابِدِيْنَ، وَلَا تُمْضُوا فِيْهِ رَأْيَ خَاصَّةٍ. رواه الطبراني

- Ali ﷺ narrates that he asked: O Rasulullah! If we have a matter in which we do not have a specific order, to do or not to do, what do you order in this regard to us? He said: Consult those who have a good understanding of Deen and are devout worshippers, and <u>do not</u> decide on an individual opinion. (*Tabarani*).

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الْآيَةُ ﴿وَشَاوِرْهُمْ فِي الْأَمْرِ﴾ الآية، قَالَ رَسُوْلُ اللهِ ﷺ: أَمَا إِنَّ اللهَ وَرَسُوْلَهُ غَنِيَّانِ عَنْهُمَا وَلٰكِنْ جَعَلَهَا اللهُ رَحْمَةً لِأُمَّتِي، فَمَنْ شَاوَرَ مِنْهُمْ لَمْ يَعْدَمْ رُشْدًا، وَمَنْ تَرَكَ الْمَشُوْرَةَ مِنْهُمْ لَمْ يَعْدَمْ عَنَاءً. رواه البيهقي

- Ibne Abbas ﷺ narrates that when this verse was revealed: <u>*wasayerhum fil amre*</u> (And consult them in affairs), then Rasul ﷺ said: Behold! Allah and His Messenger are above consultation. However, Allah has made this a source of blessing for your Ummat. So, anyone of my Ummat who consults others, he remainson the right path, and anyone who gives up consultation he remains in distress. (*Baihaqi*).

Since there will be no more prophets, no more revelations, no more sending of Angel Gibrael with messages from Allah, Rasul did mashwara with his companions on many occasions to make decisions. This process teaches lessons for his coming ummat until the last day of the world on how to handle issues. Mashwara can be made for small issues in the family, such as marriage, jobs, and business, to big issues for the community, Da'wah, etc.

**A8A: Historical Backgrounds of Mashwara:**

1. If Ummat has a Hakam for settling their akhlaqi problems then they will remain on Haq (truth). The Ummat will remain on Haq and will be dominant. In the Ummat, Mashwara is obligatory. They should not fight among themselves; otherwise they would become cowards and lose courage. The chief of the Banu-Haris clan came to Madina to accept Islam. The Prophet (ﷺ) asked him "What quality does your clan possess that you always dominate over others and are never undermined?" He exclaimed: *Ya Rasulullah* (ﷺ), we are very careful about 2 things: 1.We never start tyranny, 2.We never have any controversies with each other; whatever our chief decides, we do.

2. Ummat was not ordered in the Quran to do Mashwara with the Prophet (ﷺ) but the Prophet (ﷺ) was ordered to do the Mashwara with the Ummat. In this order great secrets are hidden. The Ummat was asked to obey and the Prophet (ﷺ) was told to give the order and continue to do Mashwara with the Ummat. Therefore till doomsday, every single work of the Ummat has to be done by Mashwara. But if the Ummat discards the Mashwara, differences will arise causing disunity and factions in the Ummat. Sometimes in the Mashwara, the opinion of people who are not well experienced supersedes the opinion of the Elders and people of exalted positions.

3. Once on the way to Badr, the Prophet (ﷺ) wanted to camp at a certain place. A Sahabi asked the Prophet (ﷺ), "Is this your order?" The Prophet (ﷺ) said, "No, I have not given a decision as yet, it is not my order". So this Sahabi said, "My opinion is that there is water ahead, we should camp there and capture the water first". Then Gabriel *alaihes sallam* came and said, "This also is the order of Allah and His opinion". Therefore if this Ummat will continue to do Mashwara, they will remain united, will get Hedayat, and will be given dominance. If they forsake the Mashwara, they will not be given dominance. If they continue to do Mashwara they will be given the ability to march on the full Deen and the Deen will be loved by all.

4. After the battle of Badr, the Muslims captured about 70 enemies. Most of them were the relatives of the Muslims. Rasul (ﷺ) made mashwara on what to do with them. He asked for opinions. Abu Bakr (who was soft hearted) gave his opinion that they should be released after taking some fee. Omar said that Muslims should kill them by their Muslim relatives. Omar's argument was that these people gave such a hard time to the Muslims at Makka and they should be punished. Rasul (ﷺ) took many opinions and finally picked the opinion of Abu Bakr. Just then Angel Gibrael *alaihes sallam* came

down with the news that Allah liked the opinion of Omar. But since Rasul (ﷺ) made mashwara and made the decision, Allah accepted the decision. So if the mashwara is sincerely made and even the decision contains shortcomings, Allah will remove those shortcomings and help in the positive outcome of the decision.

5. Before the death of Omar from his injuries, he appointed 6 important companions of Rasul (ﷺ) and asked them to decide who should be the next Caliph after his death. He gave them some strict guidelines: 1. Majority of the 6 opinions will be final, 2. if it is a tie (3 to 3) then the group with Abdul Rahman bin Aouf should be accepted, 3. After you decide, all six must agree on that decision. Anyone who will not accept that decision should be killed at that sitting before he goes out and spread that division and divide the ummat. The unity of ummat is so important.

6. There is another very important thing in Mashwara: to be guarded carefully. I am Sahibi-Rai (one with an exalted opinion), I am very clever. This is false pride and misappropriation. In fact, we should sit in the Mashwara with the concentration on begging Allah to give us the correct kind of guidance. If we sit with sincerity and even make a mistake we will be saved and the result will not be bad. Another important thing in the Mashwara is that there will be difference of opinion, and the decision will take place on any one of the opinions. After this, if some thing goes wrong and a person says that because his opinion was not accepted this happened, this is disbelief in destiny (which is one of the Articles of Faith). In Uhud, a Mashwara took place where Abu Bakr and other imminent Sahabas were of the opinion to remain in Madina and fight. This was also the Prophet's (ﷺ) opinion. But the youth were of the opinion that they should go outside Madina and fight, an opinion in which Anas was prominent. A decision was taken on their opinion. On the night of Uhud, the Prophet (ﷺ) had two dreams. The first was "In my hand was a sword which I shook and it became blunt, when I shook it for the second time, it worked". The second dream was that a cow was being slaughtered. Some Sahabas got frightened due to these dreams. After this, Anas exclaimed that he changed his opinion and they should stay in Madina and fight. The Prophet (ﷺ) said that, "it is against the prestige of Prophets to pick up arms first and then lay them down", so he did not give a decision on his own opinion.

7. No one should contradict another person's opinion and should not say that this is not correct. Contradicting another opinion is also contradicting the Ikram of a brother. It should be said, "Masha Allah this is a good opinion, what is coming in my mind is like this". The

Amir should give his decision, taking into consideration the opinions of others, and not giving a decision based on his own opinion only. It is a sunnah to select from all opinions. The goal of Mashwara is to draw honey from the beehive. The 3rd thing is that a person should not stop expressing his opinion if nobody pays any heed to it; this is also misappropriation of trust. The 4th thing is that, one should not say, "do this and do that"; this is contradicting his opinion by doing so. If we proceed, keeping the above-mentioned points in front of us, we will get guidance and our hearts will be joined together. To do a Mashuara as to how the life of the Kalima will become prevalent in this world is the most valuable of all Mashwara and carries with it great rewards. The Amir should not be the first to express his opinion. His opinion should be the LAST. To select from all opinions expressed is to create harmony and peace; otherwise people will say that the Amir is only asking one's opinion for barakat. In giving an opinion in a Mashwara, three things should be taken into consideration: a) Nafs, b) Intellect, and c) Shariat. Keep your personal feelings under control when expressing an opinion. The Nafs will create feelings inside oneself. Intellect will control the Nafs. If the Intellect goes astray, Shariat will control it. To control your inner feelings is our real Islah (self reformation).

8. By the grace of Allah and His kindness, it has become easy for people to proceed in the path of Allah. Thousands are going in the path of Allah without any Targeeb (encouragement), only by the towfiq given by Allah Himself, and many more, with little encouragement, are also proceeding in the path of Allah. At such a time, the workers have to think of the various forms and ways of doing this work correctly with great Fikr and great planning, and stick firmly to the principles of this work. We have to constantly beg Allah to help us to progress in the above direction. If the new people, who come into this work, learn the correct principles, only then correct results will be produced, the direction of the Ummat will be changed from wrong to right, and Batil (falsehood) will be turned towards Haq (truth). Allah forbid, if we do not keep in mind the correct principles and work accordingly, the new brothers into this work will consider wrong principles to be the right ones and in the whole world they will introduce wrong ways, thinking them to be correct. Then the Da'wah of truth and the Da'wah of Iman will be colored in the color of any one of the organizations that are prevalent in the world today. This is the great danger of breaking the correct principles of the work. Therefore it is essential that we always keep in front of ourselves the correct principles and do muzakera (discuss)

often with one another, and confine our work strictly to the mashwara and the obedience of the Amir in particular.

9. When a work becomes common amongst people and new people start to join in, the workers are confronted with various dangers due to which our working together with love and affection becomes very difficult. Controversies come into existence, the quality of humility changes into self-appreciation and pride, one becomes proud of his own sacrifices due to which, the results of Ibadat start to diminish. Then he fails to do Du'a (supplication) with sincerity and eagerness. Then instead of doing this work for his own Islah, he starts to look at the defects of other co-workers. Therefore, to save us from these coming dangers, it is essential that we adopt the forms of mujaheda, increase our sacrifices, and make it a point to work with the common man. One should increase the fikr of the entire ummat, worry for Deen, and pay particular attention to Du'as with devotion and tears. We should confine ourselves to the six qualities and increase the fikr for this. In proportion to the six points coming within us, only to that extent our own Islah of Nafs will take place, and Da'wah only will be the main object of one's life; religious awakenings will be brought to life and one's Iman will increase. So, the constant muzakera of the six qualities is essential.

### A9: Etiquette of Mashwara

1. One person is the Amir/Faisal and he makes final decision.
2. Recite Du'a of mashwara:

اَللّٰهُمَّ أَلْهِمْنَا مَرَاشِدَ أُمُوْرِنَا - وَنَعُوْذُ بِكَ مِنْ شُرُوْرِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا

   *Allahumma alhimnaa marashida umoorina wa a'ethnaa minshuroori anfusinaa wa min sayyi'aati a'amaalina.* (O Allah! Inspire us with Your guidance in our deeds, we seek refuge in You from the evils of our souls and unishment of our bad deed).

3. Language of Mashwara should be the language commonly spoken by most of the participants. Simultaneous translation into other language should be done if needed to avoid miscommunication and confusion.
4. Brothers can discuss the issue informally before the mashwara starts to relate pros and cons of the issues. It is useful for the brothers to be fully aware of the issues. However, they should not decide collectively any opinion or form a group with one opinion and try to push through the mashwara. Then, there will not be khair in this mashwara.
5. Never insist on your opinion in mashwara.

6. Never take long times with big speech or refer information to justify while giving your opinion.
7. Opinion should be brief just to the point.
8. You should not give opinion unless asked.
9. Give opinion facing to the Faisal only.
10. If you are not asked and no one has given opinion similar to your, then you can ask the Faisal for permission to give your opinion. If the permission is granted then you give your opinion.
11. If any brother gaves opinion what you have in mind then instead of repeating the whole opinion, it is OK to say that my opinion is similar to that of this brother.
12. No one should cross talk each other. No one-to-one talk.
13. Every one gives opinion only to the Faisal.
14. Do not make it harder for the Faisal to decide. Help him to decide.
15. When most of the opinions are given, everybody including the Faisal should concentrate their mind towards Allah and pray for best outcome. Only Allah knows what is the best decision.
16. Once a decision is made, all should whole-heartedly agree on the decision as <u>your opinion</u> and work to fulfill the desired goal of that decision.
17. If things go wrong, do not blame Faisal or others but <u>blame yourself</u> for lack of efforts on your part to fulfill the desired objectives.
18. Faisal can ask everyone or some depending on how many present. He should get a general consensus about the opinion of general trend and take this into consideration before deciding. It is important to keep the hearts united as much as possible.
19. Faisal has the right to decide anytime during the mashwara. However, since the work of Da'wah is very delicate, he should proceed with caution keeping his mind towards Allah.
20. A single opinion of the Faisal cannot cover everybody. Otherwise mashwara is not necessary in the first place. So the Faisal should proceed with ihram, respect to all no matter how bad an opinion can be and proceed.
21. No one should ridicule or laugh to any opinion or a new person's opinion.
22. Do not show your anger or frustration during mashwara. If you cannot control yourself from this, you <u>should not sit</u> in mashwara.
23. Even if you are an old worker and the Faisal is relatively new, do not show yourself by way of talking that you know the issue and your opinion is the best one.
24. If you are an old worker, you should help the Faisal in mashwara and not impose your will.
25. Do not intimidate the Faisal that you are an old worker and he should accept your opinion.

26. Faisal should not hesitate to ask from anyone including new brothers. History shows that many times opinion from a new brother is a very good one.
27. You should not have the notion that you are an old worker, you are over confident about the solution of the issue. Learn how Rasul ﷺ who received constantly all the direction and guidance from Allah, still proceed so cautiously before deciding even simple matters.
28. Faisal should not be a dictator – he hardly discuss with others or most of the time, he decides with minimum or no inputs from others. This kind of Faisal will break hearts of many brothers in the process and ultimately divide the brothers. That will be the worst situation for all workers and will hurt the work.
29. Sometimes Faisal form a group of his own and decides whatever his group says. This is a very dangerous practice. It divides the brothers and produce loss of unity. This hurts the brothers and the work.
30. Sometimes Faisal has a group of his own race and decides whatever his group says. This is even worst than before. It will create division along racial lines among brothers. It is very difficult to heel this situation.
31. Sometimes Faisal to protect his position forms his group and dictates the decision accordingly. This also breaks the hearts of brothers.
32. At the start of mashwara, Faisal should ask opinions and then decide. He should not give his opinion first. In that case his opinion becomes final decision and then it is not necessary to ask opinions.
33. Faisal can delegate someone to relate details of the decision to those affected who are not present.
34. Faisal should keep in mind the benefit of the work as first priority before deciding.
35. In case Faisal has to leave for some reason, he can delegate someone to continue mashwara on his behalf and decide also if Faisal wants.
36. Mashwara should not continue very long. Faisal takes opinions and at certain time should make his decision.
37. Patience is essential in mashwara. There will be ups and downs, sometimes hot discussions, sometimes all have to wait for some information or clarification, eventually Faisal should decide with positive tone to move forward.
38. There will be different opinions, sometime conflicting opinion. Faisal should use Hekmat to <u>converge</u> to an opinion, which should cover most of the opinion.
39. Faisal can decide at that sitting or delay his decision to decide later. No one should demand decision then and there.
40. All those whose opinions are not accepted should thank Allah; those whose opinion is accepted should be afraid of its shortcomings and consequences.

41. All should agree in the final decision of Amir as your opinion. After a decision is made, all should try to work towards that decision.
42. If the situation changes on which the decision was made initially, a new mashwara can be made. However the people who were present and gave mashwara should be present or involved (if can't be present) to avoid confusion and misunderstanding. If a new decision needs to be made to address or accommodate new situation, all these brothers should help the faisal to come up with the new decision and this new decision should be related to the affected people or places as soon as possible. This will clear the transition situation.
43. Recite the du'a after the mashwara:

سُبْحَانَكَ اللّٰهُمَّ وَ بِحَمْدِكَ أَشْهَدُ أَنْ لَّآ إِلٰـهَ إِلَّآ أَنْتَ أَسْتَغْفِرُكَ وَ أَتُـوْبُ إِلَيْكَ

*Subhaanaka allahumma wa bihamdika ash'hadu alla Ilaaha anta astaghfiruka wa atoobu elaik.* (Glory be to You, praise be to You O Allah! We bear witness that there is no worthy of worship but You, we repent to You and we ask You for forgiveness and we repent to You).

## A10: Guidelines for Weekly City Mashwara

It is held once a week (usually on Tuesday or Wednesday) between Asr to Magrib or Magrib to Isa depending on the season and at one central place (markez) if available otherwise place can rotate through mashwara. 2 brothers from each masjid through mashwara (if 5 Amals are established in a particular masjid) or every responsible brothers of a masjid (where 5 Amals are not established) should join city mashwara. Either city Amir or Faisal for the time (if no city amir) will decide. Each masjid should bring its own items of mashwara. Targeeb should be given first to inspire brothers. Takazas from each masjid should be compiled and discussed how to fulfill them by various Masjids. Following items are usually discussed.

1. Review which masjid is not participated and delegate someone to contact and bring 2 brothers at next city mashwara.
2. Takagas: 40 days/4 months jamats, South America jamat, jamats going overseas, Ijtema, National, Zonal, Halka mashwaras, foreign jamat's nusrat, Shura jamat participation, contact other halkas for help or to send jamats, student jamats, ladies jamats, etc
3. Discuss briefly Kargujari (detailed activities) of each masjid during last 7 days with the following items:
   - 3 days jamats activities - how many jamats went from each Masjid, where went, how many brothers, what happened, any list made, taskil details, 5 Amals established, etc. Details of 3-day jamat karguzari should be given in their masjid to its brothers.

- Any ladies jamat went, details of activities.
- Any 40 days jamats/brothers came back, details of activities.
- Any jamat is working in other places, how they are doing, any contact, Taskil, follow-up, nushrat of the jamat, etc.
- Any foreign jamat, local jamat working in city,.taskil details, nusrat, follow up, usuli of brothers to go in jamat, etc.
- Any Halka, zonal, national mashwara took place: Kargujari details, discuss takazas assigned to your city.

4. Coordination of 1st and 2nd joula among different Masjids of city. Who is doing 2nd joula where and how best to use them in different areas of city without duplicaion or conflict.
5. Ladies Jamat: who is going, who is amir, who is giving hedayat, where jamat is going, who will contact destination for arrangements of stay, etc.
6. City collective Ladies Taleem (if any): who is going to speak, how long, what language, what topic, etc.
7. Nusrat of local or foreign jamats in city: how to coordinate nusrat daily in joulas, food etc., usul of brothers through taskil, form jamats, route, who will be amir, if no one is old worker, how to take care of the jamat, etc.
8. Any seasonal items such as students, Ramadan, Hajj, Ijtema ete. Discuss coordination, responsibility, rental car arrangements, air ticket arrangements, coordinate with neighboring cities if necessary, visit to usul brothers etc.
9. Seasonal programs: Student's gatherings before holidays, who should speak, how long, what topic, what Taskil, who will followup, how jamat will be formed, what will be the route, etc.
10. Special joula to those who are not generally contacted by local any activities: Professional, high government officials, consulates, Muslim foreign missions, professors, masjid committee members, scholars, etc.
11. Tabgawari (different groups by trade, profession, ethnicity, etc) efforts: Discuss efforts on Arabs, refugees, laborers, taxi drivers, Engineers, Doctors, businessmen, any ethnic groups living together or they get together for their activities such as Somali, Afgans, Bosnia, Kosovo refugees, Nigerians, etc…to name a few.
12. Special programs: (a) invite special people for food, where, how, who will talk and invite for Ijtema, 1 to 3 days jamats, etc; (b) Visit sick in hospital, take gift, Du'a, (c) Visit brother's families went for 40daya/4 months/overseas etc; (d) visit potential brothers to send to attend Ijtemas overseas, spend time, etc; (e) visit special people for Doctor/Engineer/Professional's gatherings, etc.

13. Listing of current Muslims from telephone directory, different association list, apartment list etc, coordinate masjidwise and visit during joula.
14. Review of last week's takazas, how much was fulfilled, what is left to take care, who will take care, followup, etc.
15. City mashwara mostly coordinates the activities of different Masjids in the city, distributes takazas, follow-up activities. Each masjid should fully cooperate to benefit the work of Da'wah.

These are only a few items listed. In city mashwara, try to distribute responsibility to all masjid brothers. Let each masjid take city takazas, try to fulfill and bring back progress/plan on how to fulfill those takajas at Next City mashwara. Depending on the size or the city or activities, city mashwara can last several hours. Each masjid brothers take note of all takazas discussed, go back to their respective masjid and discuss with rest of the brothers to fulfill them, and bring back next week city mashwara on the progress.

### A11: Guidelines for Halka Mashwara

1. Halka Mashwara should be held after every 2 months. It should be for 24 hours.
2. In this mashwara, brothers will make fikr to establish masjidwar jamat in all the masjids of the halka and will see that all of the 5 amals are being performed by every masjidwar jamat and will lay down the method of efforts for this purpose. If these amals are weak in any masjid, the responsibility to strengthen is given to any other masjid.
3. The kargujari (detailed activities) of each masjid should be held in this mashwara. Every masjid should present the improvement achieved within the past 2 months, and if any shortcoming is found, the responsibility should be given to any city or to any masjid and the kargujari in this respect should be heard in the next mashwara.
4. The kargujari of the work of ladies and students should be heard.
5. It is important to give instructions/hidayath to the outgoing jamats and to hear their kargujari as they return.
6. It is necessary to make program of the incoming jamat and to make arrangement for their nusrat.
7. It is also necessary to make program of the outgoing jamat from the halka and to make arrangement for their nusrat.
8. Brothers of each masjid should make their intentions till the coming mashwara of the halka which should include the demands given by the national Shura and set targets like 4 months, 40 days jamats and also other demands till the next mashwara.

9. Wherever the weekly ijtemas are going on, brothers should do the weekly mashwara also and try to send out jamat for 40 days or 4 months from the weekly ijtema.
10. Weekly mashwara should be started in every city.

### A12: Guidelines for Zonal Gathering

1. Old workers (<u>only</u> 4 months and 40 days) of the zone should gather for couple of hours once a year.
2. Responsible brothers only should gather in this gathering and it should not be made common to all.
3. Kargujari can be heard from each halka from the previous gathering till the present gathering.
4. Brothers joining this gathering should be asked to make their intentions. Set targets to each halka to give 4 months, 40 days, foreign jamats etc till the coming gathering.
5. The demands, which have been given to the zone, should be distributed among the halkas.
6. If any jamat from inside or outside the country is in the zone, brothers should make its program and arrangement for its nusrat.
7. The brothers of the zone should make fikr on the points of the halkas if any and if they cannot be solved they should be placed before the national mashwara when it is held.
8. Kargujari of the work of ladies and students should be heard.
9. Mashwara should be made to send jamats of one halka to another.
10. The annual zonal ijtema will continue to be held and the zonal brothers will be responsible for this.
11. If the zone is big, brothers can decide to have 2 ijtemas in one zone instead of one ijtema.
12. Kargujari of the gathering should be sent to Nizamuddin.

### A13: Guidelines for National Mashwara

1. This mashwara should be held once a year with 5-7 responsible brothers from each halka who will be selected by each halka mashwara.
2. This mashwara should be for 3 days (for example from fajr of Friday till the zohr of Sunday).
3. Brothers who have given four months and who are responsible in their halkas should be picked for this mashwara.
4. Kargujari should be heard of each halka and how far the demands given in the last mashwara were completed be heard.
5. Halkas should be asked to make intentions and set targets like 4 months, 40 days, foreign jamats, etc. Demands should be distributed.

   a. The demands of South America.
   b. The demands given by Nizamuddin.
   c. The demands of one zone may be given to other zones.
6. The matters of the halka, which need to be considered, should be placed in this mashwara, and if there are any differences of opinion, the matter should be referred to Nizamuddin and different opinion along with reasons (without mentioning names) should be written.

## A14: Etiquette of Journey

***References from Quran and Hadith:***

1. Before travel bid farewell to family, friends and say:

أَسْتَوْدِعُ اللهَ دِيْنَكُمْ وَأَمَانَتَكُمْ وَخَوَاتِيمَ أَعْمَالِكُمْ

   I entrust to Allah your religion, your trust and your final deeds.
2. Ali ؓ said: Rasulullah ﷺ established for us the limits of three days

جَعَلَ لَنَا النَّبِيُّ ﷺ ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ لِلْمُسَافِرِ، وَيَوْمًا وَلَيْلَةً لِلْمُقِيْمِ
يَعْنِيْ فِيْ الْمَسْحِ عَلَى الْخُفَّيْنِ

   and nights for a traveler and one day and night for a resident, that is, with respect to wiping (over the socks). (*Muslim*).

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ

3. And when you travel in the land, there is no sin for you if you shorten your prayer. (*An-Nisa:101*).

خَرَجْنَا مَعَ رَسُوْلِ اللهِ ﷺ مِنَ الْمَدِيْنَةِ إِلَى مَكَّةَ فَكَانَ يُصَلِّي الرُّبَاعِيَّةَ
رَكْعَتَيْنِ رَكْعَتَيْنِ حَتَّى رَجَعْنَا إِلَى الْمَدِيْنَةِ

4. Anas ؓ said: We went with Rasulullah ﷺ from Madina to Makka and he prayed the 4-rakat prayers in just 2-rakat until he returned to Madina. (*Nasai*).

وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا
مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ

5. If you are ill or on a journey or one of you comes after answering the call of nature or you have been in contact (sexual) with women and you find no water, then take for yourself clean earth and rub therewith your faces and hands. (*An-Nisa:43*).

فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ

6. If any of you is ill or on a journey, the same number (of days in which one has broken the fast should be make up) from other days. (*Al-Baqara:184*).

لَوْ أَنَّ النَّاسَ يَعْلَمُوْنَ مِنَ الْوَحْدَةِ مَا أَعْلَمُ، مَا سَارَ رَاكِبٌ بِلَيْلٍ وَحْدَهُ

7. If the people knew what I know about traveling alone, no one would ride for a night alone. (*Bukhari, Muslim*).

إِذَا خَرَجَ ثَلَاثَةٌ فِي سَفَرٍ فَلْيُأَمِّرُوا أَحَدَهُمْ

8. If 3 people go out on a journey, they should choose one of them to be their leader. (*Abu Dawud*).

اَللّٰهُمَّ إِنَّا نَجْعَلُكَ فِيْ نُحُوْرِهِمْ وَنَعُوْذُ بِكَ مِنْ شُرُوْرِهِمْ

9. If the traveler fears any people, he should say: O Allah, we take You as a shield against them and we seek refuge in You from their evil. (*Ahmad*).

عَلَيْكَ بِتَقْوَى اللهِ وَالتَّكْبِيْرِ عَلَى كُلِّ شَرَفٍ

10. You must have fear of Allah and make the *Takbeer* at every elevated location. (*Tirmidhi*).

السَّفَرُ قِطْعَةٌ مِّنَ الْعَذَابِ يَمْنَعُ أَحَدَكُمْ طَعَامَهُ وَشَرَابَهُ وَنَوْمَهُ، فَإِذَا قَضَى أَحَدُكُمْ نَهْمَتَهُ - حَاجَتَهُ - مِنْ سَفَرِهِ فَلْيُعْجِلْ إِلَي أَهْلِهِ

11. Traveling is a portion of torment. It keeps one of you from his food, drink and sleep. If any of you is finished with his need of traveling, he should return quickly to his people. (*Bukhari, Muslim*).

ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ: دَعْوَةُ الْمَظْلُوْمِ، وَدَعْوَةُ الْمُسَافِرِ وَدَعْوَةُ الْوَالِدِ عَلَى وَلَدِهِ

12. Traveler should make lot of supplications. Rasul ﷺ said: Three supplications are responded to without a doubt: the supplication of the oppressed; the supplication of the traveler and the supplication of the father for his son. (*Tirmidhi*).

أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

13. When you stop at a place, say: I seek refuge in Allah's complete word from the evil that has been created. (*Muslim*).

لَا يَحِلُّ لِامْرَأَةٍ تُسَافِرُ مَسِيْرَةَ يَوْمٍ وَلَيْلَةٍ إِلَّا مَعَ ذِيْ مَحْرَمٍ عَلَيْهَا

14. It is <u>not</u> permissible for a woman to go on a journey of a day and night except in the presence of a Maharam. (*Muslim*).

***Etiquette of Journey***

1. Rasul ﷺ would travel on Thursdays.
2. Be prepared for the long journey with enough money, food, clothes, and proper identification documents.
3. Before leaving the house, say

    بِسْمِ اللهِ تَوَكَّلْتُ عَلَى اللهِ

    *bismillahi tawakkaltu allallaahi* (in the name of Allah, I put my trust on Allah) and

    لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ الْعَلِيِّ الْعَظِيْمِ

    *La howla walaa quwwata illa billaahil aliyyul adheem* then he is guided, cared for, and protected by Allah *Subhana wata'aala*.
4. The group should have a leader (familiar with travel formalities) during travel that can be another person than the Amir of the group. Even when two persons are traveling, one of them should be leader of the two otherwise Saitan becomes the leader.
5. Each person in jamat is responsible for his/her expenses.
6. If you are planning to go beyond 48 miles (~77 Kilometers) from your home, you need to pray kasr salat as soon as you leave: 2 rakat at zohr, Asr and Isha salats. Magrib 3 rakats is OK. Sunnat is optional.
7. If you travel for worldly business and not Da'wah work, you should maintain Islamic etiquette, Du'as; perform salats on time, etc.
8. When you are travelling for Da'wah, carry all books of fazail such as Fazail-e-Amal, Riazus Salehin, etc. Also carry miswak, bottle for holding water for wudu or toilet, prayer mat, soap, thread and needle, table cloth, matches, candle, comb, torch light, small scissors, sleeping bag, pillow, blanket, 2-3 sets of clothes, etc.
9. When you need to walk on feet, you should be pleased to do so as it is the Sunnah of Rasul ﷺ and his companions.
10. If your feet slips somewhere or hits some obstacle, you should say: *bismillah*.
11. When using transportation, get in car with right foot, say *bismillah* and when he sits, he should say *alhaamdulillah* and then say:

    سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

    *subhaanallathi sakhkhara lana hatha wa maa kunna lahu muqrineena wa inna ela rabbinaa lamunqaliboon* (All praise is for Allaah, glory be to Allaah who controlled this for us though we were not able to control it and we will surely return to our lord).
12. When crossing a bridge or travel by ship: say:

*bismillahi majreihaa wa mursaahaa inna rabbee laghafoorur raheem.* (With the name of Allah is its course and its mooring. Indeed my lord is forgiving and merciful).

13. Take care of Fellow Traveler. Rasul ﷺ said: Only that person is your chief in a journey, who serves his companions best, no one can supercede such a person, except a martyr.
14. During journey, be courteous and polite to every Muslim you meet during the journey. Same to non-Muslims and show them Islamic manners.
15. If you have the opportunity to talk to non-Muslims, talk about humanity in general, disobedience of Allah, low moral values in society, life after death, etc.
16. Always carry your identification papers. Without valid identification papers, no one should travel.
17. If you are traveling overseas, keep your passport, ticket, heath card (if any) in secure place.
18. Put luggage in proper place. Take care of your own luggage. Carry yourself your own luggage if there is no problem.
19. If someone else carries your luggage, make sure you know where it is placed so you can find it when you need.
20. Try to help carry elder brother's luggage.
21. If the jamat is waiting for transportation in train or bus station or airport, make Taleem.
22. During journey, always keep your eyes down.
23. Let elder brother sit first.
24. Amir of the jamat should assign one new with one old worker.
25. Learn/discuss about Iman, suras, Du'as, different etiquette, etc.
26. Try to sit new with old worker together.
27. Try to sit all of the jamat close to each other.
28. Make sure everyone knows where is his luggage.
29. After sitting, say *subhaanallah* 3 times *alhamdulillah* 3 times, *allaahuakbar* 3 times, look up and smile.
30. When you are ascending, say *allahuakbar*. When you are descending, say *subhaanallah*. When passing through a plain or a stream, say *la ilaha illallah* and *allahuakbar.*
31. Give Da'wah to your next person.
32. If Da'wah is not possible, make Taleem by reading Fazail-e-Amal or Riazus Salehin.
33. If reading is not possible, learn each other or make zikr.
34. During journey, if any one goes to bathroom or to buy something, Amir should be notified so he knows who is where.
35. If anyone goes away from jamat for anything, try to return as soon as possible.

36. If you are going by bus or train, Amir should assign one brother to find out how far is the destination, how many hours will it take, remind brothers to get ready just before the destination arrives. After departing each of the brothers check your luggage.
37. If the time for salat arrives during journey, adan should be called and perform salat in jamat. If all cannot pray together, then pray in groups. If you are traveling by bus, consult with driver and explain to him that you plan to perform salat so the bus does not leave without your jamat.
38. If you are travelling by train, pray at a station when train stops. You need to be careful to finish salat quickly so all of you can get back to the train in time. Before you start salat on the station, find out how long train will stop and decide accordingly. If the situation arises that you cannot pray at the station, you can pray inside the train in small groups. Perform only Fard salat during journey by bus or train
39. If you are praying in moving bus or train, you need to perform quickly along the direction of Qibla. If the bus or train truns and you are praying, you need to turn accordingly towards the Qibla.
40. Generally in bus or train, you should perform salat standing. If you are sick, old, you have an excuse to pray siting, you can pray sitting.
41. If you are flying, sit in designated seat. Try to drink water or juice, move your feet occasionally, and walk once in a while. This will reduce fatigue or num of your feet. These days there is concern about clogging of blood in feet during long journey. Do not keep sleeping all the time in the plane. Check food served. If you are not sure, do not eat the food. These days, there is question/doubt about Muslim meal, kosher meal, seafood meal, etc. Only vegetable meal is 100% vegetable. Be a vegetarian for a while. Ask or request for vegetable meal when you buy the ticket. You can always ask for water, juice, salad (without dressing), vegetables, fish, fruits, tea, coffee, etc. Under all situations, you need to eat halal food. No one is forcing you to eat in the plane. It is your choice and your decision. Talk to crew on your plan to make short prayer for 2-3 minutes. Most of the time, they are very cooperative and helpful. Common area to pray is kitchen area or exit door area. Do not pray in front of bathrooms or in the aisle where people are walking. Determine the direction of Qibla. For details of Qibla in plane, see section D of this book. Pray on time in the plane. 2 persons can pray in jamat. Make short salat. Avoid going to bathrooms at peak time such as before landing. Check carryon luggage, personal items before getting off the plane.
42. If you are driving, maintain speed limit, follow rules of the highway.
43. If you are speeding and get caught, you pay for your ticket. The whole jamat should not be penalized. Drive within the speed limit.

There is no rush to reach your destination early. Remember, you are in the path of Allah.

44. Amir of the jamat assigns brother to drive. Make sure the driver has his driving license and insurance paper with him. Otherwise he cannot drive.
45. Brothers should take turn (usually 2-3 hours) to drive.
46. If a brother owns the car, the registration and insurance papers should be with the car to show to the police if asked.
47. If the car is from Rental Company, all contract paper should be in the globe compartment. Sometimes, keys are lost and it becomes a problem. New brothers take rental car here and there. Key should be with the Amir when not driving.
48. Everybody should not fall sleep in the car. The person sitting next to the driver should give company to the driver, keep talking with the driver so the driver do not feel sleepy.
49. If the driver feels sleepy, he should not drive any further. Amir should let another brother drive.
50. If everyone is sleepy or no one is ready to drive then go to the rest area and sleep a while.
51. No one should take the risk of driving if he is sleepy. No one should insist on this. It is risky for the whole jamat. Amir should study the situation and decides. This is especially important when driving at night. Take enough rest and then move on.
52. If you are pulled over by police or highway patrol, let only the driver talk. Everybody should not start talking rather make zikr. Amir can add any information if required.
53. If the police ask you where are you going, you might say: we are going to such and such city to visit friends.
54. During journey by car, Amir should assign someone in the jamat to make sure to check for oil level, transmission fluid level, water, belt tension, tire pressure, etc when stop for gas.
55. When you stop at a gas station, try to park your car away from heavy traffic. Owner of the station should not feel that you are blocking his business. Be considerate to others.
56. During stoppage for gas, everyone should not rush to the bathrooms at the same time. Let a few go at a time. If you do not need to go to bathroom, stay in the car.
57. Those who went to bathroom should return quickly as soon as they finish. Do not walk or hang around inside the store or check prices or read newspapers, magazine, etc.
58. Always remember you are in the path of Allah and you should be alert on how you spend your time.
59. During journey, each of the jamat should learn or teach each other.

60. If you want to pray, try to go to the rest area where you can comfortably use bathrooms, find a suitable place to pray and rest. Find Qibla direction, put your prayer mat or sheet in a place away from heavy traffic, give an azan (does not need to be loud) and pray in jamat.
61. If you have to pray in a gas station, ask permission before you start to pray. Use gas station bathrooms and make wudu outside to minimize waiting time for others. If permission is not given, go to another place. If permission is given, go to one corner of parking area and pray.
62. After you finish bathroom, keep it clean, wiped for the next person.
63. Sometimes brothers make wudu in the sink and splash water everywhere. Wipe water in the sink and toilet areas.
64. Make short salat during journey using short suras. Sunnat and nafl salats are not required. If anyone wants to do, let him do later.
65. It should not take lot of time to stop for salat. Stop for salat and buy gas at the same time to minimize frequent stops. If anyone needs anything such as coffee, chips, drinks, buy at the same time with permission of Amir.
66. In some place, it is difficult to pray all together. In that case make 2-3 jamats or even pray individually.
67. Before departing, count the brothers so no one is missing or left behind. It happens!
68. If jamat is going with multiple cars, give directions, address of destination, telephone number, etc to each driver so each can reach destination if separated or lost.
69. Each brother should carry his luggage in the car where he is riding so he can find anything he needs (for example medicine) from his luggage in case of emergency.
70. Ladies jamat couples should travel together with their luggage in the same car.
71. Ladies should pray separately.
72. Check food items before you buy on ingredients. Sometimes new brother in the jamat goes out and buy questionable items. Once he buys, it is difficult to explain or dispose. Best way to handle this situation: Amir of the jamat should assign an old worker to buy for everybody whatever each need. Everyone should not go out and buy for himself. Amir should make muzakera before stop with Hekmat.
73. Jamat brothers should not eat sitting in the parking lot rather eat inside the car. In the rest area, go to the designated area to eat.
74. Don't give Salam to non-Muslims but you can say *alaika* and reply as: *wa 'alaikum.*
75. Shake hands with Muslims of the same gender when giving Salam.

76. After eating, dispose all trash properly.
77. Serve your companions as much as you can.
78. If there is a problem in car, pull over to rest area if possible, get it fixed, checked. Sometimes nearby local brothers are helpful to get a reliable mechanic with reasonable cost. .
79. When you enter a city; pray to Allah for your safe stay and return.
80. When entering your home say: *bismillah and salaam* then Saitan cannot enter the house. Thank Allah for bringing you back safely.
81. Ask permission when entering other people's house. If permission is not given then leave saying Salam respectfully.
82. When you arrive at the destination, say:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهَا

*Allahumma barik lanaa feehaa.* (O Allah! You grant us good it it).

83. When you arrive at the designated masjid, park your car away from the main entrance of masjid.
84. Amir should ask everybody to collect their belongings, remind about the purpose of going in the jamat, make intention to work in the Masjid to establish 5 amals of masjidwar jamat and prepare cash jamat, make Du'a. With these intentions and fikr, enter the masjid.

## A15: Overseas Journey

**Follow the guidelines to travel overseas for 40 days or 4 months....**

***Checklist at your Home***

1. Make correct intention to please Allah only.
2. Clear/arrange your debt.
3. Arrange payment of your bills.
4. It is preferred to write your will.
5. Arrange halal funds for your journey.
6. Arrange your medication for the period (if any).
7. Arrange your sleeping bag, 2-3 sets of clothes, personal items, etc
8. Arrange important items to carry-on including Fazael-e-Amal or Reazus Salehin, Quran, tooth bursh, tooth paste, comb, soap, water bottle, etc. Others items should be in a box or bag including sleeping bag for booking.
9. Leave enough funds for your family.
10. Take leave of absence from your employer, or arrange your business to take care during your absence.
11. Discuss with your family members about your journey.
12. Arrange for someone to take care of your family when in need such as grocery, medical needs or emergencies, transportation, etc.
13. Ask your family to contact local Amir/markez if you need to be contacted.

*Checklist before departure*

1. Is passport ready and valid for at least 6 months?
2. Air ticket ready with all sectors confirmed?
3. Have you taken required vaccination shots (if needed)?
4. Do you have required visa?
5. Try to be at the airport at least 2 hours (International law) before departure. Arrive before 3 hours to be safe.
6. Where and when to meet for the airport for each in the jamat?
7. Do you know your contact name, telephone #, address etc at the port of landing?
8. Do you have enough money to pay all expenses?
9. During travel to a foreign country it is preferable to carry traveller's check and not cash.
10. Carry your clothes, personal items such as passport, ticket, money, extra tissue paper, prayer cloth, etc with your carry-on bag.
11. Book your luggage with sleeping bag, personal clothes, box etc.
12. Read the etiquette of Journey (see A14) on items such as prayer, eating in plane.

***Going as a Jamat***

1. Leave all of the jamat brothers together from your masjid to the airport. Each brother should look after his/her belongings.
2. Do not plan that each of you will meet at the airport. This is never recommended. Many times, all brothers keep waiting at the airport for one brother who is late. Avoid this kind of scenario.
3. Submit all passports and luggage together at the booking counter so all of you can sit close to each other. This helps to look after each other, eating, praying, etc in the plane.
4. After you receive boarding card, each should carry their own passport, ticket and not all papers with one person.
5. Maintain the etiquette in the plane as discussed earlier in terms of food, prayer, etc.
6. When you arrive at the destination airport, you will go through immigration (with card filled) and customs declaration papers.
7. Usually your jamat should have contacted the local brothers to pickup. If no one showed up, then try to call the masjid or responsible brothers to come and take your jamat. If it takes time, it is preferred to wait for the brothers to come to take your jamat. If that does not happen, you can make your own transportation arrangements. However since your jamat brothers are foreign nationals, you need to be very careful while talking with the taxi driver so that you are not cheated or robbed.
8. Consult with local Amir/responsible brother to keep extra expenses with secure person, local guide to go to different masjids, etc.

*Going overseas to learn Da'wah*

1. At least <u>two</u> brothers should travel. Never travel alone.
2. Take an introduction letter from your masjid as identification and give that letter to the responsible brother.
3. Maintain all etiquette of travel in terms of food, prayer in the plane as discussed earlier.
4. When you arrive at the Destination City, you will go through Immigration and customs, etc.
5. Go to the local masjid responsible to handle overseas brothers.
6. Local masjid should arrange your transportation.
7. At the main markez, try to meet the responsible brother and deliver your letter <u>in person</u>.
8. As a foreigner, always take precaution to protect your passport, air ticket, money, and luggage, etc.
9. Never go to local shops, bazar alone. Always take local <u>known</u> brother from the masjid.
10. Participate in masjid Amal to learn the work of Da'wah.

## A16: Etiquette of Masjid

1. Enter with right foot and recite the Du'a to enter masjid: اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ

   *Allahumaftahli abwaba rahmatik.*
   (O Allah! Open the doors of Your Mercy).
2. Keep your belongings at one corner and cover them.
3. Make two rakats (if time permits) of nafl salat to greet the masjid.
4. Make niyat of nafil ittekaf: *neyaitu sunnatul ittekaf* to stay. Stay with wudu, clean clothes.
5. If you leave the masjid, your ittekaf is broken and you need to make a <u>new</u> niyat for ittekaf.
6. Do not talk idle or haram things like gossip or disturb others. Your intention should be to worship Allah.
7. Do not discuss politics or worldly events in the masjid.
8. Keep Masjid, kitchen and bathrooms clean.
9. After use of bathrooms or sink, wipe excess water.
10. Don't use Masjid items without permission.
11. Pay for use of gas, electric or any other items.
12. If you are using masjid kitchen, avoid times when ladies use it for regular Islamic school or weekend school. This is important for the jamat's cooking and eating times so there is no conflict.
13. Do not use masjid kitchen items such as pots, spices, knife, etc. If you do use with permission, then clean them and put them back to their respective places.

14. Many masjids have restrictions to eat inside masjid. 'NO FOOD OR EATING INSIDE MASJID' sign is posted. Jamat brothers should obey those restrictions. In fact it is never a good idea to eat inside the masjid. Many times, masjid carpet is damaged by food soup, coffee or tea, etc. Masjid becomes dirty. Also the smell of the food stays inside the masjid for a long time. This is not a good thing for the musallins. Musallins in the masjid should be thinking about prayers not food!!! Use kitchen area or rooms to eat.
15. After you finish eating, cleanup the area, remove food trays, pots, used plates, spoons, leftover food on the floor etc. Put the pots in the secure area or on the stove covered.
16. Jamat brothers should create an environment of Amals in the masjid so any person comes to the masjid is welcomed and talked about Da'wah, amals, etc.
17. If any special person is invited to the masjid through Joula, arrange some snacks or tea/coffee for him.
18. When you use toilet, use tissue paper not napkin. Napkin clogs the toilet and become an expensive plumbing job for the masjid.
19. Many Masjids are strict to put shoes, sandals on the shelf and not on the floor at the door entrance. Jamat brothers should follow this rule.
20. Do not use masjid shoes or sandals. Use your own shoe or sandal.
21. Do not use masjid phone for long time. Use only for emergency or to coordinate joula.
22. Never use masjid phone for long distance calls. Masjid should not pay for your calls. Use your phone cards, use collect calls or go to nearby pay phone to call.
23. Use pay phone for personal use if necessary.
24. While in jamat, telephone use should be absolute minimum or only for emergency use only.
25. Don't conflict Masjid programs with jamat programs.
26. Do not give azan or lead salat without permission even if you are a scholar.
27. Talk quietly inside Masjid.
28. Use back or side area of the masjid for your Taleem, bayan or any of your activity. Do not use front area next to Imam. Many times, brothers come and pray nafl prayers in that area.
29. If any brother or the jamat need rest, use area at the back corner or designated room.
30. Amir should assign one brother to wakeup brothers such a before Taleem time, before asr salat (if resting), before fajr salat azan.
31. It should not happen that musallins are coming to masjid for prayer and they found all jamat brothers are sleeping and snoring! Rather long before the salat, brothers should wake up, put all sleeping bags,

boxes, personal items at one corner and cover them and start collective amal so local musallins can join in your amal and benefit.
32. Brothers should not sleep all over masjid rather choose one corner.
33. Brothers should not remove any items of the masjid outside the masjid such as masjid Quran, books, etc.
34. Donate some money for using masjid A/C, light, fan, kitchen, etc. In some places where the masjid committee is not fully cooperative with the local Da'wah brothers, it may be advisable to donate the money directly to the masjid committee president or member just to make them aware that jamat has contributed to the expenses incurred. This clears any misunderstanding that jamat comes and uses masjid facility and masjid pays the bill.
35. Before you leave the masjid, clean masjid, kitchen, vacuum carpet, throw trash, etc.
36. Leave with left foot and recite Du'a to leave masjid:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

*Allahumma inni as'aluka min fadthlik.*
(O Allah! I beg of You Your favor).

## A16A: Fard Gusl (compulsory shower) while inside Masjid

1. If you need to take a regular bath, take permission from Amir and do it at a time when no collective amal is going on or about to start.
2. If it becomes necessary to perform Fard gusl (compulsory shower) while inside the masjid (due to wet dream or semen in clothes) at any time during the day or night, you can make a tayamum and MUST go outside the masjid IMMEDIATELY. This must be done as soon as you realize and do not wait till before salat. No one should stay inside the masjid with this condition.
3. Ask someone in the jamat to bring your clothes (another set), take shower complying with all the compulsory requirements, wear clothes, and wash unclean clothes. During this condition, it is OK to inform the Amir later. If the Amir is around, then you can inform him about your need for gusl. The main important action is to leave the masjid and take care of yourself.

## A17: Etiquette of Bathroom

1. Before you enter the toilet say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ

*Allahumma inni a'oothubika minal khubse wal khabaaith.*
(O Allah! I seek refuge with You from Saitan, male or female).
2. Cover your head inside bathroom.
3. Do not recite Quran, hadith or make zikr inside bathroom.

4. Do not carry Quran, Hadith books in your pocket to the toilet.
5. Do not talk inside.
6. Do not face Qibla while using bathroom.
7. Wipe seating area before you sit, best way to sit is squat.
8. Place tissue paper in water of toilet so that water does not splash back to you. <u>This is a real problem in modern toilet</u>
9. <u>Do not urinate while standing</u>. Hold tissue paper after you urinate at the tip (for men) and walk steps and cough to ensure <u>no additional</u> urine drop is coming from inside. This issue is real. Do not walk away from toilet with this situation. Do everything inside the toilet.
10. After you finish, use left hand to wipe with tissue paper.
11. Wash with water and wipe with tissue paper, wipe sitting area cleanly, flush toilet for the next person.
12. Do not use paper napkin in toilet. It may clog the toilet. Use tissue paper only.
13. Do not spill water on the floor.
14. Clean yourself very carefully after use. Remember, maximum punishment will be give to one at grave who was not careful in cleaning in the toilet.
15. Take time to use toilet. Do not rush. If it is done correctly and carefully according to Sunnah, it is considered as good deed too.
16. If you are not clean properly, your prayers will be questionable.
17. Those who consider themselves religious should be very careful while using bathroom.
18. Be careful about your clothes while you seat or squat. Many times clothes may fall in the toilet or touch the dirty area below your seating area.
19. Be careful also when you use water to make sure no water splashes back from toilet water to <u>any</u> part of your clothes.
20. It is highly detestable to blow nose or spit facing other people.
21. When you come out: put your right foot out first, and say:

غُفْرَانَكَ الْحَمْدُ لِلّٰهِ الَّذِيْ اَذْهَبَ عَنِّيْ الْاَذٰى وَعَافَانِيْ

*gufraaanaka alhumdu lillaahillathi athhaba annil atha wa aafaane.* (I seek Your forgiveness, O Allah! All praise to Allah who has relieved me in distress and made me secure).

## A18: Etiquette of Eating and Drinking

***Reference from Quran and Hadith***

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ

1. O you who believe! Eat of the lawful, pure things that We have provided you. (*Al-Baqara:172*).

مَا أَكَلَ رَسُولُ اللهِ ﷺ عَلَى خِوَانٍ وَلا فِي سُكُرُّجَةٍ

2. Anas ﷺ said: Allah's Messenger ﷺ did not eat upon a table or from a platter. (*Bukhari*).

لَا آكُلُ مُتَّكِأً، إِنَّمَا أَنَا عَبْدٌ آكُلُ كَمَا يَأْكُلُ الْعَبْدُ، وَأَجْلِسُ كَمَا يَجْلِسُ الْعَبْدُ

3. I do not eat while reclining. Instead, I am a servant, so I eat like a servant eats and I sit like a servant sits. (*Bukhari*).

اجْتَمِعُوا عَلَى طَعَامِكُمْ يُبَارَكْ لَكُمْ فِيهِ

4. Eat your food together, for you will thereby be blessed in it. (*Ahmad*).

مَا عَابَ رَسُولُ اللهِ طَعَامًا قَطُّ، إِنِ اشْتَهَاهُ أَكَلَ، وَإِنْ كَرِهَهُ تَرَكَ

5. Abu Hurairah ﷺ said: Rasulullah ﷺ never found fault with any food. If he liked it, he would eat it. If he disliked it, he would leave it. (*Bukhari*).

### While Eating

إِذَا أَكَلَ أَحَدُكُمْ فَلْيَذْكُرِ اسْمَ اللهِ تَعَالَى، فَإِنْ نَسِيَ أَنْ يَذْكُرَ اسْمَ اللهِ تَعَالَى فِيْ أَوَّلِهِ فَلْيَقُلْ: بِسْمِ اللهِ أَوَّلَهُ وَآخِرَهُ

1. If any of you is about to eat, he should mention the name of Allah. If you forget to mention the name of Allah at the beginning, you should say: In the name of Allah over the beginning and the ending. (*Abu Dawud*).

2. Rasul ﷺ said to Umar bin Salamah ﷺ: O Young man, mention the name of Allah, eat with your right hand and eat from what is close to you. (*Bukhari, Muslim*).

الْبَرَكَةُ تَنْزِلُ وَسَطَ الطَّعَامِ، فَكُلُوا مِنْ حَافَتَيْهِ وَلَا تَأْكُلُوا مِنْ وَسَطِهِ

3. The blessings descend from the middle of the food. So eat from the edges and do not eat from the middle. (*Tirmidhi*).

إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا فَلَا يَمْسَحْ أَصَابِعَهُ حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَهَا

4. Rasul ﷺ said: When one of you eats, he should not wipe his fingers until he licks them or has them licked. (*Bukhari, Muslim*).

إِنَّكُمْ لَا تَدْرُوْنَ فِيْ أَيِّ طَعَامِكُمُ الْبَرَكَةُ

5. Jabir ﷺ related that Rasulullah ﷺ ordered fingers and plates be licked clean. He said: You do not know in which part of your food lies its blessing. (*Muslim*).

إِذَا سَقَطَتْ لُقْمَةُ أَحَدِكُمْ فَلْيَأْخُذْهَا، وَلْيُمِطْ[يُنَحِّ] عَنْهَا الأَذَى وَلْيَأْكُلْهَا، وَلَا يَدَعْهَا لِلشَّيْطَانِ

6. Rasul ﷺ said: If a morsel of food falls from any of you, he should take it and wipe it clean of any dirt and then eat it. He should not leave it for the Satan. (*Muslim*).

7. Anas ﷺ narrated that Rasulullah ﷺ would breathe 3 times while drinking. (*Bukhari, Muslim*).

8. Abu Saeed ﷺ narrated that Rasulullah ﷺ forbade blowing into a drink. (*Bukhari, Muslim*).

مَا مَلأَ آدَمِيٌّ وِعَاءً شَرًّا مِنْ بَطْنِهِ، حَسْبُ ابْنِ آدَمَ لُقَيْمَاتٌ يُقِمْنَ صُلْبَهُ، فَإِنْ لَمْ يَفْعَلْ فَثُلُثٌ لِطَعَامِهِ وَثُلُثٌ لِشَرَابِهِ وَثُلُثٌ لِنَفَسِهِ

9. A human does not fill any container worse than his stomach. It is enough for a human to have some morsels to strength his back (keep back straight). If he must eat more, then it should be 1/3rd of his stomach for food, 1/3rd for drink and 1/3rd for breathing. (*Ahmad*).

10. (Begin with) those on the right, and those on the further right. (*Bukhari, Muslim*). Rasul ﷺ asked permission of Ibn Abbas to pass a drink to the older people on his left. Ibn Abbas was on his right and an older person was on his left. The reason Rasul ﷺ asked permission of Ibn Abbas means that one on the <u>right</u> should be served <u>first</u>.

### *After Eating*

اللَّهُمَّ بَارِكْ لَنَا فِيْمَا رَزَقْتَنَا وَزِدْنَا مِنْهُ

1. O Allah, bless us in what You have provided for us and increase it for us. (*Abu Dawud*).

أَفْطَرَ عِنْدَكُمُ الصَّائِمُوْنَ، وَأَكَلَ طَعَامَكُمُ الأَبْرَارُ وَصَلَّتْ عَلَيْكُمُ الْمَلَائِكَةُ

2. If you break fast at a people's place, you should say: May the fasting break their fast with you, may the pious eat your food and may the angels invoke blessings for you. (*Abu Dawud*).

### *Hosting*

مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ

1. Whoever believes in Allah and the last Day should be generous to his visiting guest. (*Bukhari, Muslim*).

شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ يُدْعَى إِلَيْهَا الأَغْنِيَاءُ دُونَ الْفُقَرَاءِ

2. The worst food is the food of a feast in which the rich were invited and not the poor. (*Bukhari, Muslim*).

لَا تُصَاحِبْ إِلَّا مُؤْمِنًا، وَلَا يَأْكُلْ طَعَامَكَ إِلَّا تَقِيٌّ

3. Do not be a companion except to a believer and let only the pious eat your food. (*Abu Dawud*).

### *Invitation*

مَنْ دُعِيَ فَلْيُجِبْ

1. If a person is invited, he should respond positively. (*Muslim*). You can excuse if you expect harm to your religion or body.

2. If you receive 2 invitations, respond the one received first and do not respond based on that is close by versus farther away.

إِذَا دُعِيَ أَحَدُكُمْ فَلْيُجِبْ، فَإِنْ كَانَ صَائِمًا فَلْيُصَلِّ - يَدْعُ - وَإِنْ كَانَ مُفْطِرًا فَلْيَطْعَمْ

3. If one of you is invited, he should respond. If he is fasting, he should pray for the person. If he is not fasting, he should eat. (*Muslim*).

### *Etiquette of Eating and Drinking*

1. Allah does not accept good deeds if food is not halal (which is defined legal by Quran).
2. Avoid eating or drinking haram (which is defined illegal by Quran) such as: blood, alcohol, lottery, pork, animal meat which is not slaughtered in the name of Allah, food sacrificed or donated in the name of saints, even the Prophet ﷺ.
3. Food or drink obtained from illegal funds is haram such as: unjustly taken property or money of someone or orphans, bribery, cheating, theft, interest, gambling, and profits from business encouraging disobedience to Allah.
4. Avoid eating doubtful things.
5. When you eat, you should think that you are not eating to fill your stomach rather you are fulfilling an order of Allah.
6. When food arrives, it is your own responsibility to make sure that whatever you eat is halal.
7. Many times food is served with halal meat but other items such as cake, cookies are not checked properly. You need to make sure different food items are also OK. You need to be careful about what you eat.
8. Wash both hands and rinse mouth with water.

9. Never go to eat without an invitation.
10. Sit on both feet (best position) or like sitting during salat or one leg up and sit on other leg.
11. It is undesirable to eat in lying position unless one is sick. It is harmful also.
12. One should not lean on a cushion or arrogantly recling while eating.
13. Anas ﷺ says: I saw Rasul ﷺ taking his meals, in a sqatting position.
14. People should not be waiting for food. When food is served and layed down, then people should join.
15. Spread the food on a spread on the floor.
16. Rasul ﷺ said: If dinner is served and Iqama for prayer is also said, then take the dinner first. (*Bukhari*).
17. When you see the food, which is being served, say:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْمَا رَزَقْتَنَا، وَقِنَا عَذَابَ النَّارِ

*allahumma bariklana fima razaqtana waqina athabannar*

18. Before eating, say: *bismillah wala barakatilla*. Mention the name of Allah before eating or Saitan shares meal, but if one forgets to say it at the beginning, then when he/she remembers, should say: بِسْمِ اللّٰهِ، أَوَّلَهُ وَآخِرَهُ

*bismillahi awaluhu waakhira.*

19. Eat with the right hand because Saitan eats with his left.
20. You get more blessing if you share your food.
21. Eating together brings blessings of Allah. It also gives an opportunity to exchange ideas, informations.
22. If a new brother does not want to eat together, let him eat separately. Do not force him to eat from the same plate.
23. Eat what is closest to you on your plate. If food falls, clean and eat it.
24. Eat from your side and not from middle. Eating from the left or right side of the plate or from the middle is disgusting for others.
25. Rasul ﷺ used to eat with 3 fingers and he licked his 3 fingers.
26. Eat on the floor on a clean sheet.
27. Do not show pride and arrogance during eating and eat with humility.
28. Pick up and eat after cleaning if a morsel of food falls down may be there is blessing in it.
29. Do not eat very hot, very cold or burned food.
30. Do not ear stale or rotten food.
31. Do not complain about food - if you don't like, just leave, no comments on food.
32. Those who are eating should not be asking different food items. It is the servers who should take care of all food needs and serve promptly. Servers should constantly look and serve the needs.

33. Eat food that is in front of you. Do not extend your hand here and there and pick here and there especially when food is being served.
34. If there are different pots from where you have to pick, then it is OK to pick from different pots.
35. Do not eat from the center of the plate, blessings of Allah descends at the center.
36. Never eat without hunger and do not eat to the full stomach.
37. Don't overeat. Sufficient for the son of Adam are a few mouthfuls to keep his back upright, but if it has to be more, then let 1/3rd be for food, 1/3rd with water, leave 1/3rd for breathing.
38. Rasul ﷺ said: Do not eat 2 dates at a time, except when a man has permitted his brother to do so. (*Bukhari*).
39. Overeating causes indigestion and constipation. People become sick on overeating and not for less eating.
40. Overeating takes away <u>intelligent thinking</u>.
41. Do not eat or drink from gold or silver dishes or utensils.
42. Drink water in between with right hand/touch glass with right hand.
43. Drink water in 3 breaths, drinking water in one gulp is undesirable.
44. Do not breathe into the water glass.
45. Do not blow over the food even if it is hot. Your breath contains foul air and germs too.
46. Do not make noise while drinking water, tea or coffee.
47. When drinking water, use right hand to hold or touch glass, take 3 pauses saying *bismillah* before and *alhamdulilla* after.
48. It is not proper to hold glass with right hand (used in eating), which is also used for drinking by another person.
49. Talking during eating should be minimum. Talking on worldly affairs should be curtailed. Discussion on Iman, Akherat, Quran, Hadith are helpful.
50. Say Du'a in between, say Du'a at end.
51. Do not eat raw onions while you are in the masjid. If you have eaten raw onions outside the masjid, do not enter the masjid until such time that there is no odor left.
52. If you are eating with another person, you should try to let the other person eat better items from the plate.
53. Ask the person sharing with you about his special needs, food, etc.
54. If 2 persons are eating together, try to finish together.
55. If you share the same plate with another person and you finish earlier, you should either wait until the other person finishes or if you want to leave, you should ask him if it is OK if you leave earlier. This is general courtesey.
56. Take only that amount of food what you can comfortably finish. Do not take too much food, eat a little and leave lot of food in the plate for trash.

57. If both of you cannot finish whatever is in the plate, then keep it for future use. Do not waste food.
58. Clean your plate and lick your fingers. Do not spare anything in the plate for Saitan.
59. Licking fingers is Sunnah. Rasul ﷺ said: One does not know in which particle of the food is the blessing of Allah.
60. Wash your hands after eating.
61. Pick food from floor sheet and eat; it cleans heart and cuts pride.
62. When finished eating: say

اَلْحَمْدُ لِلّٰهِ الَّذِيْ أَطْعَمَنَا وَ سَقَانَا وَجَعَلَنَا مُسْلِمِيْنَ

*alhamdu lillahillaze atamana wasaqanaa waja'alna minal muslimeen*

63. Drink ZamZam water standing, facing the Qibla, and making Du'a.
64. Do not drink continuously in one gulp, like a camel.
65. If the plate is broken or chipped at a certain point, do not eat or drink from that point.
66. Rasul ﷺ used to breathe 3 times while drinking. (*Muslim*).
67. Recite Du'a for drinking water, milk. *Bismillah* at the beginning and *alhamdulillah* at the end.
68. If some brothers are eating sweets or dates, if you are offered, do not take 2 pieces at a time without their permission.
69. If some brothers bring special food and want to join with the general public to eat, it is advisable to seat at one corner and eat without showing everybody their special food. If they sit in the middle, many brothers will see the special food and expect that either you share with every body or they wll think that this item will be served. Don't show if you cannot share.
70. When you thank Allah after eating, He is pleased and gives the reward of fasting.
71. If you are invited to eat as guest of someone, discuss with him right from the begining about type of food, source to make sure the food is halal.
72. If you are invited, try to take food from different type and not one type only such as meat.
73. Colorful food (different type) is healthy and provides all nutrition and nourishment.
74. You should not wait until food arrives and then you find out food is doubtful, not OK, etc. Be clear from the beginning.
75. Sometimes, people just bring food at the masjid. You should not eat until you are sure that the food is OK.
76. Sometimes masjid, madrasa or Islamic organization offers food from their general funds (like at Iftar during Ramadan or Eid celebration), which was collected openly from various sources. In such situations,

jamat brothers should not eat. However, if any specific brother (whose income is not questionable) in that community who has also contributed to the general fund, invites the jamat brothers, then the brothers can eat (provided the food ingredients are OK) with the assumption that they are eating from the contributed portion of that brother.

77. If you ate as an invited guest, recite Du'a for eating as guest.
78. Sometimes food is served in the masjid for everybody on some program or occasion. In such a situation, jamat brothers can join with their own food at one corner and eat alongside with others.
79. The whole etiquette of eating is based on very important point: whatever you eat MUST be halal. It is your responsibility. You cannot just close your eyes and eat whatever comes to you. Look at the companions of Rasul ﷺ, how carefully they followed to eat halal.
80. We should be very careful to eat halal food. We do not want to miss those BIG rewards while we are sacrificing in the path of Allah.
81. These days, people are donating all kinds of funds from various sources to masjid, madrasa, etc. We cannot stop everything. You can control what you eat. It is better to be safe and only pick that food what is halal for you.
82. In some places, you buy food at the masjid or madrasa. In such case, it is OK for you to eat whatever you buy with the understanding that the ingredients are OK and meat in food is OK.
83. After eating wash teeth, floss teeth particularly at night before going to bed. It removes rotten food between teeth, makes less mouth odor.
84. It is harmful to move fast, run after meal. It is Sunnah to rest for a short time after launch and walk a little after dinner.

## A19: Etiquette of Sleep

***Reference from Quran and Hadith:***

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ۝

1. And (We) have made your sleep as a thing for rest. (An-Naba:9).

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ۝

2. It is out of His mercy that He has put for you night and day that you might rest therein (during the night) and that you may seek of His bounty (during the day), and in order that you may be grateful. (Al-Qasas:73).

3. Do not delay to sleep after the night prayer unless there is some necessity to do so. Abu Barzah narrated that Rasulullah disliked sleeping before night prayer and talking afterwards. (*Bukhari, Muslim*).

إِذَا أَتَيْتَ مَضْجِعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ

4. When you come to your bed, make ablution, the same ablution as the ablution for prayer. (*Bukhari, Muslim*).

إِذَا أَتَيْتَ مَضْجِعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الأَيْمَنِ

5. When you come to your bed, make ablution, the same ablution as the ablution for prayer. Then lie down on your right side. (*Bukhari, Muslim*).

إِنَّهَا ضِجْعَةُ أَهْلِ النَّارِ

6. Do not sleep lying on stomach, neither during the daytime or nighttime. Rasul said: It is the way of lying down of the people of the fire. (*Ibn Majah*).
7. Glory be to Allah, all praises be to Allah and Allah is the Greatest- each 33 times. Then say..

سُبْحَانَ اللهِ ٣٣ مرة، الْحَمْدُ للهِ ٣٣مرة ، اللهُ أَكْبَرُ ٣٣ مرة

لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*There is no one worthy of worship except Allah, the One, Who has no partner. To Him is the Dominion and the Praise. And He has power over all things.*

8. Rasul ﷺ said to Ali ؓ and Fatima *radiallahu anha* when they asked for a servant to help them in the house: Shall I not show you something that is better than what you have asked for? When you go to your beds: glorify Allah 33 times, praise Him 33 times, and extol His greatness 34 times. This better for the two of you than a servant. (*Bukhari, Muslim*).

9. Recite last verses (284-286) of Surah *Baqara*. (*Bukhari, Muslim*).

10. If a person wakes up from sleep during the night, he should say:

لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ - سُبْحَانَ اللهِ وَالْحَمْدُ للهِ وَلَا إِلَهَ إِلَّا اللهُ وَاللهُ
أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ

There is none worthy of worship except Allah, the One, without any partner. For Him is the dominion and for Him is the Praise. He has power over all things. Glory be to Allah. All praise be to Allah. There is none worthy of worship except Allah. Allah is the greatest. There is no power or might except in Allah. Whoever wakes up during the night and says upon wakening these words, it will be responded to. (*Bukhari*).

الْحَمْدُ لِلّٰهِ الَّذِيْ أَحْيَانَا بَعْدَ مَاأَمَاتَنَا وَإِلَيْهِ النُّشُوْرُ

11. When you wake up, before getting up from bed, say: Praise be to Allah who gave us life after our death. And to Him is the resurrection. (*Bukhari*).

اللّٰهُمَّ إِنِّيْ أَصْبَحْتُ بِحَمْدِكَ أُشْهِدُكَ وَأُشْهِدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ وَجَمِيْعَ خَلْقِكَ أَنَّكَ أَنْتَ اللهُ لَا إِلٰهَ إِلَّا أَنْتَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُوْلُكَ

12. O Allah, I have reached the morning by Your praise. I call upon You, the bearers of Your throne, Your angels and all of Your creation to bear witness that You are Allah, there is none worthy of worship except You and Muhammad is our servant and Your Messenger. Rasul said: If a person says that once, Allah will release ¼ of him from the fire. If he says it 3 times, Allah will release 3/4th of him from the fire. And if he says it 4 times, Allah will release him from the fire. (*Abu Dawud*).

بِسْمِ اللهِ تَوَكَّلْتُ عَلَى اللهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ

13. Rasulullah said: If the servant says this, it will be said to him: you have been guided and sufficed. (*Tirmidhi*): In the name of Allah, I put my trust in Allah. There is no power or might except in Allah.

اللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ أَوْ أَزِلَّ أَوْ أُزَلَّ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ

14. Umm Salama said Rasulullah ﷺ said this looking towards the sky: O Allah, I seek refuge in You from going astray and being led astray, from committing an error or being caused to commit an error and from acting in ignorance or being acted against in ignorance. (*Abu Dawud*).

***Etiquette of sleeping***

1. Sleep is a right of body.
2. Shake bedsheet or sleeping bag outside 3 times before spreading.
3. Try to sleep all in one corner instead of the whole masjid.
4. Leave center front area where local musallins comes early to pray Tahajjud or read Quran.
5. Make wudu and pray 2 rakats if possible.
6. Go to sleep as soon as possible after Isa prayer with wudu.
7. Manytimes brothers keep talking hours after hours and sleep late. Other brothers are disturbed. Amir of the jamat should control this kind of talking/activities.
8. Do not lie down or sleep on your stomach.
9. Sleeping with foul and dirty thoughts causes night emmision and also fear and nightmare.

10. Do not sleep with face covered. It may cause deterioration in health, blocks fresh airflow.
11. It is sunnah to use oil on head and kohl in eyes.
12. Lay sleeping bag so when you are lying on right side you face Qibla. Keep right hand under the cheek.
13. Recite sleeping Du'a; recite 10 ayats of Quran; recite Tasbih Fatemh: 33 times *subhanallah*, 33 times *alihamdulillah*, 34 times *allahu akbar*; recite sura *Yasin*, sura *Mujammel*, sura *Wakeya* (if possible), sura *Nas, Falak, Ekhlas, Kaferun.*
14. Blow your body after reciting *ayatul qursi*.
15. Recite the last 3 verses of Sura *Hasr*.
16. Recite *Alif lam mim sejda* and *tabarakallazi*.
17. Apply collyrium to your eyes 3 times before going to bed.
18. Rasul ﷺ said: whoever reads last 2 verses of Sura *Baqara* in a night, Allah will suffice him. (*Bukhari*).
19. When retiring to bed every night, Rasul ﷺ would hold his palms together, spit in them, recite the last 3 suras of Quran (*Ikhlas, Falak, Nas*) and then wipe over his entire body as much as possible with his hands, beginning with his head and face and then all parts of the body, he would do this 3 times. (*Bukhari*).
20. Abu Hurairah ؓ said that someone used to come to him night after night and take charity. On the 3rd night, he said: I will report you to Rasul ﷺ. The man said: Let me teach you some phrases, which will benefit you. He said: When you go to bed, read *ayatul kursi* completely, Allah will be your guardian, and Saitan cannot get close to you until morning. Rasul ﷺ said: he told you the truth and he is a liar (was a Saitan). (*Bukhari*).
21. Aisha *radiallahu anha* narrates that Rasul ﷺ would recite sura Ikhlas, Falaq, Nas and blow onto his hand in such a manner that the saliva would drop on them and then he would rub them over his body 3 times starting from the front of the face (*Bukhari, Muslim*).
22. Rasul ﷺ never used to sleep until he had recited sura *As-Sejda* and *Al-Mulk*.
23. Before sleeping say:

اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَاَحْيٰى

*allaahumma bismika amootoo wahya*

(O Allah in your name I die and live).

24. Remember your whole day activities and make intention to improve your activities with better amals next day.
25. Good dreams are from Allah and bad dreams are from Saitan. If you see a bad dream, then say *la howla wala quwwata illabilla* and *auzubillahi minas saitanir rajem*, spit lightly 3 times over your left shoulder, don't tell anyone, turn to opposite side.

26. Try to wake up for Tahajjud, and if you sincerely try but miss it, you will still be rewarded for your intentions. Getting up to make Tahajjud salat in the later part of night is a sign of great piousness.
27. Rasul ﷺ said: Our Lord descends to the lowest sky (of the seven) when the last 3rd of the night remains, then He says: Who is calling upon Me such that I may answer him, who is asking Me such that I may grant him, who is requesting My forgiveness such that I may forgive him. (*Bukhari, Muslim*)
28. Rasul ﷺ used to sleep during the earlier part of the night and stood praying during the latter part. (*Bukhari, Muslim*).
29. Rasul ﷺ said: The nearest the Lord comes to His servant is in the middle of the night, so if you are able to be of those who remember Allah at that time, then be so. (*Tirmidhi*).
30. Rasul ﷺ said: There is in the night a time such that during it no Muslim asks Allah to Whom belongs glory and power for some good of the affairs of this life or hereafter, except that Allah would grant him it and that is every night. (*Muslim*).
31. Best salat after Fard salat is Tahajjud offered during the final portion of night. Rasul ﷺ used to perform Tahajjud salat 2 rakats at a time up to 8 or 10 and then witr salat. A person who regularly prays Tahajjud, will not die until he/she is a friend of Allah.
32. When waking up, say:

    اَلْحَمْدُ لِلّٰهِ الَّذِيْ أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُوْرُ

    *alhamdulillahillaji ahyana bada mamatana wailaihin nusor* (All praise is for Allah who revived us after our death and to Him will be our raising on the Day of Judgement).
33. Make a habit to get up in the late hours of the night so you can say Morning Prayer. You will remain fresh and energetic all the day.
34. Wrap bed to a corner of the Masjid and cover.
35. Make wudu, preferrably with miswak (wudu with miswak makes salat 70 times more valuable than without miswak).
36. Make Salat, glorify Allah and read Quran because angels witness at that time.
37. Best time to read Quran is <u>before</u> Fajr Salat.

## A20: Etiquette of Taleem/Halaqa

*Purpose/Objective*

The main purpose of Taleem is to discuss the virtues of different good deeds, how much and what rewards he/she will get from Allah if he/she will perform certain good deed. At the same time what punishment he/she will receive if any obligatory amal is missed. Read the books of fazail/virtues such as Fazail-e-Amal or Reazus Salehin. The goal is not to learn new Quranic ayat or new Hadith but to read again and again to:

1. Create respect and greatness of the sayings of Allah and His Rasul ﷺ.
2. Create firm Akin/faith on the promises and punishments of Allah ﷻ and His Rasul ﷺ.
3. Put into actions whatever heard/learned and give Da'wah.

***Virtues (for details see chapter-C)***

1. Rasul ﷺ says: Best amongst you is one who is either learning or teaching Quran. (*Bukhari*).
2. Allah forgives sins.
3. Angels join those sittings in Taleem up to the end.
4. Allah asked Rasul ﷺ to sit in places where Allah's zikr is conducted.
5. Anyone goes out to learn and dies during his/her trip/journey, he/she becomes a myrter.
6. Leaning one area of Fard is better than 1000 rakats of nafl salat.

***Adab of Taleem***

1. Make wudu and pray 2 rakat nafl salat if time permits and not forbidden times.
2. Use fragrance.
3. Use good clothes if possible.
4. Sit as close to each other as possible.
5. Sit like in salat (*during attahiato*).
6. Read Fazaile Amal or Riazus Salehin.
7. Fazaile Amal consists of Stories of Sahaba, Virtues of Salat, virtues of zikr, Virtues of Quran, virtues of Da'wah/Tablig, virtues of Ramadan. Virtues of Sadaqat and virtues of Hajj are also included.
8. During Ramadan and Hajj, read the virtues of Ramadan and Hajj.
9. Look to the person reading the book.
10. Do not think who is reading but what is being read.
11. Read Faida/explanation after every hadith with minimum comments from yourself, only to clarify.
12. During reading: say *subhaanawatala* after Allah; *sallalahu alaihe wasallam* after Rasul/Prophet/Muhammad; *radiallahuanhu* after any Sahaba/companion of Rasul; *rahmatullah alaih* after any scholar or pious person (not alive). These are not obligatory but recommended, try to make a habit.

13. Reader should not read a hadith and start talking of his own ideas.
14. Don't think you have heard before what is being read.
15. The reader should not be reading while others are sleeping or dosing.
16. If all listeners are sleeping, reader should stop reading. It is not proper and shows disrespect to read Quran or Hadith while listeners are sleeping.
17. If any one individual is sleeping or dosing, the person next to him should wake him up with ikram such as mildly touching or rubbing his back. Do not push him.
18. Read each chapter of each book from the beginning.
19. Read each chapter of each book as compiled. First chapter first, then 2nd chapter, then 3rd chapter.... so on.
20. Fazail-e-Amal is written with chapters in sequence, so if one reads it, it should buildup the values, virtues, loss if not done properly, etc.
21. If the sequence of reading is followed, a jamat during 40 days can finish each book of virtues.
22. Do not read at random from each book. Follow sequence. Amir should assign someone in the jamat to track the reading sequence of each book day after day. This will avoid repeat reading.
23. Do not discuss masael; masael should be discussed with a scholar one to one only.
24. Listen only, no argument or question. All questions should be discussed one-to-one at the end of reading.
25. Reading time duration is not fixed. The reader can read until all brothers are ready to listen with proper attention. On the other hand, the reader should not force the brothers to listen if they are tired, not attentive. Reading of Quran and Hadith should not be a routine thing. Reader can make a short reading and pick some other time later when the brothers are fresh and attentive.
26. Taleem time is usually 2-2.5 hours in the morning and 2 hours in the afternoon.
27. Usually in the morning Taleem, besides reading, recitation of suras, 6 points are discussed. In the afternoon Taleem, besides reading, different mozakeras are discussed.
28. Discuss 6 points after reading book. Every person in the jamat should learn 6 points (*discussed later and in chapter-B*) as soon as possible so each person can talk, give Da'wah to others.
29. Usually time for 6 points is short. Only 1 or 2 person can discuss fully during Taleem session. Amir should make pair and assign one new brother with an experienced brother. This will help all new brothers to learn 6 points. Amir should followup progress daily.
30. In order to break the shyness of speaking, Amir should ask new brother to stand and speak 6 points. This will help him to speak and eventually speak in front of big crowd during 40 days time frame.

31. Recite Du'a at end and ask Allah for Elm-e-Nafa as Rasul ﷺ did.

***3 Steps of Taleem***

1. Reading books of virtues. During Ramadan and Hajj, read the books of virtues of Ramadan and Hajj.
2. Recite suras (last 10 suras).
3. Discuss 6 points and etiquette of different amals if time permits.

## A21: Quran Recitation

***Etiquette of reciting the Quran***

1. Recite under best circumstances including in Wudu, facing Qibla, and sit in a respectable, honorable manner.
2. Recite slowly.

اُتْلُوا الْقُرْآنَ وَابْكُوا، فَإِنْ لَمْ تَبْكُوْا فَتَبَاكَوْا

3. Fear Allah during recitation. Rasul ﷺ said: Recite the Quran and cry. If you cannot cry, then force yourself to be like crying. (*Ibn Majah*).

لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ

4. Recite with beautiful voice. Rasul ﷺ said: He is not one of us who does not make his voice beautiful with the Quran. (*Bukhari, Muslim*).

زَيِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ

Rasul ﷺ said: Beautify the Quran by your voices. (Ahmad).

مَا أَذِنَ اللهُ لِشَيْءٍ مَا أَذِنَ لِنَبِيٍّ يَتَغَنَّى بِالْقُرْآنِ

Rasul said: Allah has not permitted anything like He has permitted a prophet to recite the Quran in a good voice. (*Bukhari, Muslim*).

5. Recite privately if you fear of showoff, reputation, or will disturb those who are praying. Recitation should be done secretly like charity, unless to encourage others by doing publicly.
6. Think and ponder about the meaning while reading.
7. A reader of Quran should not be the one who is not attentive while reading and going against what it says.
8. Every Muslim must learn, understand, and live by the Quran. Whoever learns the Quran and teaches it is the best amongst us. It removes the rust on the heart and guides to success. The person who is blessed with the Quranic knowledge got the best blessing.
9. The person who memorized the Quran and acted accordingly will be able to take 10 sinful people among his/her relatives from Hell to Paradise by Allah's order.
10. The person that has difficulty reading Quran yet tries his/her best to learn it will get double the reward than a fluent reader.
11. The best time to read Quran is in the early morning. Make wudu and say *auzubillahe minas saitanir rajeem* and *bismillahir rahmanir raheem* before reciting the Quran.

12. Try your best to learn the <u>rules of recitation</u> so you can pronounce everything correctly and distinctly. Allah eagerly loves to listen to the person who recites the Quran.
13. Be attentive when you recite the Quran and when others recite. You get 10 rewards for each letter you recite in the Quran.
14. Make sejda when you see a prostration mark in the Quran.
15. When reading about punishment or sins, be fearful and seek refuge to Allah.
16. When reading about rewards and paradise, say *subhanallah* and ask Allah to grant you that happiness.
17. Remember that these are the words of Allah, and you must take care of the Quran respectfully.
18. Don't slam the Quran here and there, or put something on top of it like you handle ordinary books.
19. After reciting Quran, say *sadaqallahul aaleyul aazem* (The most High, the Mighty Allah spoke the truth). We should thank Allah for sending this Quran for our guidance.
20. If you want to be a good Muslim, you should see how Muhammad ﷺ and his companions followed the Quran, and follow them in order to act Islamically.

### A22: First Salat upon Arrival at the Masjid

When a jamat arrives at a masjid, put your belongings at one corner, make wudu, pary 2 rakats of nafl salat if time permits and sit down for mashwara. One important program is the first salat at the masjid when jamat brothers meet local brothers for the <u>first time</u>.

1. Whoever from the jamat is assigned to read he should not take time to pray nafl or sunnat salat, rather pray nafl or sunnat later. He should be ready with the book, should not wait for every brother to finish their salat, stand in front of the brothers and wait. He should have already selected what he will read. He should not open the book and keep looking what to read at that time. This distracts attention and shows unpreparedness, loose interest. If the local brothers see you with a book, it is expected that most of the brothers will sit to listen. When most of the brothers finished salat, do not wait too long for everybody to finish, ask evryone to come closer to you.

2. Start reading a Hadith or story of Sahaba. Reading should not be too long. A 8-10 minutes reading is standard. The main goal at this time is to inform the local brothers about the arrival of the jamat and short taskil for nusrat. It should not be long talk or bayan otherwise most of the local brothers will leave one by one. Only jamat brothers will be left and no taskil can be done. After the hadith or story, he should briefly mention about how the companions of Rasul ﷺ worked for

Deen. How one group of Sahaba who migrated from Makka to Madina as **Muhajirs** and the other group of people of Madina as **Ansars** worked together for Deen. How both groups coordinated each other, supported each other wholeheartedly and worked together for Deen. In the same way this jamat has come to this masjid as Muhajirs. Local brothers as Ansars should help the jamat brothers in their efforts such as in Joula, Taleem, Teaching and Learning, to visit brothers in the vicinity of the masjid to bring them to masjid. It should be clarified that the help does not mean money or food. It means their time to participate with the effort.

3. Jamat brother should request the local brothers to pledge some time for nusrat the jamat in this efforts and take down some names who make intentions with times. Rest of the jamat brothers should sit spreading around the masjid and try to talk individually for some time for nushrat.
4. Write names, telephone # etc. Do not insist if local brothers do not give names or telephone numbers. Sometimes brothers do not want to give telephone numbers. Taskil for smaller time for nusrat even for ½ hour. Schedule their time to help jamat in nusrat over 24-hour time if possible. Take anytime any brother offers even 5 minutes. The main objective at this time is to get as many local brothers as possible in the masjid in some form or another. At this time, request should be only for nusrat of the jamat, no discussion of 4 months or 40 days.
5. When taskil is almost finished, recite Du'a to finish Taleem or make a short Du'a. The entire program should be within 20-25 minutes. Always be reasonable when you make <u>collective program</u> with local brothers otherwise next time they will hesitate to sit and participate.

## A23: Etiquette of General (Umumi) Joula

***Purpose***

Joula means to go around to give Da'wah or informal visit. All prophets used to do this effort on a full-time basis. Rasul ﷺ used to do this effort by going house to house. We do joula because…

1. As a follower of Last Rasul ﷺ, we are responsible not only to practice Deen but also propagate Deen.
2. As a sunnah of Rasul ﷺ, we should do the work of Da'wah.
3. Rasul ﷺ is *rahmatullil alamin*, we are responsible to do Da'wah, to take his message to the farthest corner of the world as his Sahaba/companions did.

***Virtues of Joula (for details see Virtues of Da'wah in chapter-C)***

1. Whoever spends his morning or evening in the way of Allah, his reward will be much better than the world, and whatever is in it. (*Bukhari*). (see **DH02**)
2. Spending $1 will bring reward of $700,000 sadaka; every action will be rewarded 700,000 times. (*Ahmad*) (**see DH11**)
3. Few moment's concern for Deen is equivalent to prayer in front of *Hazre Aswad* of Kaba (100,000 times), on the night of *Lailatul Qadr* (better than 1000 months). (*Ibne Hibban*). (**see DH03**)
4. Striving in the path of Allah for a short while, is far better than your good deeds for the whole life staying with your famity. (*Hakim*). (**see DH04**)
5. When the dust of the path of Allah enters the body of a Muslim, Allah prohibits Hell-fire on him. (*Ahmad, Tabarani*). (**see DH06**).
6. The fire of hell will not reach anyone whose feet become dusty whilst he is on the path of Allah. (*Ahmad*) (**see DH07**)
7. Omar ﷺ as *Amirul Muminin* held the rope of the camel when Maaz ﷺ was departing for Yemen. Omar ﷺ said to Maaz ﷺ the Du'as of the person traveling in the path of Allah are accepted as the Du'as of the prophets of Bani Israel.
8. He who suffers a headac in the path of Allah, and hopes for a reward, then all his past sins are forgiven. (*Tabarani*). (**see DH09**).
9. Whoever guides others to do good, his reward is like the one who does it. (*Abu Dawud*). (**see DH16**).

***Adab of Joula***

1. Correct Intention before going- visit only for the pleasure of Allah.
2. Make two groups: one group will go and visit brothers. Rest of the brothers will stay in the masjid. Amir will assign brothers: one in Zikr, one will be talking (not reading) to the brothers in the masjid till before Magrib salat; one brother in Istekbal to receive anyone who comes to the masjid and request him to join the discussion after his salat if not performed already.
3. The brother, who is making zikr, can stop zikr when brothers who went to joula return.Typical Joula arrangement is shown in page A99.
4. Make lot of Du'a before going for joula. Du'as are definitely accepted at this time. Show your humbleness to Allah; express your weakness, helplessness. Ask Allah to help and chage the hearts of the brother visited, save from the nafs and Saitan during joula..
5. Try to do your joula before the prayer time. Generally it is done after one salat until the next salat and bayan is made after the next salat. Timing of the joula should depend on the availability of the brothers who will be visited. If they are not available at a certain time, no joula should be made at that time.

6. There is no hard and fast rule to do joula after asr and bayan after Magrib. Discuss with local brothers to decide the time of joula. Also on many occasions, even local brothers who are doing joula for so long, did not evaluate when is the best time on the availability of local brothers to visit. So if your jamat really wants to do an effective joula, discuss the local situation thoroughly and then decide.
7. Go as a jamat with one *Amir* (responsible), one *Dalil* (guide), one *Mutakallim* (spokesperson).
8. Go with Zikr - *subhanallah alhamdulillah walailaha illallahu allahu akbar*.

سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ وَلَا إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ

9. Keep eyes down, it is an arrow of Saitan.
10. Go along the right side of road.
11. Go with great respect for that person visiting. Do not have low feeling regardless of what we see or know about the person visited.
12. Allah advised Musa *alaihis ssalam* to go to Pheroh (who was not a believer) and invite him towards Allah with cool mind…(Ta-Ha:44).
13. Your attitude will affect the hearts of the brothers being visited. Go with great wish that the brother (visiting) will come to the Masjid immediately to get maximum benefit.
14. Dalil will knock (maximum 3 times) as sunnah. If there is no response, brothers should leave.
15. If the brother opens the door, dalil will introduce the brother to the Mutakallim.
16. Mutakallim should give salam and make musafa/handshake warmly and give Da'wah primarily on Kalima Tayyiba, remind him briefly about the importance of akherat, Iman, obedience of Allah, etc
17. Mutakallim should not insist on hearing the brother's recitation of Kalema nor compel him to recite or perform salat. Such attitude from the mutakallim may hurt the feeling of the brother.
18. Mutakallim should not act as a police to enquire and charge the brother.
19. Mutakallkim should not call to prayers rather request him to join in the talk at the masjid. Once he is ready to go to the masjid, he will also pray.
20. On the other hand, this brother is not probably praying at all. So if Mutakallim asks him to pray, then he will simple not cooperate and will not listen to you.
21. Mutakallim's invitation is towards an effort for good amals to benefit the life hereafter. When you talk about Akherat, no one can deny it and in most cases the brother will listen.
22. Mutakallim should not get into long discussion, not into any debate. He should be brief and to the point.

23. Mutakallim should not pause in talks or ask his opinion. He should simply finish his talk and request to come to the masjid now.
24. It is preferred to give Da'wah outside so you don't see many undesirable things (if any) inside the brother's place.
25. Sometimes the brother insists to go inside. In such situation, it may be OK to go inside and talk to him. Amir makes the decision based on the situation.
26. Sometimes the brother wants to offer some food such as tea, coffee, cookies, and fruits. Amir should try to say that the time is short, there are many places to visit…etc and try to avoid/excuse eating without hurting the brother. If the brother insists, then agree on very simple things such as water, juice, fruit, etc and try to complete the talk on Da'wah for which we are visiting. On the other hand, if the brother becomes busy in cooking tea, coffee, etc; lot of time will be involved and the whole visit can turn up into a social visit. This situation is not desirable to emphasize the importance of Da'wah and the jamat brothers might loose their fikr who are visiting. That is one main reason, we should try to give Da'wah outside the door. Amir should be careful in his judgement. There is no flat rule on this. You cannot always say no or always go inside. It must be handled case-by-case basis on individual brother being visited. That is why lot of hekmat is need to learn to give Da'wah correctly without hurting the brother.
27. We should not be hard on brothers visiting otherwise the whole purpose of Da'wah is not fulfilled. In many situation, brother gets wrong impression. The whole process should be friendly and to win the hearts of the brothers visiting. If that happens, there is a good chance that the visited brothers will respond positively and will come to the masjid.
28. When Mutakallim speaks, all should keep eyes down and stop Zikr and listen and make Du'a for the brother so that he can go to the Masjid immediately.
29. If he is ready, Amir should send him to the Masjid with one brother from the Jamat. The cash brother should not join in joula. His concern and fikr is quite different than the joula brothers.
30. If any brother has some excuse to go to the Masjid immediately, Mutakallim should pursue him to come even later.
31. Joula can continue to wherever the guide takes the group.
32. Joula should be finished before sufficient time for the joula brothers to return to masjid, use toilet if necessary, make wudu and join salat with jamat. Seek Istegfar and return to Masjid.
33. Brothers should disperse after all of them return to masjid first. They should not disperse from the place where joula is finished.

## A24: Special (khususi) Joula

1. **Composition**: In this kind of joula, try to get 2-3 brothers mostly experienced besides the guide. Anyone can start talk but make a general agreement before you meet any person who should start first, who next, and so on. It will avoid conflict or misunderstanding, duplication, confusion, etc. Be a smart dayee. Amir of this Joula should organize. Only experienced workers not new brothers should do this special joula.
2. **Talk with Hekmat**: When one brother talks, others should make zikr to request the help of Allah so that Allah can change the heart and accept him for the work of Da'wah. The talk or discussion should follow a sequence....when one stops, the next person should continue from the first person keeping the same subject, trend, flow, etc. The second person should not start all over again rather continue from the first person's talk. Talk should be concise, to the point with specified goals, not at random.
3. **Talk must Converge**: Remember you are talking to a leader...if you talk at random, he will think you are wasting his time and it will not make any sense to him. In many instances when this happens, the leader himself starts talking and takes over the talk, agenda, his accomplishments, how much he has done for the community, etc. The whole joula is sidetracked. Jamat brothers end up listening to his speech and return back without any taskil rather get lot of exposure to worldly things which the leader was talking about and in many instances, get lot of advice on what to do, how to do, what not to do, etc. In fact it hurts the jamat brothers. So in order to avoid this kind of scenario, right at the beginning, guide should make a request to the leader that these brothers have come from out of town to talk with you for few minutes. The jamat brother should introduce himself to the leader with his background even worldly position such as I am so and so. It gets leader's attention otherwise the leader will think these people came to him for some favor or money or they have nothing to do. You cannot blame him for that as he is doing this kind of favor everyday, it it not new to him. Jamat brother should be talking.... about grave, akherat, life after death. You should never discuss worldly issues, events. In that case, he is the leader and expert in this field. He will take over and solve all these issues. When you talk about akherat, he will be silent; he cannot help but listen to you. He himself needs it, he has no choice, no solution, and will listen.
4. **No worldly value**: We must remember our mission: if this leader (no matter how big or famous he is) obeys Allah, participates in Da'wah, he will be successful. His worldly success has very little

value in the eye of Allah. That is why it is important that old workers should go in this kind of joula. Unless this joula is done properly, it can morally or spritually hurt jamat brother and he will return with the regreat that he does not have those things the leader has, so many things he is missing because he is in jamat. It is also important to keep eyes down, do not look around to see his worldly possesions and values. The worldly possessions and materials have no value in the eye of Allah. The worldly materials and values should never affect us. These are temporary and all will be destroyed. When the poor companions of Rasul ﷺ went to the Roman and Persiam kings; those palaces, wealth, glamour, beauty, etc never affected them. They were very firm on the powers of Allah, importance of akherat, severity of Allah's punishment if disobeyed, only success in the obedience of Allah's orders, etc. Those poor companions of Rasul ﷺ used give Da'wah to those rules: either accept Islam and live peacefully or give tax and offer freedom to public to choose Islam if anyone wants to.

5. **Be Merciful to Ummat**: Here we are just visiting a Muslim brother, he is an ummat of Rasul ﷺ, he needs to work for Deen with the talents and expertise he posses and can excel ahead of many of us. We need to go in joula with the importance in values and attitute of akherat. Otherwise our Da'wah will have little impact or affect.
6. **Take Control of Talk**: <u>Joula brothers must take control of the talk from beginning to end</u>. Once in a while we might offer the leader a chance to talk briefly here and there, but most of the time (80-90%), jamat brothers should be talking and controlling the talk.
7. **Find Connection**: Many times, it is easier to visit a big leader through his acquintances. Do not just do a quick job of visiting a leader. Find good connection, visit him first. Convience him about the imporantance of Da'wah, akherat and then use his connection to reach the big leader.
8. **Talk with Ikram**: We must talk with ikram, respect without humiliating a Muslim. It is important. In fact, you talk with ikram, praise about how much he is serving the community, what a wonderful job he is doing, etc. Using this approach, try to get his attention, he will feel comfortable, he will think you are his well-wisher, he will listen to you. Then you talk about grave, Akherat..
9. **Feel Comfortable**: If you can make him feel confortable, he will listen even if he is busy. Many times, he offers tea, coffee, etc. It is OK to accept. Take time especially if he is willing to give time. You will be closer to him. Rasul ﷺ used to talk with people and used to find connection with his family. The person very soon realized that Rasul ﷺ is his well-wisher and became ready to listem. It is the

Hekmat, which matters...how you present your approach, talk, humbleness, etc.

10. **Avoid Controversy, be focused**: It is very important to avoid controversial talks, worldly events, politics, current events, Masail, crticize other Islamic activities, etc. This kind of topic creates argument, sharp disagreement, and bitterness. Our main thrust is akherat, grave, life herafter, etc. This will keep your talk and discussion focused.
11. **How long talk**? It depends on the atmosphere where you are talking. In some instances, the leader is busy, you have only few minutes. In such case, try to take time for another visit rather than talk briefly. In some place, talk can be interesting and last longer. However we must always gage him how he is listening? We should not force the discussion. It should be friendly atmosphere.
12. **Taskil him**: If you are close in talks, you might taskil him for some time right there. How much you can taskil depends on your approach, how busy he is. The situation might be favorable to ask for his time to benefit the jamat in terms of visit to other important people in the community, as he knows lot of people. At the same time, you need to be careful whether you should get his help as he has many enemies where you will not be able to visit with him. In such situation, it might be better to go alone with the guide. The bottomline is that he makes some intentions to give time and come to the masjid. If he comes to the masjid, take care of him, offer his some tea, coffee, snack, food; let a <u>different brother</u> talk with him in more details, Taskil him for longer time, etc.
13. **No Time Limit**: In special joula, there is no fixed time to return. You can continue as long as your efforts are <u>useful</u>. Take time and keep in touch with the Amir of the jamat if you have to.

**A24A: <u>There are 3 types of people to visit on Special joula</u>.**

1. **Visit community leaders**, business people, famous people, President of Masjid, masjid board members. For this group, make appointment if necessary, as sometimes they are so busy, you cannot meet them. Sometimes if you just walk in to meet them, they feel iritated and even if they give time, do not listen carefully. In some situation, jamat brother is talking and the leader is doing his work. We should <u>not</u> give Da'wah if the person is <u>not</u> attentive or willing to listen. In such case take a future appointment. Discuss in details about the Da'wah activities and taskil for time if possible. How much you can talk and prepare him for Da'wah will depend on how much the person is busy and ready to listem. The jamat brother should use his hikmat and judgement on how much the brother is taking or listening. Discuss some karkuzari about how the work is being done

around the world, how leaders, famaous people are participating, how the leaders during Rasul's time took responsibility of the work of Da'wah and how Allah made them successful in this world and hereafter such as Abu Bakr, Omar, Osman, Ali, etc. The jamat brother should assure the leaders that if he joins in this great effort, he will not loose anything rather Allah will take lot of His work through him, he will be elevated in front of Allah and in the day of Judgement. The jamat should emphasize and purpue that this work is not an ordinary work, rather the most important work of all prophets including the work of Rasul ﷺ. It is highly rewarded by Allah, the local brothers can use his leadership capabilities, influence on people and can be a great means to convience so many people towards the work of Da'wah which a normal person can not do.

2. **Visit Imam of Masjid, local religious scholar, shaikh, etc.** Visit the Imam or scholar for Du'a only. You cannot give Da'wah to scholars or taskil them. Take some gift for them. Do not insist on handshake. If he does, then join, otherwise just Salam is OK. Talk very briefly. If he asks, mention your program, which masjid your jamat is staying, etc. If he talks more, you might discuss some karguzari about how the work is going on at different places, how Muslims are benefiting, etc. Do not quote Quran and Hadith unless you are also a scholar.
3. **Visit old workers.** There are two kinds of old workers: *active*, *inactive*. If you visit an active brother, he will immediately join you, guide you, make arrangements for joula, program, even food, etc. He will take care of your jamat's activities as long as you stay there. If you visit inactive brothers, you have to use lot of hekmat. Take some gift for him. Do not give him Da'wah. He is an old worker, but for some reson he is not active anymore. He may have many good reasons, such as a bad experience in jamat, family problems, job problems, financial problems, or disagreement with other brothers at the masjid, etc. Jamat brothers will stay at the masjid for few days. So that they do not take any side, neither should listen nor join any group. It will only make the situation worse. Jamat brothers should visit this inactive brother just to say Salam and talk briefly about how his sacrifice once helped establish the work in the masjid when there were only a few workers. His past sacrifice is very valuable and dear to Allah. Try to discuss the karguzari of different areas on how the work is progressing and benefiting Muslims. Do not Taskil him for any time. You may ask his advice on how to work in the masjid, whom to visit, etc. You must treat him as an elder with due respect. After all, he is an old worker. It may be that your visit might remind him of his past sacrifice, activities, and reenergize him to start his activities again in spite of his difficult times. Make Du'a for him.

## A25: Elan/Annoumcement:

Before bayan starts after the Fard salat, a short announcement is made. There are some guidelines to follow.

1. Brief but very clear.
2. Like an appealing tone, not harsh or order tone.
3. Made facing the musallins.
4. Made in Local language.
5. Preferably by the Imam of the masjid or local responsible brother.
6. Do not say about any scholar by name.
7. Remind about the effort on Da'wah.
8. No mention about the duration of the bayan.
9. Occasionally can mention about any foreign jamat's name visiting.

Here are some examples:

1. **Standard**: My dear brothers. Our success in this world and the hereafter depends in obeying the commandments of Allah according to the Sunnah of Rasul ﷺ. In order to get this success, an effort is needed. In this connection, there will be a very important bayan after the remaining salat. Please join. Jazaakallah.
2. **Medium**: Insallah there will be a very important bayan after the salat about an effort on how we can be successful in this world and hereafter. Please join after the salat. Jazaakallah.
3. **Short**: Please join after the salat to listen on how to participate in the effort of Da'wah. Jazaakallah.

## A26: Six Points

Six points are not the complete Deen. The main purpose of these points is for an ordinary person to acquire these qualities so he/she can use them to give Da'wah, talk to people, make bayan, etc. Since an ordinay person has very little knowledge, he/she can use these points anywhere to start a dialogue. These points are essential for every Muslim, non-controversial, and desirable qualities. They are like a handy man's tool. Each point has 3 parts: *Purpose*, *virtues* and how to *acquire* them. Here is a brief description about each of them.

### 1. Kalima Tayyiba

لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

*la ilaha illallahu muhammadur rasulullah.* This Kalema is a sacred pledge of a man with Allah. It has 4 important points: 1. Remember its words in the correct form, 2. Know its correct translation, 3. Remember correct meaning, 4. Observe its requirements and act accordingly.

***Meaning***: No one is worthy of worship except Allah, and Muhammad ﷺ is His Messenger.

***Purpose:First part:*** No one can do anything without the will of Allah. No one can help or harm without the permission of Allah. Everything we see in this universe happens with His permission. Even a single leaf of a tree or a tiny ant cannot move without His will. He has control over everything. Everything depends on Him. We must obey His commandments in every step of our lives, stay away from forbidden things, hope for His mercy and should fear His punishment

***Second part:*** There is no success in any way of life in this world, as well as the hereafter, except the way of Rasul ﷺ. When we want to obey any commandment of Allah, we must do it in the way shown by Muhammad ﷺ. Only his way of doing any action is acceptable to Allah. Whatever way he has shown and done, that is our way. Allah says in the Quran: he is the best example: *Uswatun Hasana* (*Al-Ahzab:21*). We follow him in every action, which will carry rewards from Allah and will bring success in this worldly life as well as in the hereafter. These actions include from salat, Haj to sleeping, eating, walking, going to toilet, going to market, etc. That is why Islam is a complete code of life. What it means, anything we do during 24 hours (day or night), if it is done according to the way of the prophet ﷺ, it will be accepted by Allah and rewarded. So the goal for each of us is to find Rasul's way and do it to get paid by Allah.

***Virtues (See Chapter-C for details)***

1. And We sent no Messenger before you (O Muhammad ﷺ) except that we revealed to him: There is no worthy of worship except Me, so worship Me. (*Al-Anbiya:25*). (**see KQ01**).
2. Revew your Iman!. It was asked: O Rasulullah! How do we renew Iman? He said: Say frequently: *La Ilaha Illallah*. (*Ahmad, Tabarani*). (**see KH02**).
3. He will be the most blessed by my intercession on the Day of Resurrection who says *La Ilaha illallah* with the sincerity of his heart. (Bukhari). (**see KH03**).
4. The hour of the day of Resurrection will not come until there will be no one left in the world who says Allah, Allah. (*Muslim*). (**see KH07**).
5. If anyone recites this Kalemah even before his death with Ekhlas (sincerity), Allah will forgive all of his past sins. (for major sins, Tawba/repentance is necessary).
6. Keep your faith fresh by reading and observing '*Lailaha illallah*'

***To Acquire:***

1. **Recite** very often,
2. Make **Da'wah** towards Kalema
3. **Pray** to Allah to understand the reality of Kalema.

## 2. Salat

Salat is the first and foremost commandment of Allah after the belief of Kalima Tayyiba on the day of judgement, first thing will be asked is about salat. If salat is found in perfect order, other accounting will be relaxed. On the other hand if one is negligent in salat, he will be raised with Qarun, Haman on the day of resurrection. Allah does not look to the prayer of one, who does not keep his waist straight in the prayer (prays lazily). Salat prevents a Muslim from shameful and forbidden acts. We must take care of our 5 times daily salat on time in jamat. Salat should be performed with proper ruku and sejda. Rasul sait: The worst kind of theft is the theft of prayer. The companions asked: What is the theft of prayer? He answered: The theft of prayer is not to perform the ruku and sejda properly, with full time and attention.

***Purpose:*** 1. To spend 24 hours of life in the same way as Salat i.e., obey the orders of Allah and according to the way of Rasul ﷺ.

***Virtues (See Chapter-C for details)***

1. And establish Salat and give Zakat; and bow with those who bow in worship (*Al-Baqara:43*). (**see PQ05**).
2. Successful indeed are the believers. Those who offer their salat with all solemnity and full submissiveness. (*Al-Muminun:1-2*). (**see PQ08**).
3. Hadith Qudsi: Allah says, I have enjoined upon my ummah 5 times salat, and I have taken upon Myself an oath that anyone who observes them at their appointed time, I shall admit him into paradise; if anyone does not offer them regularly, there is no such gurantee from Me for him. (*Abu Dawud*). (**see PH01**).
4. Prayer with Jamat is 27 times more than praying individually. (*Muslim*). (**see PH04**).
5. The closest that a slave comes to his Rabb is, when he is prostrating in salat, so make supplications abundantly while prostrating. (*Muslim*). (**see PH10**).

***To Acquire:***

1. **Pray 5 times** salat in jamat with long ruku and sejda, practice with nafl salahs,
2. Make **Da'wah** towards salat
3. **Pray** for the kind of salat Allah accepts.

## 3. Ilm and Zikr

***Ilm/Knowledge:*** Allah appreciates that knowledge which takes a man nearer to Him and enables him to obey His commandments. It is obligatory for every man, woman to acquire sufficient knowledge to lead an Islamic life. This includes prayers, fasting, Zakat, haj,

dealings in everyday life and other important aspects of Islamic way of living. There is no excuse not to know the basics of Islam to act upon it. A knowledgeable person is more annoying and deadly to Saitan than 1000 ignorant worshippers. Rasul said: when certain people gather together in the House of Allah (Masjid) and they read the Holy Quran to one another, they are blessed with spiritual consolation and Allah's mercy, the angels assemble around them and Allah remembers them among His courtiers (angels).

***Purpose of Ilm:*** To know the orders of Allah, the way shown by Rasul ﷺ and to act upon them.

***Virtues: Ilm (See Chapter-C for details)***

1. And say (O Muhammad ﷺ): My Rabb! Enhance my knowledge. (*Ta-Ha:114*). (**see EQ01**).
2. And mix not truth with falsehood, nor knowlingly conceal the truth. (*Al-Baqara:42*). (**see EQ03**).
3. The best among you is he who learns the Quran and teaches it. (*Bukhari*). (**see EH01**).
4. Learning one verse from Quran is better than 100 rakats of salat. Learning a chapter of knowledge, which may or may not be applicable at that time, is better than 1,000 rakat of nafl salat. (*Ibne Majah*). (**see EH02**).
5. One *Faqih* (learned man) hasmore power over Saitan than a 1,000 devout worshippers. (*Tirmidhi*). (**see EH04**).

***To Acquire: Ilm***

1. Sit at Taleem Halaka for virtues of Amals, consult scholars for Masail.
2. Make Da'wah.
3. Pray to Allah far Elm-e-nafa.

***Zikr/Rememberance:*** Zikr of Allah is a very rewarding and easy action. You do not need wudu, place, time, etc to do zikr. You can do zikr any time, anywhere. Every single moment should be devoted in zikr. Rasul ﷺ said: Keep your tongue always busy and moist with zikr. During the journey in jamat, every moment should be utilized in zikr. All mosnoon Du'as (see chapter-D) are also part of zikr. Zikr purifies and enlightens the heart. Spent some time morning and evening exclusively on zikr/Kalema, durud/salam to Muhammad ﷺ, and Istegfar, fix some time to read Quran daily.

***Purpose of Zikr:*** To get attention of Allah all the time.

***Virtues (See Chapter-C for details)***

1. Therefore remember Me, I will remember you. Be grateful to Me and never be ungrateful to Me. (*Al-Baqara:152*). (**see ZQ01**).

2. Verily, in the remembrance of Allah do hearts findpeace and satisfaction. (*Ar-Rad:28*). (**see ZQ02**).
3. The example of one who remembers his Rabb and the one who does not remember his Rabb is like the example of the livong and the dead. (*Bukhari, Muslim*). (**see ZH02**).
4. Whoever says, Subhanallah wabihamdihi 100 times a day, he will be forgiven for all his sins even if they were as much as the foam of the sea. (*Bukhari*). (**see ZH04**).
5. The dwellers of paradise will not regret anything except the moment spent by them (in the world) without the zikr of Allah. (*Tabarani, Baihaqi*). (**see ZH23**).

***To Acquire:***

1. 3 tasbih (morning and evening): 100 times *subhaanallah alhamdulillah lailaha illallahu allahu akbar*; 100 times *Durud;* 100 times *Istegfar*,

سبحان الله والحمد لله ولا إله إلا الله والله أكبر ولا حول ولا قوة إلا بالله العلي العظيم

اللهم صل على سيدنا محمد وعلى آل سيدنا محمد وبارك وسلم

أستغفر الله

2. Make Da'wah
3. Pray to Allah

**4. Ekram-ul-Muslim (Honor for a Muslim)**

Every Muslim should realize the rights of other Muslims. Rasul ﷺ said: He is not one of us, who does not respect our elders, does not show mercy to our youngsters and is not respectful to our scholars. Another Hadith says: Only a hypocrite could insult these 3 person: an aged Muslim, a religious scholar and a Muslim king who observes justice. A momin likes for others what he likes for himself. He should not be envious of others, nor should he have malice about them. He must not be proud. He should be courteous and loving to all. He should be the first to greet a Muslim. He should go to visit sick. He should be generous enough to pardon those who have offended him. He should respect all just as he respects himself. He should avoid backbiting and overlook the weaknesses of others. If anyone consults him, he should give him the right and honest counsel. He should give financial help to the poor and the needy. He should not rejoice in the misery of others. The best act of a Muslim is to remind others towards the commandments of Allah, good deeds, Akherat, etc. All Muslims are instructed to live a collective life, provide peace and prosperity for one another. A true Muslim is he, who does not offend any other Muslim with his tongue or hand, and a true believer is he who does not cause any lossto another

believer. A person will not enter haven whose neighbor is not safe from his offence.

***Purpose:*** To respect a person simply because he is a Muslim.

***Virtues*** *(See Chapter-C for details)*

1. By no means shall you attain the reality of true piety and righteousness, unless you spend (in Allah's cause) that which you love. (*Al-Imran:92*). (see **MQ07**).
2. None of you is a true believer, until he likes for his brother what he likes for himself. (*Bukhari*). (see **MQ07**).
3. None of you is a true believer,until he likes for his brother what he likes for himself. (*Bukhari*). (see **MH01**).
4. Going out for a brother's need is better than 10 years I'tikaf. I'tikaf of one day for Allah's sake, 3 trenches are placed between him and Hell; each trench is wider than the distance between the earth and the sky. (*Tabarani*). (see **MH02**).
5. There will be nothing heavier on the scale than good manners. (*Abu Dawud*). (see **MH20**).
6. No Muslim who visits a sick Muslim in the morning except that 70,000 angles invoke blessings on him till the evening; and if he visits him in the evening then 70,000 angels invoke blessings on him till the morning and for him there is a graden of fruits in paradise. (*Tirmidhi*). (see **MH26**).

***To Acquire:***

1. Respect elders, scholars, and love youngers.
2. Make Da'wah towards Ekram-ul-Muslim.
3. Pray to Allah.

**5. Tasihe Niyat (Sincereity of Intention)** *(See Chapter-C for details)*

Whenever a person intends to do something good, he should not do for name, fame, position, and worldly interest but only for the pleasure of Allah and to get rewards in the life hereafter. This purity cannot happen right away. It can happen when he has firm faith in the reward, which Allah and His Rasul ﷺ have promised for good deeds. Rasul ﷺ said: The reward of your deeds depends entirely on your intention, and everyone is paid in accordance with the nature of his intention. If an action is without good intention and is done for the sake of passion, to please men, to attain some worldly interest, then it is hollow, lifeless and deserves no reward from Allah. On the day of judgement when all deeds will be gathered before Allah, only the deeds, which are purely done for Allah, will be separated and the rest will be thrown into hell.

Good deeds done for Allah only are called 'Ikhlas'. This ikhlas is 100% for Allah. Sometimes good deeds are done for Allah along with some other benefits such as: fasting for rewards and for good heath at the same time, Hajj for rewards and recreation. These deeds will be void of ikhlas. Rasul ﷺ said: The thing I fear most in your actions is smaller polytheism. Companions asked: What is smaller polytheism? He answered: Show (of one's good deeds!). There is a pit of sorrow in hell, of which hell even seeks refuge from those worshippers, who make a show of their worship, will be thrown into it. One companion asked Rasul ﷺ: One man participates in the holy war for the sake of riches, and another man participates in it for the sake of reputation, that he may be called a hero; say, O Muhammad ﷺ, who is fighting in the way of Allah? He answered: Only that person fights in the way of Allah, who wants to propagate and establish the truth told by Him (in the Quran). (*Bukhari, Muslim*).

***Purpose:*** Any action is done however small it may be, should be done for the pleasure of Allah.

***Virtues (See Chapter-C for details)***

1. So whosoever does good equal to the weight of an atom shall see it. And whosoever does evil equal to the weight ofan atom shall see it. (*Az-Zalzala:7-8*). **(see IQ01)**.
2. Certainly, Allah does not look at your shapes or wealth. But He only looks at your hearts anddeeds. (*Bukhari, Muslim*). **(see IH02)**.
3. He, who seriously considered doing a good deed but did not do it, will have one good deed recorded for him. (*Muslim*). **(see IH03)**.
4. Allah does not accept any deed, except that done sincerely for Him and to obtain His pleaqsure. (*Nasai*). **(see IH05)**.
5. Indeed whenever you spend to please Allah, you will be rewarded for it; even for a morsel, which you put in your wife's mouth. (*Bukhari*). **(see IH11)**.

***To Acquire:***

1. Continuously check intentions at least 3 times: before, during and after any action and when ask youself, answer should come from the heart as for Allah only. If any other thing whispers in mind, seek Istegfar and renew intentions again correctly and so on until Niyat is correct.
2. Make Da'wah.
3. Pray to Allah.

## 6. Da'wah (Tablig)

A believer should spare as much time as possible for the propagation of Islam, even if he has to leave his home, city, family for this noble cause. When a person detach himself from his wordly engagements, it becomes easier for him to devote more time and energy for preaching Islam. Prophets used to call the wrong doers towards Allah. This is now been entrusted to the Muslims. The true followers of Rasul ﷺ require that every Muslim should devote himself/herself to sacrifice for preachment of Islam. Just as Rasul ﷺ himself faced so many troubles for Islam, every follower should also follow his footsteps. The companions of Rasul realized this responsibility; they tolerated the troubles of this world for the sake Allah. They preferred the efforts of Islam to the worldly needs. They ate leaves, single date, walked barefoot on long journeys for this cause. Today it is our responsibility. Leaving one's home and family of Allah has great rewards. Rasul said: Whoever spends one morning or evening in the way of Allah, his reward will be much better than the whole world and whatever is in it. *(Bukhari)*. The fire of hell will not reach anyone whose feet become dusty while he in on the path of Allah.

The absence of this work of Da'wah can bring punishment from Allah. When people see others committing sins and do not prevent them from the same, soon Allah will inflict a punishment on them which will affect the common people as well as the distinguished persons. Rasul ﷺ said: I swear by Allah, you must command people with good deeds, and prevent them from forbidden things, or soon Allah will inflict a severe punishment to you, and your prayers even will not be heard by Him. (*Tirmidhi*).

***Purpose:***

1. To spend life, time and wealth (which Allah has given) in the path of Allah primarily for self-rectification and Deen.
2. Propagate Déen as a follower of Last Nabi ﷺ.
3. Create fikr and concern for Deen.

***Virtues (See Chapter-C for details)***

1. You are the best people ever raised up for manking. You enjoin to good, and forbid evil, and you believe in Allah. (*Al-Imran:110*). (**see DQ01**).
2. O you who believe! If you help Allah, He will help you, and make your foothold firm. (*Muhammad: 7*). (**see DQ02**).
3. Invite (O Muhammad ﷺ) to the way of your Rabb with wisdom and excellent preaching and argue with them in a way that is better. (*An-Nahl:125*) (**see DQ03**).

4. Convey from me even if it be a single verse. (*Bukhari*). (**see DH01**).
5. A morning or an evening spent in the path of Allah is better than the world and all that it contains. (*Bukhari*). (**see DH02**).
6. To be in the path of Allah, for a short while, is better than worshipping on the night of Al-Qadr in front of Hajaril-Aswad (*Ibne-Hibban*). (**see DH03**).
7. The reward of rememberance of Allah, in the path of Allah is enhanced 700 times over the spending thereof. In another narration the reward is increased 700,000 times. (*Ahmad*). (**see DH11**).
8. Whoever guides others to do good, his reward is like the one who does it. (*Abu Dawud*). (**see DH16**)

***To Acquire:***

1. Spend 4 months once in life time at the earliest opportunity, 40 days/year, 3 days/month, 2 joula per week, 2 Taleem/day - once at Masjid and once at home with family members; nusrat to Jamats;
2. Make Da'wah towards the path of Allah
3. Pray to go out as soon as possible.

**7. Avoiding the Irrelevant**

This is the most important requisite of piety. A Muslim should not only avoid sins, but also avoid the vain and destructive customs of his age, which affects religious principles and beliefs badly. Though there may not be sin in so many deeds and hobbies, yet they are a waste of time and energy, and we could do some constructive things during that time. A true believer spends his time only in virtuous deeds, remembers Allah, avoids all forbidden things, does not indulge in vanity, and is polite and humble towards other Muslims. If one does not avoid vain talk and vain deeds, he/she is likely to indulge in shameful sins.

1. When one companion of Rasul ﷺ died, one said to him: I deliver to you the happy news of heaven. When Rasul ﷺ heard these words, he said: you are giving him the happy news of heaven, while you do not know he might have induldged in vain talk or have been a miser in spending a thing for good of others. This proves that one should be very cautious in talk, avoid vanity, one's tongue is likely to talk nonsense.
2. Rasul ﷺ said: A man does not slip so much by his feet, as by his tongue.

3. Rasul ﷺ said: Sometimes a man speaks an offensive and sinful thing inconciously, by which he is thrown into hell deeper than the distance between East and West. (*Bukhari, Muslim*).
4. Every believer should be cautious in his talk, spend every moment of his life in good deeds, avoid vanity particularly when he is in jamat or during preaching.
5. Someone asked Luqman Hakim (philosother): How did you attain so much wisdom? He answered: I speak the truth, pay the securities to their owners, and avoid vanity.
6. Anyone who desires that the qualities and signs of truth be revealed to him, he must not eat anything but pure and halal, and should follow the Sunnah very strictly.
7. Rasul ﷺ said: The perfection of one's faith in Islam requires that one should give up vanity altogether.
8. Do not talk much, nor laugh unnecessarily. Rasul ﷺ said: Too much talk hardens your heart, and too much laughing kills your heart, and the noor of your face is less.
9. The holy Quran mentions a great quality of true believers: Those who do not indulge in vanity.
10. And those who turn away from unprofitable and shameful talk and actions. (*Al-Mominun:3*). **(see VQ01)**.
11. He who believes in Allah and the last Day, shoul speak what is good or be silent. (*Bukhari*). **(seeVH05)**.

***To Acquire***: Organize yourself, stay away from idle time, lazyness, foul talks, long sleep, etc. Invest your presious and short lifetime in Da'wah, good Amals such as salat, zikr, recitation of Quran, teaching and leaning, Istegfar, night prayers, helping Muslims and families, sincerely with Allah, etc. Build your asset for Akherat and cut your losses in this world. **Be a winner.**

### A27: Duties and Responsibilities of Amir

Amir is the leader of the jamat. As an Amir of the jamat of Da'wah, you have big responsibilities, which carry big rewards if done correctly. He should use his hekmat, judgement to lead the group. Here are some duties and qualities of a leader.

4. Amir is responsible for each brother's <u>time</u> spent in jamat to make sure that each of them properly utilizes his time on good amals.
5. Amir is always vigilant to take care of brothe's time. During journey, Amir assigns tasks between new with old; keep them busy in amals.
6. Amir is a server (makes khidmat) of the jamat. He should make mashwara on almost everything to unite the hearts and avoid confusion. If he disagrees with anyone on a certain topic/action, he

should not just decide and proceed, rather explain why he is deciding like this, the benefits, etc without criticizing the person opposed to his decision.

7. Amir should not be hard upon any companion or acts like a dictator, ordering brothers to do this, do that He sould not speak with a tone of command. Rather he should talk respectfully to everybody whether a person is an old worker, new brother or youngster, etc. Remember, Rasul ﷺ had the best behavior, which even melted down his bitter enemies. Here we are dealing with our Muslim brothers. Amir must keep this thing always in mind.
8. Amir must behave towards his companions. He cannot be angry quickly. He should be the last one to loose his temper.
9. Amir must be most stable person when dealing with brothers. Many brothers have different attitude, some are new, and some are old workers. Amir needs to deal with each of then with Hekmat/wisdom.
10. Amir should not come into contest with an old worker in jamat. He should never have the attitude that since he is the Amir, he can order even the old worker in the jamat. It backfires in many instances. The attitude of Amir towards an old worker in jamat is to get his help in different amals, learning and teaching new brothers, etc. Amir should use his experience to benefit the new brothers.
11. Amir should deal with brothers, according to their status also. Many times, someone special with lot of sophistication, come in jamat. In such a situation, Amir should make special consideration in regards to his confort, food, etc.
12. Amir must be fair in distributing responsibilities in jamat. He should not give preference to someone over others. He should not ask same person to go in khidmat all the time. He should not also give same person to make bayan all the time.
13. Amir should not make bayan all the time. He should take turn with those in the jamat and offer opportunity to make bayan.
14. It is advisable for amir to make muzakera what to say in bayan so there is no surprise or mistakes in bayan. It will not be necessary to discuss mistakes later.
15. Amir should make friendly reminder on things such as idle talks, laugh or joke inside masjid, discuss politics, discuss worldly talks such as computer/internet, time for amals, keep personal items at the proper place, etc.
16. He should also instruct them about morning and evening amals such as zikr, recitation of Quran, nafl salat, etc specially when in jamat.
17. Amir should assign all responsibilities by rotatation so each of them is fully trained in all activities.
18. Maintaing a friendly atmosphere in the jamat is the key. Brothers will fill energetic, enthuaestics to participate in different amals. (see chapter-D).

19. Amir in some occasions should take lead on some difficult task. He should not just sit back and give orders.
20. If there is a new Muslim in the jamat, Amir should make extra arrangement with an old worker to teach him basic items such as: Kalima tayyiba, Iman-e-Mufassel, how to make bath, wudu, salat; learn at least 2 suras to start salat, few Du'as, etc.
21. If there is a scholar in jamat, Amir should take advantage to get brothers learn basic items. For Masail, he can assign one to one with the scholar. To have scholar in the jamat is a big opportunity to learn and clarify many things. Amir must be careful not to discuss issues collectively, which will create confusion. It should be one to one.
22. Amir in the jamat organizes the brothers so if any brother wants to wake up for Tahajjud, it can be arranged. If a brother needs something from the store, it can be arranged. Amir must have a very big heart to overlook little little mistakes and do not pick on brothers. The overall emphasis is to learn the work and have fikr for ummat. He should always see the bigger picture to guide someone.
23. If there is some misunderstanding between brothers, he should act as an honest broker to reconcile the differences immediately before the situation goes out of control and in some cases, the jamat work is affected. The Amir should be far sighted to see or feel uneasiness among some brothers (regardless of reasons) and use his Hekmat to come to some understanding.
24. A good Amir also trains others in the jamat to become Amir. He does not hold back anything. He can delegate responsibilities to conduct mashwara, Taleem, different tasks, etc.
25. Amir should use the reference of Quran, Hadith, Akherat, stories of Sahaba as example to regularly advise brothers to bring their attention and concern for the life hereafter. He should remind brothers that they have left home, family, business with such a big sacrifice to benefit while spending time in jamat. He can remind the aim and objective of the work of Da'wah. He should constantly bring the attention of brothers so they are always busy with good amals, teaching and learning, etc.
26. Amir should be very careful not to discuss openly any problem or issues or any personal problem of any brother. If he fills necessay to discuss, he can do with the brother separately without exponsing the brother in front of every body. Amir can discuss issues in general without name or finger pointing any body.
27. Amir should be careful not to take any khidmat from brothers even if they want to especially from new brothers. In fact, Amir should be available to serve everyone in the jamat.
28. A **CARING amir** is that person, who constantly evaluates who is doing what, who needs what, who is making what progress on his task,

who uses brothers to get everything learned and taught during specified time. This amir is more concerned on the development of the brothers in the jamat rather than make lot of efforts on the local brothers of the masjid.

29. A **SMART amir** is the one who gets everything done by the brothers and prepare a cash jamat from every masjid.
30. A **SERIOUS Amir** is the one who always want to get things done on time by all brothers besides being a smart amir.
31. The **SUPER amir** is the one who maintained harmony in jamat and at the same time fulfill all the needs of the work by everybody.
32. The **REAL amir** is the one who is caring, smart, and serious. What it means, he is fully engaged with his brothers in jamat as well as with the local brothers. Only a higly exceptionally devoted person can be a true amir. Please see the qualities of a Dayee (chapter-B) to be a real amir. A real amir is 100% efficient. He does not blame anybody for anything. He only blames himself for his shortcoming. He has no excuse of anything. He works continuously. He can work under all situations. He is fully trained. He is disciplined, organized, punctual, knows all Hekmat.
33. **How can you be a REAL Amir?**

**CARING** ⇨ **SERIOUS** ⇨ **SMART** ⇨ **SUPER** ⇨ **REAL**

You need to progress gradually. If you are sincere with this Da'wah work, can train yourself with all the qualities, have a good attitude (without ego or stubborn) towards the brothers, can do the work only for Allah, inshallah, **Allah will make you one**. The actual rewards for a real amir's efforts are so big, cannot be measured, can not be calculated, cannot put a price tag, only Allah knows.

### A28: Why Obey Amir?

If you want to accomplish something, you must sacrifice, listen to some one. This is very true in jamat. Everyone must listen to the Amir. Here are some reasons:

1. Obey amir as long as he does not ask you to commit sins or goes against the order of Allah.
2. Obey Amir for the sake of Allah only though he may not be much educated, not very knowledgeable, etc like you. Rasul ﷺ said: If a leader has been appointed to you, whose nose and ears are cut, you should obey him, when he instructs you from the Holy Quran. See Chapter C: Virtues of Da'wah
3. If Amir decides to have someone less knowledgeable or less experienced than you to make bayan, you should not object but fully cooperate.

4. Ubada bin Samit ﷺ says: We took a pledge at the hands of Rasul ﷺ that we should obey him in prosperity and in calamity, in pleasure and sorrow, and will not obey the suggestions of our evil self, against his wish, and will not prefer ourselves to others against his choice; that we shall not try to snatch leadership from another; that we will speak the truth, wherever we are; that we will not mind in criticism of anyone, while obeying the commandments of Allah. (*Miskat*).
5. During Rasul's time, Osama ﷺ, who was 17 years old was the Amir of the group consisting of Abu Bakr, Omar, etc.
6. If you are asked to cook food for the jamat by the Amir, you should be ready even if you have no experience. You can be a helper with an experienced cook and quickly learn to cook.
7. If you obey Amir for Allah, it will help you develop the quality of obedience, help you to obey Allah and practice sunnat of Rasul ﷺ.
8. The position of Amir in jamat is changed all the time so everyone can develop this quality of obedience.
9. If you obey Amir, it will protect you from the desires of your nafs and the whisper of Saitan.
10. If you cannot obey your Amir, Saitan will be your Amir. You decide which path is safer for you.
11. In a jamat if no one listens to the Amir, there is no discipline and Saitan takes over and creates confusion, fighting, backbite, argument, etc. Such jamat cannot progress and cannot continue.
12. In some jamat, one old worker can make a big damage if he does not listen to the Amir, show his own authority and experience with famous scholars. Such attitude will not only hurt the jamat but also hurt him.
13. The rahmat of Allah comes to a jamat. If you obey amir, you receive this rahmat.
14. If you do not develop this quality of obedience to Amir, how others will obey you as Amir when you will be one someday? It is a two-way street. You obey Amir, Amir helps you and both are winners in the long run.

## A29: Collective Amal versa Individual Amal

The efforts of a jamat are done collectively by the brothers in the jamat. It is important to participate together when a collective amal is done. Here are some important points to remember…

1. When a collective amal such as salat, joula, bayan, eating or sleeping, muzakera starts, each brother should immediately join.
2. The brother who is making bayan, should quickly finish his sunnat salat and quickly standup and wait for brothers to finish their salats and come closer to listen.

3. It is advisable for the jamat brothers not to stand in the front row rather they should spread in different lines so they can finish salat quickly and proced forward.
4. Before the collective bayan starts, brothers should finish their salat QUICKLY and try to bring everybody in the masjid close to the brother who is ready to make bayan. In some places, people pray and leave so fast, you may have to pray your sunnat after the bayan and try to request the local brothers to join in bayan.
5. Before the collective amal starts, each brother should make himself free such as bathroom, washing clothes, go to store to buy some needed items, sleep, nafl paryer, zikr, Quran recitation, etc. Each brother should participte in collective amal upto the end.
6. When collective amal is finished and if there is no need for any special joula or talk to any individual in the masjid or any other need which the Amir might ask your help, then individual amal starts. During this time, any brother with the permission of the Amir can do his personal amals.
7. One of the important individual Amal is Qaza salat- the salat, which were missed and are due. These qaza salat should be performed as soon as possible. In fact this qaza salat is <u>more</u> important than nafl salat and should be performed for the <u>missed</u> fard and witr salats.
8. If any brother needs to go to store to buy, he should ask permission from Amir and then go with another brother. Try to finish buying at the store and return to the masjid as soon as possible.
9. If it is a sleeping time, all should go to sleep. Many times some brothers keeps talking late, delay to sleep and wakeup late,. falls sleep during Taleem or bayan. This kind of irregularities is not helpful for the brothers and the jamat. Amir should look into this kind of activities and try to stop with ikram.
10. Tahajjud prayer is an individual amal though highly recommended. No one should force anyone to pray this prayer. If someone requests to wake him up then only he should be waken. Sometimes new brother do not have this practice to pray Tahajjud and should not be compelled to do that. However if most of the brothers start Tahajjud, it will definitely impact the new brother and he will be motivated to start. As the Tahajjud is a very important amal as emphasized by Rasul ﷺ, every old and responsible brother should perform this prayer. Many responsible brothers have their problems and issues solved through this salat from Allah and have lot of barakat in their efforts, time. **It is a smart move by someone who has the help of Allah with him and gets accomplished lot of things within a short time. Try to be one like that.**

11. In jamat sometimes, someone wants to make nafl fasting. If this amal does not afftect his participation in collective amals, them Amir can permit him. On the other hand if he is tired during the day to join in collective amals, sleeps during the collective amals, it will not be more rewarding to him and should not fast. Amir makes this decision and discusses with ikram without hurting his feelings.
12. Collective amal is generally short such as: **6 points after Fajr 15-20 minutes, breakfast 30 minutes, Taleem 120 minutes, Hadith after zohr salat 15 minutes, muzakera before asr 30-45 minutes, adab of joula 15-20 minutes, bayan 20-25 minutes, story of Sahaba 15-20 minutes**. In between these collective amals there are long periods, which should be utilized by individual amals such as learning and teaching, zikr, 6 points, 5 amals, etc. A smart Amir takes advantage of these free times to educate each other on many items and can significantly improve the qualities of the brothers in the jamat.
15. On the other hand, if the Amir is an **easy going person**, he will not able to use these free times, most of the brothers will end up sleeping after breakfast, after zohr, after Isha. This is a big loss for this jamat.
16. Most of the brothers in jamat are very cooperative, made sacrifice to join in jamat and spending time. It takes little initiative from the Amir to utilize these free times during 24 hours. In some jamat, one brother who is not the Amir but has fikr for the brothers, can make a big difference is suggesting Amir what needs to be done and get engaged with brothers constantly to improve learning process.
17. It is for this reason, there sould be **at least one more** seriously responsible brother besides the Amir in the jamat Sometimes Amir cannot see every need of every brother. After all he is a human and he has his limits. This serious brother can make a big difference in the jamat for 40 days or 4 months. Everyday learning adds up.
18. Those brothers who are going for 40 days or 4 months should check this issue with the Amir and see if they have one more responsible brother. If not, they should request or arrange to take one with them. The jamat should check the learning items (discussed later in Men's 24 hours) and try each of the brothers to get full training during their stay in jamat.

## A30: Some Hekmat of Da'wah in Jamat

1. One should examine his actions, he should realize his duties and shortcomings, and should seek means to overcome them. If you only compare the actions of others according to your ilm then your pride will harm you.
2. Always remember Allah through zikr.

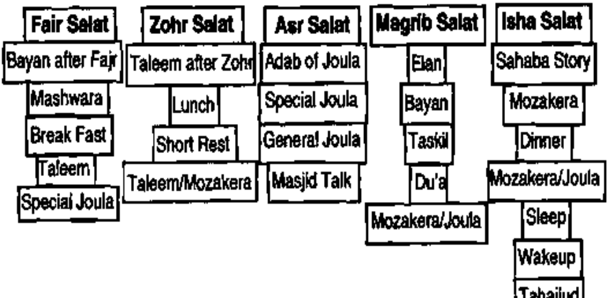
3. The real object of this journey is to teach Muslims the original and complete religion.
4. Brothers should never be disappointed if their Da'wah do not produce any results. They should remember that they are only following the Sunnah of Rasul ﷺ.
5. Whatever hardships you face, you should gladly accept for Allah. On the other hand, if you are welcomed and honored, you should accept it as a favor of Allah.
6. Old workers should not desire for calamities from Allah. If some misfortune comes, you should accept as a mercy of Allah, to forgive your sins.
7. You are in the path of Allah leaving your home, business, and family to learn to obey Allah's commandments and not your own desires.
8. Our duty is to present Islam in best possible manner. You can learn from your mistakes, people's rejection, that your approach to this work may not be perfect and faultless; therefore you should improve your future attempts and ask Allah for complete guidance. See chapter-B for details.
9. If any scholar or pious person shows no interest or not sympathetic towards the work of Da'wah, then do not doubt their sincerity, nor develop ill feeling about him in your heart, but you should think that the importance of Da'wah is not apparently clear to him yet.
10. Whereever you go, visit Ulema and pious people, so you can benefit from their knowledge and piety. You should not invite them to Da'wah work, for they know their duties best. You only ask for Du'a and if opportunity permits, describe some karguzari about the progress and benefit of the work.
11. The speaker should be coincise and to the point. He should be very polite and courteous.
12. We should seek Allah's forgiveness and assistance.
13. During journey try to learn basic knowledge and zikr. No good deed is possible without sound Islamic knowledge and zikr. Without these, even an old worker will be in darkness and no noor can be derived from this journey.
14. During joula, effort is made to expalain the truth at the same time make hearts busy in zikr.
15. Sincerety and good amals are the base of Da'wah work. Y u should always seek Allah's pleasure to get maximum rewards from Allah.
16. After evey amal, seek Istegfar on your weakness and negligence, and fear of that Amal not being accepted by Allah.
17. The high position can be obtained from Allah by love and dedication of Deen. Sahabas for their sacrifices and hardships received those high positions.

18. Always check your responsibilities, how much done, how much left to do, and assess the shortcoming of the work done.
19. Don't be contended with your efforts, think how many millions are left out to whom Allah's message did not reach yet.
20. Convey message in a simple way.
21. Good deeds should be done for the pleasure of Allah and to get rewards in the hereafter. Worldly gains should also be mentioned for encouragement towards piety. At the brgining, some do religious work for wordly gain. But due to the blessing of Da'wah work, they later develop sincerety and do it for Allah.
22. Always plan, suggest and propose to improve the call to people towards Deen.
23. The purpose of Da'wah is not merely to advice and guides others. The object is to reform us and develop good habits. We should be acquiring ilm and make zikr. These should be done under the guidance of learned scholars and Amir. The whole purpose will be lost if we go and be neglectful.
24. Work of Da'wah should be established everywhere through the guidance of recognized learned scholas.
25. Attention should be given to all typles of people and not just rich people.
26. Women should assist men and give them opportunity to do Da'wah. Make their household duties lighter for the man so they may do Da'wah work more without any hinderance. If the women do not cooperate, they can be victim of becoming a trap of Saitan.
27. Saitan is there to destroy the progress made by being punctual with the amals. Every free moment should be spent in nafl, zikr so Saitan cannot influence you.
28. If the effort continues, divine assistance and unforeseen power will be bestowed at the appropriate occasion and time.

## A31: Men Jamat (24 hours Activities)

1. When your jamat arrives at the destination, collect brothers close to each other near masjid, make niat to make effort to get cash jamat with at least one brother from each house for 4 months, make Du'a.
2. Follow etiquette of Masjid. Keep belongings at one corner, cover.
3. Make wudu, if time permits, make 2 rakat *tahiyatul masjid*.
4. Sit for mashwara. Discuss etiquette of Mashwara. Mashwara should be done for work not rest at this time even if the brothers are tired and exhausted. Collect money to pay for expenses including food and car/gas. Do not collect lot of money rather collect enough for 2-3 days expenses. Jamat Amir can assign a brother to hold collected funds and keep a record of expenses. Try to make mashwara for whole day's program and <u>involve local workers in your mashwara</u>.

5. Amir should assign responsibility to brothers in jamat so that each can participate in different amals.
6. Send jamats with local brothers as *special (Khususi)* Joula.
7. Rest of the brothers discusses etiquette of Taleem and do Taleem.
8. Assign 2-3 brothers for khidmat/cooking. Sometimes there are new brothers in the jamat. Khidmat brothers should consider this while cooking so all can comfortably eat. Also, food should not be too expensive for others who can't afford. Stay on moderate course.
9. New brother should be taught how to conduct Taleem, learn 6 points, 5 amals, Du'as, etiquette, bayan, 3 tasbih, various nafl salat, etc.




**Typical 24 hours Activities in Jamat**

10. After 1st salat, one brother should read a Hadith/story of Sahaba, invite locals towards hijrat and nusrat and ask for nusrat of jamat.
11. Start etiquette of Joula after a salat so that Bayan can be made after the next salat.
12. Visit local brothers in *Umumi/general and Khususi/special* Joula.
13. Use local brother as Dalil/guide. Maintain etiquette of Joula. Bring cash brothers to Masjid.
14. Make short announcement after salat about Bayan, if possible by the Imam of Masjid or by a local brother. Jamat brothers should finish salat quickly and ask everyone to sit. Bayan should be made by an experienced brother who should stand quickly in front and wait until most of the brothers finish salat and then request to come close. Do not experiment new brothers in Bayan. New brother should learn Bayan during Taleem or mozakera. Bayan should not be very long otherwise no local brother will be left except jamat brother. Bayan should not be very short so that no one understands the importance of going in the path of Allah. Taskil for cash names, time, nushrat. Sit down with cash names after bayan to make jamat, who can go when, who will make nushrat when etc.
15. Read stories of Sahaba after Isha, discuss various etiquette of sleeping, eating. Do not discuss masael or various Imams.

16. Discuss and analyze among jamat brothers only what was done during whole day, any deficiency in efforts, how to get cash jamat. Renew intention to make more effort next day, ask the help of Allah.
17. Amir should assign new with old brothers to learn Du'as, 6 points, suras, Bayan etc. during rest time and review progress daily.
18. Make intention to pray Tahajjud.
19. Assign 1-2 brother to wake up for Tahajjud and before Fajr salat.
20. Before Fajr salat, wake up brothers, keep sleeping bags at one corner, cover and get ready for salat. Every brother in jamat should contact local brothers who come to Masjid, talk about jamat's program, ask to participate, Taskil for time, nusrat etc.
21. Prepare cash jamat and send out separately if jamat is complete.
22. Take cash brother with your jamat if separate jamat cannot be made.
23. Always listen to Amir. Help Amir in organizing activities.
24. Khidmat brothers should serve and clean.
25. Keep all areas clean.
26. Stay away from kitchen/cooking area unless you are assigned.
27. Prepare simple and moderate cost food so brothers can eat comfortably. Do not be extravagant.
28. Always try to help each other, look after each other's needs, etc..
29. Amir cannot take care of everything. **It is Teamwork.**
30. Patch up any differences immediately between brothers before it goes further through Amir if necessary.
31. Make checklist so that all in the jamat can learn to make Bayan, Taleem, khidmat, say 6 points etc.
32. **There is no specialist in Da'wah**. All brothers should learn and take turn in everything. Here is a wish list for every Brother (Br.) in jamat to check during 3 days. Check list (1-55) items during 40 days. Similarly when a jamat goes out for 4 months, each brother learns or teaches **56-100** items. The goal is that when a brother spends 4 months, he should learn and clear on these 100 items so when he returns to his locality, he can do all the 100 items by himself and can train others to do the same.
33. Best jamat is that one which works harmoniously and prepare cash jamat.
34. Establish 5 amals of Masjidwar jamat at every masjid you visit. Before you leave a masjid after your stay, separate the responsible brothers of the masjid, talk about the 5 amals, and write down the details of 5 amals with names of brothers who will participate in the following items…

| Fix 2 Joula Days | Masjid Taleem Time | 3 Days Week | Daily 2.5 Hours | Daily Mashwara Time |
|---|---|---|---|---|

# 3 Days Jamat Activities Tracking Form

Learning Items during 3 days

| # | Actions | Brother 1 | Brother 2 | Brother 3 |
|---|---|---|---|---|
| 1 | Review Kalima Tayyiba (D4) | | | |
| 2 | Review Iman-e-Mufassel (D4) | | | |
| 3 | Review last 10 Suras (D5) | | | |
| 4 | Learn 2 suras for new Muslim (D5) | | | |
| 5 | Fard of Gusl (one-to-one) (A6) | | | |
| 6 | Frad of Wudu (one-to-one) (A6) | | | |
| 7 | Fard of Tayamum (one-to-one) (A6) | | | |
| 8 | Fard of Salat (one-to-one) (A6) | | | |
| 9 | Wajibs of Salat (one-to-one) (A6) | | | |
| 10 | Learn 6 points (A26) | | | |
| 11 | Learn to make Announcement (A25) | | | |
| 12 | Etiquette of Joula (A23) | | | |
| 13 | Learn 5 Amals (A4) | | | |
| 14 | Learn 3 Tasbih (D4) | | | |
| 15 | Read/Learn Quran Daily (D5) | | | |
| 16 | Etiquette of Eating (A18) | | | |
| 17 | Etiquette of Sleeping (A19) | | | |
| 18 | Du'as of Masjid (D4) | | | |
| 19 | Du'as of Eating (D4) | | | |
| 20 | Du'as of Sleeping (D4) | | | |
| 21 | Du'as of Bathroom (D4) | | | |
| 22 | Du'as of Journey (D4) | | | |
| 23 | Qaza salats (D6) | | | |
| 24 | Nafl Salats – Tahajjud, Ishraq..(D6) | | | |
| 25 | Traveller's Salat (D6C) | | | |
| 26 | Salat for Sick (D6D) | | | |
| 27 | Masbooq (D6) | | | |
| 28 | Etiquette of Mashwara (A9) | | | |
| 29 | Etiquette of Talim (A20) | | | |
| 30 | Be a Mutaqallim (A23) | | | |
| 31 | Etiquette of Bayan (B5) | | | |
| 32 | Say 6 points before brothers (A26) | | | |
| 33 | Read Hadith/Sahaba story (A22, C-X) | | | |
| 34 | Learn Taskil (A32) | | | |
| 35 | Duties of Amir (A27) | | | |
| 36 | Why obey Amir? (A28) | | | |
| 37 | Collective vs. Individual Amal (A29) | | | |
| 38 | Men Jamat (24 Hr activities) (A31) | | | |
| 39 | Volunteer for Khidmat (A31) | | | |
| 40 | Volunteer for Cleaning (A31) | | | |

# 40 Days Jamat Activities Tracking Form

Learning Items during 40 days

| # | Actions | Brother 1 | Brother 2 | Brother 3 |
|---|---|---|---|---|
| 1 | Review Kalima Tayyiba (D4) | | | |
| 2 | Review Iman-e-Mufassel (D4) | | | |
| 3 | Etiquette of Mashwara (A8) | | | |
| 4 | Learn Fard of Gusl (one-to-one) (A6) | | | |
| 5 | Learn Fard of Wudu (one-to-one) (A6) | | | |
| 6 | Ford of Tayamum (one-to-one) (A6) | | | |
| 7 | Fard of Salat (one-to-one) (A6) | | | |
| 8 | Wajids of Salat (one-to-one) (A6) | | | |
| 9 | Learn Durud Ibrahim (one-to-one) (A6) | | | |
| 10 | Learn Tasaud (one-to-one) (A6) | | | |
| 11 | Learn Du'a Qunut (one-to-one) (A6) | | | |
| 12 | Etiquette of Taleem (A20) | | | |
| 13 | Say 6 points (A26) | | | |
| 14 | Etiquette of Reading Book (A20) | | | |
| 15 | Reading Etiquette (Ramadan & Haj) (A20) | | | |
| 16 | Etiquette of Joula (Umumi) (A23) | | | |
| 17 | Etiquette of joula (Kususi) (A24) | | | |
| 18 | Etiquette of Bayan (B5) | | | |
| 19 | Topics of Bayan (B6) | | | |
| 20 | Etiquette of Elan (A25) | | | |
| 21 | Etiquette of Taskil ((A32) | | | |
| 22 | Conduct Mashwara (A8, A9) | | | |
| 23 | Conduct Taleem (A20) | | | |
| 24 | Be a Mutaqallim (A23) | | | |
| 25 | Talk on the phone ((A24) | | | |
| 26 | Read Story of Sahaba (A22, C-X) | | | |
| 27 | Say 6 points after Fajr (A26) | | | |
| 28 | Hadith/Story of Sahaba after Zohr (A22) | | | |
| 29 | Learn 5 Amals and Say. (A4) | | | |
| 30 | Practice Elan/announcement (A25) | | | |
| 31 | Practice Bayan in Jamat (5 times) (B5) | | | |
| 32 | Learn 3 Tasbih (D4) | | | |
| 33 | Quran Read/Learn Daily (D5) | | | |
| 34 | Review Last 10 Suras (D5) | | | |
| 35 | Learn Masnum du'as (D4) | | | |
| 36 | Learn how to Taskil (A32) | | | |
| 37 | Pray Tahajjud (D6) | | | |
| 38 | Pray Special Salat (D6) | | | |
| 39 | Etiquette of Sleep (A19) | | | |
| 40 | Etiquette of Eating (A18) | | | |
| 41 | Du'a after Bayan (B6) | | | |
| 42 | Khidmat of Jamat (A31) | | | |
| 43 | Clean Masjid, Kitchen, toilet (A31) | | | |
| 44 | Niat for 4 months (A32) | | | |
| 45 | Niat for local work (A4) | | | |
| 46 | Learn Halka Mashwara (A11) | | | |
| 47 | Learn Zonal Mashwara (A12) | | | |
| 48 | Learn National Mashwara (A13) | | | |
| 49 | Personal Reading (Sadaqat) (C-S) | | | |
| 50 | Learn 1-Q, 1-H from each chapter (C-..) | | | |
| 51 | Learn Additional Etiquette (D2) | | | |
| 52 | Learn Du'a Etiquette (D3) | | | |
| 53 | Learn Hekmat of Da'wah (B1) | | | |
| 54 | Build 5 Bayans (B6) | | | |
| 55 | Prepare Karguzari (D8) | | | |

# 4 Months Jamat Activities Tracking Form

**Learning Items during 4 months (addition to 40 days items)**

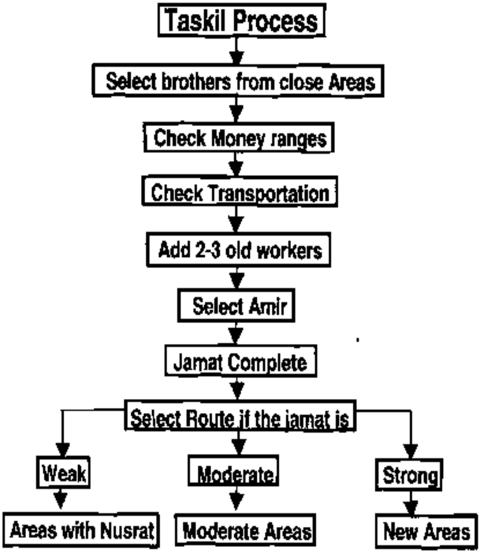
| # | Actions | Brother 1 | Brother 2 | Brother 3 |
|---|---|---|---|---|
| 56 | Be an Amir for a day (A27, A28) | | | |
| 57 | Bayan on different Topics (B6) | | | |
| 58 | Bayan to different ethnic groups (B5) | | | |
| 59 | Learn to prepare a route (A32) | | | |
| 60 | Learn all Karguzari forms (D8) | | | |
| 61 | Prepare Halka Karguzari (D8) | | | |
| 62 | Prepare Zonal Karguzari (D8) | | | |
| 63 | Prepare National Karguzari (D8) | | | |
| 64 | Coordinate with cities (A11) | | | |
| 65 | Coodinate with Al-Falah Masjid (A13) | | | |
| 66 | Coordinate with Madina Masjid (A13) | | | |
| 67 | Coordinate with Los Angeles (A13) | | | |
| 68 | Coordinate with National Shura (A13) | | | |
| 69 | Qualities need to Improve (B4) | | | |
| 70 | Learn Ahwal of work in N. America | | | |
| 71 | Learn Ahwal of work in S. America | | | |
| 72 | Learn work process in Raiwind | | | |
| 73 | Learn work process in Dhaka | | | |
| 74 | Learn work process in Nizamuddin | | | |
| 75 | Learn work process in UK/France/Europe | | | |
| 76 | Learn Work process worldwide | | | |
| 77 | General Bayan among Woman (B5) | | | |
| 78 | Topics on Ladies Bayan (B6) | | | |
| 79 | General Q & A about Islam (E-..) | | | |
| 80 | Some knowledge of other religion (E-...) | | | |
| 81 | Process to make someone Muslim (E-..) | | | |
| 82 | Keep some Arabic literature on Dawa (C-D) | | | |
| 83 | Keep Fatwa of Scholars on Dawa (D7) | | | |
| 84 | Keep some Spanish literature (E-...) | | | |
| 85 | Know global statistics & Information (Ref.) | | | |
| 86 | Desciplined, self-control, Organized (B4) | | | |
| 87 | Connects workers with Allah not you (B4) | | | |
| 88 | Acquire Integrity of work (B4) | | | |
| 89 | Global Fikr & coordination (B4) | | | |
| 90 | Review Qualities of a Dayee (goal) (B4) | | | |
| 91 | Learn Hedayat (A40) | | | |
| 92 | Learn Wapsi Hedayat (A39) | | | |
| 93 | Learn 5-Q, 5-H, 10 sahaba stories. (C-...) | | | |
| 94 | Additional Etiquette (D2) | | | |
| 95 | Learn everything in the book: '**Dawa Etiquette**' | | | |
| 96 | Do as you are told to do, do as much as you are told (B4) | | | |
| 97 | Always care for the work (B4) | | | |
| 98 | Ikhlas, Ettayat, Istekhlas, Qurbani & Isteqamat (B4) | | | |
| 99 | Regular contact Scholars of IPB (B4) | | | |
| 100 | Pain & Fikr for Ummat (B4) | | | |

35. Make list of the brothers who gave time for 2.5 hours and group them so each group can use their time properly. This grouping of 2.5-hour brothers can be extended from Fajr salat to midnight. The amir of the masjid should organize the task for each group so each group knows their task before they start.
36. There should be a record of each group's activities so each group knows their progress and can be shared by other groups. This progress can be used to taskil brothers for joula, 3 days jamats, attend ijtema, etc.
37. During daily mashwara, these activities of 2.5 hours brothers can be briefly discuss to inform everybody. Daily mashwara should also discuss any task needed and assigned such as participate in city mashwara, visit sick person, nusrat of jamat, preparation of Ijtema, etc. Daily mashwara is usually 10 minutes.
38. Do not change masjid frequently. Unless there is a tight schedule or urgent need, a normal jamat should stay at a masjid several days to (a) establish 5 amals and (b) prepare cash jamat. Normal stay may be 3-4 days and can extend as much as 7 days to complete the work. This will give sufficient time to visit many brthers, know them individually, talk with them and prepare them to do the work on a daily basis.

## A32: Taskil Process/Local

It is a complex process. Most of the places, where Da'wah work is established, and jamats are formed from individual masjid and go out in the path of Allah. In some cases, a jamat can be from several masjids of a city and go out. Most of the time, responsible brothers know the taqazas and the routes are made accordingly. This is a normal process for local jamats. It is the <u>best</u> way to send jamats in the path of Allah. Most of these jamats work harmoniously, complete their time, and return.

During Ijtema or weekly gatherings in some cities, if a new jamat needs to be formed with different individuals, then it becomes <u>difficult</u> to form a good jamat. Here the top priority is to form the jamat. Depending on the experiences of the brothers, route is selected. Proirity is to take care of the brothers who are going in jamat and **NOT** to fullfil taqazas. If the jamat is weak, it should be sent to areas where the jamat can receive full nusrat. If the jamat is strong, then new areas can be picked as route or try to fullfill the taqazas. Here are general guidelines with priorities to form jamats under this situation so that jamat can work, complete its time and the brothers can return to their respective cities.




### A32A: Taskil Process/Overseas

Overseas jamats are scrutinized thoroughly by the responsible brothers. Several criterias are followed to select brothers:

1. Spent 4 months.
2. Consistent with local activities of his masjid including 5 amals.
3. Preferably married.
4. Preferably speaks more than one language. For middleeast, one Arabic speaking is needed. Similarly for South America, one Spanish speaking is needed.
5. Fikr for the estalishment of the work.
6. Not affected by the worldly attractions.
7. Can work harmoniously with others as a team.
8. Obey and work with Amir even if he is an old worker..
9. Scholar who speaks Arabic.

These kinds of brothers are selected to form a jamat and this jamat is sent out locally on a **TEST** basis for sometime. Responsible brothers review the jamat after they return on how they worked as a team, any disagreement, any problem, etc. If the review is not satisfactory, new jamat is formed with different brothers or mashwara is made to spend time locally. If the review is satisfactory, then this jamat is given permission to proceed to get visa, ticket, health certificate (if any).

Before the jamat departs, they should collect the karguzarri of previous jamats activities in that country, contacts of responsible brothers, masjid address etc so that as soon as they arrive, they can work together with the local brothers, and followup on the work the last jamat left. Quality and fikr of overseas jamats depend on the brothers. Establish 5 amals and taskil brothers to spend time. These overseas jamats should also spend some time after they return to their city/markez and Taskil to form a new jamat through their karguzari and efforts.

## A32B: Taskil Process/Overseas Ladies

Overseas ladies jamat is scrutinized with experienced couples. It is preferred to have at least 5-6 couples. The process is similar to that of overseas regular jamats. However, this jamat is reviewed several times by the responsible brothers so that there is clear understanding of the work. If the decision is made to send, them the responsible brother should FIRST ask permission from the responsible brother of that country. Jamat should not travel without this permission. Since this jamat's program, travel, place of stay is restricted, proper care and constant review are made frequently.

## A33: Ladies Jamat

1. It is a very delicate work. If the work is properly done, ladies jamat can accomplish more than what regular man's jamat can do.
2. One brother is the Amir of ladies jamat.
3. Ladies gather at a house and brothers at Masjid before leaving.
4. All ladies should be in full hijab.
5. Proper hedayat should be given to ladies by a brother (married) behind curtain before departure. The brothers in the jamat should also listen at the same time.
6. Proper arrangements should be made to leave little children behind with some responsible family who cares for the work of Da'wah.
7. Local brothers should take care of children especially during collective ladies amals such as Bayan, Taleem etc.
8. Couple/mahram should sit together especially during long distance travel with their belongings in the same car.
9. Ladies stay at old worker's place. Before the ladies enter the house, it might be a good idea to see the arrangements inside the house by the Amir of the jamat or experienced brother and make proper adjustments (if necessary) in consultation with the host in terms of curtain, eating, cooking, and sleeping arrangements.
10. All brothers stay at the Masjid including the host brother, male relative and 12-year or older son.

11. Amir of the jamat or his designated brother should keep in touch with the jamat ladies regularly on the status of activities such as Taleem, teaching and learning, cooking, any need, local ladies participation, response, etc.
12. No brother in the jamat should visit the house without the permission of the Amir.
13. No brother should go to the house alone. Either he takes the host with him so it is easier to communicate or a jamat brother.
14. No brother of the jamat should buy anything and deliver to the house without the permission of the Amir.
15. Telephone call to the ladies at the house should be minimized.
16. Jamat can set a time when all brothers of the jamat can visit the house and each can determine any issues, needs, etc. This will clear many issues, which can grow within certain couples. Each couple can have access, talk and relate any issues, difficulties, problems that require immediate attention.
17. If the Amir of the jamat is not careful, them problem with certain couple can grow and very soon become difficult to manage. Before this happens, steps should be taken to minimize or solve.
18. There will be difficulties in terms of sleep, food, stress, etc but the effort should made to minimize them. Line of communication should be there regularly to take care of issues, problems.
19. The jamat ladies should do cooking at the house and food for the brothers should be taken to masjid to eat or if the house facility permits, can be eaten at the host house.
20. In some place, cooking for both ladies and men may not be easy due to limited facility. In such situation, the brothers should do cooking at the masjid and food for the ladies can be delivered at the house.
21. If the brothers eat at the house, make sure proper arrangements are made to maintain curtain, clean garbage, etc. Brothers should not take too much time to eat at the house. As soon as they finish, they return to the masjid. This is very important since the ladies worked hard whole day in different amals in a limited space, they cooked, they are tired, and they need rest. Brothers can go to the masjid, relax or make muzakera.
22. While the brothers are at the house, they should be careful not to laugh or talk loudly or make jokes, etc.
23. The host lady should be free from cooking. She should join in Taleem, Bayan, receive local ladies and introduce to jamat ladies, learn to carry out the work in her locality.
24. Any local lady visits the jamat; jamat ladies should welcome her, talk with her, and discuss how to do the work of Da'wah. It should never happen that a local lady came and no one talked with her or

the jamat ladies are talking in a language, which she did not understand. This is real issue where ladies with different languages participate. It happens occasionally if the jamat is not careful.

25. Ladies collective programs and times are decided by brothers at Masjid and informed in writing (see Ladies jamat form in chapter-D) to avoid any confusion as soon possible by Amir or any mahram brother. Ladies conduct their own Taleem, make no Bayan, and discuss no masail. Ladies don't do Joula. Brothers at Masjid inform local brothers and request to send their ladies to the place where ladies are staying to join collective program such as Taleem, bayan.
26. A brother gives bayan behind the curtain in presence of the host brother, local brothers and few jamat brothers.
27. Make arrangements to separate local little children to one room or take them to another place or outside in a park and brothers can baby-sit them.
28. Brothers should make muzakera on the etiquette of bayan and discuss what should be covered in bayan.
29. Bayan should encourage ladies in helping Deen work, importance of ladies work, how sahabias participated in efforts, rewards of efforts, akherat, simple living, education of children etc. Details of ladies bayan can be seen in chapter-B.
30. No criticism should be made on the conditions of ladies, don't say anything negative. Say positive, ask ladies to make intentions to send their men in the path of Allah.
31. Get list of intentions from ladies and follow-up on respective brothers.
32. Prepare cash jamat of brothers, prepare and plan ladies jamat with experienced ladies.
33. Encourage ladies to start Taleem at home, children's Islamic basic education, simple living, and rewards of efforts of Da'wah etc.
34. Pay all expenses incurred at the house of stay; clean house, kitchen; vacuum thoroughly; remove garbage etc.
35. Do not be a burden on the host. Host should not clean jamat's mess. This kind of issue should not create misunderstanding or excuse not to do the work of Da'wah.
36. Amir of ladies jamat should not be very tough or hard on the jamat. Take it easy. Look at the man's jamat…they take easy. For men, they go outside, shop, relax, excecise, gossip, etc. Let's give the ladies their program with many rest intervels so they can comfortably participate. Ladies are more or less confined inside the house sometimes with one or two bathrooms and few place to rest, sleep and pray. They are not used to this kind of limited space. Besides their collective amal, they cook, clean, serve, talk, etc.

Their situation is restricted. So in the name of going in the path of Allah, brothers in the jamat should be more reasonable, considerate when they make mashwara for the ladies programs.

37. **Ladies should discuss**: Importance of ladies work, how to give Da'wah, different Du'as, Taskil, Istekbal, baby sitting, how to spend 24 hours in jamat, how to stay at others house, different salat and nafls, cash jamat, how to recognize different ladies and conditions, khidmat, hijrat and nusrat.
38. Generally ladies do lot of ibadat, zikr, nafl salat, read Quran, make Du'as, etc. If they understand, they can prepare their men to go in the path of Allah. If properly guided, the ladies jamat can accomplish much more than what a regular men's jamat can do.
39. Let's not underestimate the effort of ladies jamat. 65-70% of population is women and children. Their areas of work and influence are larger. Only 30% population as men goes to the masjid. So the opportunities, contributions, and role are very significant and should be guided, take care properly.
40. Review the ladies jamat form (chapter D) to record and review the amals. May Allah help and guide us.

### A34: Student Jamat

1. Student work is very important. Children under 16 must accompany parent or guardian.
2. Amir must be flexible and not hard on students.
3. In a student jamat, there should be 2-3 old workers.
4. Lot of encouragement is necessary.
5. Keep them busy in amals like Taleem, Bayan etc.
6. They have difficulty to sit for long time for Taleem, bayan, etc. If that is the case, do short Taleem, short bayan.
7. Do lot of discussions about work, stories of Sahaba, how young Sahaba participated in Da'wah efforts.
8. Do not let them go to store or outside together, adults should accompany.
9. If they insist to go to stores or outside, send them in groups and emphasize to return quickly.
10. Be flexible in programs.
11. Let them involve in various amals such as: how to make Taleem, discuss 6 points, Bayan, khidmat, Masjid cleaning, learn various Du'as etc.
12. Students are very potential. Thay are sincere, hard working. If they understand the work, they can contribute lot to this work.
13. Before the student jamat goes, you can make a special gathering for students only. Let an experienced student talk among the students and relate his experience. In many instances, this works better than a regular bayan.

14. Ask them to make intentions for holidays and summer when they are free.
15. When they are studying, they should be best/top in class.
16. During school season, they can go for 24 hours on weekends.
17. Responsible brothers should see that the student does not go for longer hours during school season.
18. During bayan among the students, certain topics should be avoided such as---the world has no value, life is short, we have to leave everything here, all these studies and degrees have no value in akherat, etc. Many times students take these talks differently and become less enthusiastic in study. This is not healthy for students and in many occasions, they end up getting low grades, poor performance in the school. The responsible brothers should encourage the students to study hard and try to be the best in their school, career and at the same time, do the work of Da'wah. If the student does not study, do not get his degree, he might be busy in his life doing all kinds of odd jobs with long hours and will not have time for Da'wah. So good progress in school will bring good degrees, jobs and actually will help him to do the work of Da'wah more and eventually he will be ahead of others. This is important to make the students understand. There are many instances around us.
19. If the student is less serious about study after going in the path of Allah, it creates bad impression to parents and other students. Parents think that going in the path of Allah is causing this kind of attitude and parents in turn will have negative impact about the work of Da'wah.
20. It is very important for the responsible brothers who will be in the student jamat to handle students carefully so they are serious about student and do not have any negative impact about study.
21. Sometimes, some responsible brothers who have little education or no degree, in many occasions in his bayan, discourage higher education and good professional career. Da'wah work is for every body, every profession. Every person should do this work. So the responsible brothers under no circumstances should discourage students on study, higher education, and degrees. It is for the benefit of the work of Da'wah that the responsible brothers handle the students carefully so that they get good direction and understanding to the work of Da'wah at the same time pursue their high goals of their life and serious to achieve them.
22. No responsible brother should use his life style, his business as example as an ideal way to go. Just because a brother could or did have professional career, degree, etc; should not discourage other from achieving better carrier, degree, etc. In fact these kind of

attitude are harmful for the students who has bright future, who can do better the work of Da'wah.

23. Students can make intentions for 4 months after they finish school before joining any job.
24. Students have bright futures. If guided properly, they can take care of the work of Da'wah actively. That is why it is generally found that any masjid or city, which has student workers, the work is strong, organized, disciplined, etc. Let's guide our students properly so they can be future dayee and can take care of the work.
25. Let's have far sightness, vision for students, and work accordingly.

## A35: Ijtema Participation

### Our Attitude

1. You go to the Ijtema in the form of jamats, each with a responsible brother.
2. Follow the etiquette of Travel.
3. Park you car away from main front parking areas to allow local brothers to park. If you are from out-of-town, park in remote areas.
4. At the place of Ijtema, stay together and sleep close to each other. Take care of your belongings.
5. Keep Ijtema place clean, put your sleeping bags, bags in designated areas and cover.
6. The purpose to participate in the Ijtema is not to hear big speeches or see famous people but to improve ourselves.
7. No body can change unless you want to change to be better. This will happen only if you go in the path of Allah and strive.
8. Saitan and nafs (desires) are with you also to destroy your time so that you don't gain anything.
9. You need to be alert constantly to save time on good deeds.
10. There will be Muslims from various cities. Talk to brothers from different cities to share information.
11. Look to everyone to search for good deeds (not defects) and try to adapt in your life. Then you will be improving.
12. Only thing counts to Allah is your deeds. Let's try to find and produce *amale saleha*/good deeds.
13. Do not complain on anything. All Ijtema activities are voluntary and no body is expert or paid to do any work.
14. Free yourself from bathrooms, food, etc so you are ready to participate in Bayan, Taleem, etc.
15. During the Ijtema, try to minimize certain actions such as sleeping, eating, gossiping, etc.
16. Stay inside the Ijtema place. Do not go around here and there for sight seeing, shopping, see relatives (if any), etc.

17. If you have a relative at the place of Ijtema, invite him to come to see you at the place of Ijtema and request him to stay with you during the Ijtema. Then he will benefit also from the gathering.
18. After the Ijtema, you can visit your relative if it is OK with the Amir and time permits.
19. Join (old worker) various jamats (see chapter-D) of Ijtema to help organize. New brother should not join in any helping jamats rather listen to bayan, Taleem, etc.

**A35A: Actions: During collective amals**

1. Try to sit in front of the speaker and look at him when he speaks. It affects the listener.
2. Sit as cose to each other as possible.
3. Listen to any speaker and try to benefit yourself.
4. Participate in Bayan, Taleem.
5. Avoid personal activities or amals during collective amals.
6. Do not sleep during collective amals.
7. Do not go to bathrooms, shower, shop, etc during collective amals.
8. Do not sleep during collective amals. Wake up brothers around you.
9. Always participate in all amals from beginning to end: rest during rest time, eat during eating time, sleep during sleeping time, sit in Taleem during Taleem, listen to Bayan during bayan and <u>listen to the end no matter who speaks</u>.
10. Try to write bayan. This practice has 2 affects: you will not fall sleep; you can use written bayan for your personal use.
11. You can learn lot of Hekmat from a bayan.
12. During Taskil, encourage someone next to you to go in the path of Allah.
13. When any brother gives name to go out in the path of Allah, think why you can't go, when can you go, etc
14. Do not leave until Taskil is finished and Du'a is completed.
15. Do not leave place of Ijtema or go out without permission.
16. Spend minimum time outside the Ijtema place, only for rest rooms, eating.
17. No time should be used to buy anything until Ijtema finishes.
18. If you are going in the path of Allah or you have a jamat, which is going, coordinate with Taskil jamat for your program.
19. If you are going in jamat, try to find the program of your jamat and talk to the responsible brothers of that city to let them know that your jamat is coming, find out which masjid to stay, address, direction, responsible brothers, telephone numbers, etc This will save lot of headac when you arrive and your jamat can adjust accordingly.
20. During collective Taleem, join the Taleem of your choice based on language.
21. During bayan, join the area of you language.

### A35B: Actions: During rest period

1. Try to be free from rest rooms, eating so that you can be ready to listen to Bayan or Taleem.
2. Engage in personal amals such as zikr, read Quran, learn any Du`a.
3. Visit and talk to brothers of other cities and encourage them to go in the path of Allah.
4. Talk to brothers of different cities and discuss the condition of work, status, how work is being improved, etc. This kind of discussion will benefit both sides to know how to improve the work. Some cities are good on student work, some on ladies work, etc. This is the time to discuss and know the details about how each city is doing.
5. If your city has good work on certain type, share with other cities also to benefit them.
6. Collect names and contact numbers of brothers of cities for future use, direction to masjids, etc.
7. Discuss any issues, concerns of your city (if any) with national shura brothers.
8. Take care of your belongings.
9. Take care of your group.
10. Take rest, sleep during this period.
11. Try to sleep and eat together with your group/city.
12. Try to pray Tahajjud at late night.
13. Read Quran especially before Fajr salat.
14. Review the bayan you heard with your brothers, clarify any points.
15. Review with your brothers, who are going in the path of Allah, how long; whether the brother is attached with any jamat through taskil brothers, tentative route, transportation arrangements, etc.
16. Discuss with your brothers on plan to leave after the Ijtema: when to go, where to gather with belongings, who will check the car, etc.
17. Discuss during breaks, what we have heard and learned. How can we participate more to <u>our local activities</u> when we go back.

### A36: Ijtema Jamats

There are various jamats, which are formed before the start of the Ijtema to help organize with responsible and experienced brothers from different cities, areas. Here are some jamats with their job descriptions:

1. **<u>Reception jamat</u>**: This jamat is composed of generally **8-12** brothers with OLD and NEW workers. They make two groups for two shifts to work on a 24 hours basis to receive the incoming brothers especially before the start of the Ijtema. This jamat's setup table should be at the entrance to the Ijtema place. They should show lot of Ikram when receive brothers, collect list of brothers with their names, amir and cities, list separately if any one is going in Jamat

from the Ijtema and give the <u>cash names</u> to taskil jamat, show them the area to put luggage, areas of rest rooms, wudu, eating, concession to buy food tickets, etc. This jamat also look for any special people/ media person visiting the ijtema and take him to Shura brothers or designate, talk to any individual walking around and encourage him to praticipate in bayan/Taleem, stop anyone carrying advertisement fliers, watch anyone leaving ijtema place with luggage, etc. Some times, this jamat carry some snacks or drinks for the incoming brothers. This is not always possible if the incoming brothers are coming in large numbers. In some instances, this jamat sells the food tickets to brothers. This jamat should always be vigilent to see who is coming, who is going, etc. When this jamat is not receiving anyone, they should be learning and teaching among themselves.

2. **<u>Kitchen Cleaning jamat</u>:** This jamat is generally composed of **10-15** OLD workers with continuous responsibilty to clean big pots, clean areas of cooking, provide help to cooks during cooking. This jamat can make two shifts, work on as needed basis, and should be around the cooking area most of the time and coordinate with cooks.
3. **<u>Bathroom Cleaning jamat</u>**: This jamat is generally composed of **10-20** OLD workers with 2 or 3 shifts to clean continuously all bathrooms, sinks, mop floors, wipe sinks, supply tissue papers, napkins; stockup supply, keep cleaning items clean such as broom, bucket, etc. Most of the time, floor is wet with water from wudu, toilet. So cntinuous cleaning and mopping is needed. If any bathroon is flooded or clogged, put sign not to use it and get help at fix as soon as possible. Ijtema place usually has several places where toilets are located. This jamat should go around each area to clean.
4. **<u>Security jamat</u>**: This jamat is composed of **10-12** OLD brothers with 2 shifts to continuously walk around the Ijtema place including parking area to check. They should talk to any suspecious looking person, walk around the parking area to look after all cars, see and talk to anyone driving away. This jamat should talk to any police car passing by or stopped at the ijtema; brief them about ijtema activities and work with the police. Generally police are <u>not</u> encouraged to enter inside the ijtema place. The security jamat should talk and brief ijtema activities.
5. **<u>Parking Jamat</u>**: This jamat is composed of **10-12** OLD workers with 2 shifts to direct all cars, vans (mostly out-of town) to designated area of parking where these cars are not generally moved after praking until the ijtema finishes. In many instances, security and parking jamats are combined since both jamats work overlap. The front area should always be reserved for local brothers. The parking jamat should organize parking so that all parking are done

systematically. Big vans or buses can be given remote areas, small cars in regular parking areas. This jamat must be careful on genuene handicap parking, ladies parking, etc. No parking should be allowed in between lines, which block other cars, observe no-parking sign, etc. This jamat should work with the Ijtema place authority on parking arrangements, any irregural parking, announce any wrong praking with license plate number, etc.

6. **Stage jamat**: It is composed of 3-4 OLD workers who stay ON the stage and make announcements. Since announcement needs different languages such as English, Arabic, Urdu, etc; brothers who are fluent in these laguages, have sweet voice, can talk with targeeb including virtues, are usually given this responsibility. This jamat coordinate with the shura jamat on different decisions and make announcements accordingly. After every salat there is announcement. Before the bayan starts, the stage brother should start talking to request brothers to come close to the stage from walls, far-away areas and describe rewards such as: sit close to each other, listen attentively, etc; announce separate translation areas (if any) for those who can't understand the main bayan language; ask translators to go to their designated areas. The stage brother should keep talking and until the speaker arrives. Frequently announcement should be made for the cash brothers to go to the taskil areas. No unauthorized person should be given to make announcements. No individual lost and found announcement should be allowed during Ijtema. However the stage jamat can make some announcent once in a while to go to designated areas for lost and found. Stage jamat also organize people to stand in line, make line straight including far back lines, make iqamat for salat, etc. Stage jamat will make announcements in between collective programs such as: cash brothers go to taskil areas; do not go outside the place of Ijtema; participate in collective amals; use time on amals; talk to each other; know each other; encougage each other to go in the path of Allah, wakeup for Tahajjud; stay until the end of Ijtema; salat times; food times; concessions; talk after fajr salat azan to prepare for salat; keep your sleeping bag, personal items wrapped and stored near the back or wall; etc.

7. **Cooking jamat**: This jamats needs 3-4 good cooks who can cook continuously, who have vast experience on cooking for large crowd. Cook should always cook so every kind of people can comfortably eat such as Americans, Arabs, Oriental, including less spicy, moderate food. Cook should be careful not to burn food or not well done food. Cook should take time to cook and inform purchazing jamat ahead of time what he needs for the next meal including food items, meat, spices, propane, etc. Cook should also keep in mind to

buy those items, which are available during the day when stores are open. Cook should coordinate with shura on the estimated number of people to eat, type of menu, when food should be ready to serve, etc. If properly coordinated, food can be a big+ for the ijtema participant. Brothers travelled long distances to come, tired and exhausted. A good food can take away all these difficulties. The cook should always consider these facts while cooking. So cook should make zikr of Allah continuously to get help from Allah.

8. **Cooking help jamat**: This jamat is composed of **5-7** OLD workers who have experience in cooking, can help the cooking jamat to prepare those things which are needed before cooking starts such as: prepare meat, prepare spices, cut onions, garlics, cut potatoes and vegetables, wash these items and store them; clean cooking area; supply items needed during cooking, help in tasting the cooked meal for proper salt, spices, tomato paste, color; whether enough soup in food, whether food is soft enough to stop, help in stiring the food to avoid burning, store food after cooking, etc. Cooking help jamat should work hand in hand with the cooking jamat without interference but only helping in obeying the cooks. If this happens, cooking will be smooth, tasty, and on time. If the helping jamat dictates their opinion, talks a lot and do little help, this jamat becomes a burden on the cook who will not be able to concentrate in cooking and many end up with a food which may not be good enough and not on time. So it is important that this helping jamat is there only to help the cook. The cook makes final decision.

9. **Serving Jamat**: The Serving jamat is to serve **B**reakfast, **L**unch and **D**inner. It should have **1-2** responsible experienced brothers as overall in charge in serving. Calender Paper is laid on the floor with emply cups and plates. Usually serving time is short with a large crowd to hadle. It is absolutely necessary for this jamat to organize, coordinate for proper distributiuon. You may have the best tasteful cooked food. But if this jamat cannot distribute properly and smoothly, many eaters will not have all food items on time to eat and leave after waiting for sometime with frustration. Also during distribution, some area gets more supply than the other. Amir should assign enough brothers in each line to take care of the needs. For Breakfast: assignments for bread, butter and honey (generally), scrambled eggs or curry, water and tea. For Lunch and Dinner: assignments for rice, bread, curry, water, salt, etc. Generally each line should have 3-4 rice buckets, 3-4 curry buckets, 2-3 bread persons, 2-3 water buckets, 1 salt person, etc. For a normal crowd (say 200/line with 2 sides), each line should be prepared with **12-15** brothers to serve. Many times new brothers want to volunteer to

serve. It should be OK. Generally 4-6 lines (two-sided) should be ready to serve in one shift. In ijtema, generally 2-3 shifts should cover 90% of the brothers. All these groups should be distributed evenly along the line to cover most of the line supply. Each line brothers should take care of its <u>own</u> line. There should not be cross line serving. Each line is independent. First, make brothers sit from one end without gaps and 2 brothers sit for each plate. There should be brothers assigned at the beginning of line to supply rice, curry etc from the main pot supply. Serving brothers should constantly move along the line to see the condition of plates (how much filled or empty) and serve accordingly by <u>asking</u> the need. This will avoid brothers from asking to the serving brothers. When sufficient number of brothers (~70%) has finished eating, Amir of serving might announce with Ikram to finish eating and leave to make room for the brothers who are waiting to eat. When any space in the line is empty, serving brothers should cleanup the areas, remove used plates, leftover food on floor, etc and put new plates and glasses for newcomers. Serving time is generally 1 hour for breakfast, 1.5-2 hours (each) for lunch and dinner. Many times different cities are assigned to serve at different times. The Amir of serving should know ahead of time, which city should serve and coordinate with stage jamat to make announcement on time so that they can come to serving area and get ready to serve <u>ahead</u> of serving. After each serving, floor should be cleaned to remove any used plates, leftover food, food on floor, cups, etc and a new paper should be used for next meal. Cleanliness if very important as emphasized in Quran. There are new brothers who have difficulty to eat in unclean area with leftover food by previous eaters. We should take care of this kind of cleaning. New brothers sometimes cannot eat together sharing the same plate, cannot sit on floor, etc. Serving brother should help these brothers so they can eat comfortably. Serving is a very rewarding act. Serving brothers should make best use of their efforts to serve with cool mind (not angry) to serve so many in such a short period of time for the sake of Allah. That is why it is said: you can get heaven by Ibadat, but you get Allah by khidmat. If you have Allah, you also have heaven.

10. **Taskil Jamat**: Taskil jamat is the most important jamat of the Ijtema. It should be composed of experienced brothers in Taskil + some brothers to learn (in training) and help in taskil. It is a difficult task. If organized properly, it can accomplish a lot quickly. If not then the same jamat can spend lot of hours with confusion, uncertainty to complete the task. Taskil jamat should take experienced brothers (say 2 brothers) from each area/halka who are familiar with jamat

needs and routes. One brother is assigned as the Amir of the entire jamat. He can make several sub-groups to form different types of jamats such as:

- **4 months overseas (IPB);**
- **4 months local;**
- **40 days overseas;**
- **40 days local;**
- **South America;**
- **Less than 40 days local;**
- **Nushrat to foreign jamats visiting;**
- **Overseas to attend ijtema, mashwara, etc.**

After each bayan and Taleem, Amir should ask taskil brothers to go to the main gathering and standup when the Taskil starts to write names who give names to go in jamat. Someone should stand near the stage, others at different locations. Important name is <u>cash names</u> who are ready to go in jamat from Ijtema or within a month. Write as brief details such as cash or credit, name, city, # of days. Forms are listed in chapter-D. When tasil is complete, all these name writers should gather at their Taskil area and sort out the names in the form of sub-groups as mentioned earlier. Then each sub-group reviews the names and determines detailed information such as:

- **when ready?**
- **how much cash?**
- **does he has tranportation?**
- **was he Amir before?**
- **For overseas, does he has passport? Validity of passport?**
- **Visa eligibility? Ticket money? etc.**

In order to find answers to all these items, brothers are called from the stage several times during the ijtema to go to the Taskil area and amir or responsible brothers of these brothers's cities are contacted to determine details. When all these details are cleared, final jamat is formed with a jamat number, an Amir, transportation arrangements, and route is decided through mashwara with shura brothers or based on current takazas. Many times, it is difficult to find an Amir for a jamat. In order to minimize the search, the Taskil jamat should prepare <u>a list of potential amirs</u> who are going in the path of Allah. Each sub-group prepares their jamats and finalizes everything. Each sub-group also checks with each other to make sure there is no duplication of same name in two jamats. Duplicate copies are made for each jamat. On the final day of Ijtema, all these jamats are requested to sit in front of the stage. Hedayat or detailed instructions is given by an experienced brother on how to do work and spend time in jamat. After the collective Du'a, all these jamats are called

out by the Taskil jamat one by one and they take the jamat list and make musafa (hand shake) with responsible brothers. Then the jamats are ready to depart for their route/destination. Even after the handshake, some jamats may have issues such as: difficulty in locating all brothers, duplication of name, transportation issue, contact address at destination city, etc. All these details are cleared and provided by the Taskil jamat. A copy of all jamat lists is kept with the Amir of the Taskil jamat or his designated brother for record. This record is important in case it becomes necessary to locate any brother in any jamat for important reson or emergency.

All **future** names of brothers are also processed by Taskil jamat. They are sorted city/area wise and are delivered to the Amir or responsible brother of each city so they can be contacted to form future jamats in coming months. Taskil process is continuous. It is the lifeline of the work of Da'wah. Everytime brothers meet, listen to a bayan, or sit in Taleem; taskil is made to prepare jamats. It is done in a masjid, city, halaka, zone or national level, during Ijtema. Taskil brothers constantly update names with all information to prepare jamats to go out. Number of brothers going out in the path of Allah is the <u>true</u> measure of success of a gathering.

11. **Purchasing Jamat**: The purchasing jamat is composed of local OLD workers of the ijtema place who have experience in purchasing. In case such brother is not available, then brother from other city can join and help. It generally consists of **5-7** brothers. A list of all items to be purchased is prepared and checked with the cook and adjusted accordingly. Next this jamat locate best price for each item and finalize. Some non-perishable items such as canned food, drinks, etc can be bought earlier. Other items are bought one day before the start of the ijtema. On many occasions, it might be easier to rent a refrigerator truck and stock perishable items such as meat, cream cheeze, etc. It saves many trips to stores.

    ***<u>During the Ijtema</u>***: In spite of best efforts to buy everything before ijtema starts, there are little things here and there which are needed during cooking. During this time, the purchase jamat forms **1-2** small groups to go back and forth to buy small items quickly and try to help the cook to finish cooking on time. After the ijtema, al leftover items are sold to jamats or to any brother at a discounted price to recover some expenses from the purchage.

12. **Transportation Jamat**: The transportation jamat consists of LOCAL experienced brothers <u>only</u>. It should have a booth near the reception jamat. (1) One group with **2-3** brothers are responsible to answer the phone at local masjid and at the ijtema place and compile the list of brothers arrving by air based on arrival time, flight number, airlines.

(2) Another group consisting of **3-4** brothers are stationed at the airport. This group walks around luggage claim area and airport exit area (ground floor) of different terminals of different airports and collect all brothers arrived. Then they call the (3) third group who are on the road with transition or parked at the airport with cars, vans, etc to pickup brothers. Mobile phone or walkie-talkie usually does this coordination between the $2^{nd}$ and $3^{rd}$ group. $2^{nd}$ group also coordiates with $1^{st}$ group about who arrived, any new arrival information, etc. The entire coordination is extremely necessary to pass information promptly of brothers arriving with flight #, time, airlines, etc; locate them, pick them, and transport them to the place of ijtema. This process of transportation continues during the first 24 hours of the begining of the ijtema. Most of the brothers arrived by air, need to go back to airport immediately after the ijtema. It is a very good idea to make general announcement 12 hours before the end of the ijtema to report to transportation booth for any brother who needs ride to the airport to go back. At the booth, a list is prepared with # of brothers, flight time, airlines, airport name and transoportation is provided accordingly. It is observed that people upon arrival has little patience at the airport to wait for a ride. If someone has bad experience in waiting for a ride, he remembers that experience for a long time. So the transportation jamat should be prompt to arrange pickup brothers. If the arrangement cannot be done properly, brothers should be informed ahead of time to make their own arrangements. Brothers who spend for ticket; do not mind to spend extra $10-15 to reach ijtema place. However, if the promise is made and advertised on transportation, it should be a <u>good</u> one.

13. **Zikr Jamat**: Zikr jamat is composed of **3-7** brothers who are experienced and has good habit of making zikr. They make niyat of I'tekaf. They are stationed at any place of ijtema but usually at an isolated corner. They constantly read Quran, make zikr. They take turn. One or two will always be on amal. All should not sleep together at the same time. If any one goes to bathroom or outside the ijtema place, he will need to make new niyat for I'tekaf. Their food is usually delivered to them so they do not leave their place. Zikr should be with full concentration and devotion to get the attention of Allah so as to get khair/good and barakat in the ijtema.

14. **Masjidwar Jamat**: This jamat is the <u>heart</u> of the ijtema. It is composed of **20-50** experienced brothers with some new for training and learning. The amir of this jamat makes sub-groups of **3-5** brothers each with new + experienced and each sub-group sits at various locations in the crowd. (1). They listen to bayan, Taleem, etc. During taskil, they talk to brothers in the crowd and explain the work and

taskil them. The main purpose of this jamat is to keep talking to brothers before and after collective program to explain the benefit of the work, condition of work in their cities. (2). This jamat before the start of bayan or Taleem, encourages the brothers to move closer to the front towards the stage or speaker without leaving any gaps. The brothers who are sleeping or resting on the wall are also requested with ikram to move. (3). The third duty of this jamat is to wake up brothers before fajr salat (before azan) to prepare for salat, wake up during the day before collective program starts. (4) This jamat brothers also go outside the ijtema area or different rooms to wake up brothers and request brothers to go and join the collective amal. If this jamat do a good job, then the total number of brothers joining the amal will increase. Otherwise only few brothers will join in amal and large percentage of brothers will be sleeping, walking, shopping, gossipping, etc.

15. **Azan and Imam Jamat**: This jamat consits of **2** moazzens to give azan and **2** local imams who can lead salat. They stay around the stage area to give azan on time and lead salat on time. Since most of the brothers came from out of town and the crowd is large, it is important for the iman to lead salat slowly and not with long suras. Also imam should not make long Du'as. Salat should be done in such a way, most of the crowd can follow and can complete. There are programs after each salat.
16. **Maintenance Jamat**: A jamat with experienced maintenamce people of **2-3** brothers should be formed with experience in plumbing, electrical, PA system, etc. They should go around and check for any need to repair such as water leak, change electrical bulb, clogged toilet, add electrical lines etc. These problems occur regularly during Ijtema and their help is essential and should be quick to respond.
17. **Wudu and Toilet Jamat**: This jamat consists of **2-3** brothers to prepare extra wudu place, look after portable toilets with proper lights and supplies such as tissue paper, water, etc. This jamat coordinates with portable toilet people for regular maintenance, cleanup, etc.
18. **PA system jamat**: A jamat with **2** brothers should be responsible to take care of the PA system so that it works properly. Volume should be moderate. Double stands and clip mike should be properly adjusted for proper sound. All speakers should be properly placed at different locations with proper directions so the sound can be heard from all places and directions.
19. **Medical help Jamat**: This jamat consists of **1-2** doctors and an anassistant with a booth located near the back of the ijtema. During Ijtema, some people become sick with common symptoms such as

headache, fever, vomit, upset stomach, diarrhea, loose bawl movement, allergy, rash, cut, etc. Common medicine should be available for distribution.

20. **Media Jamat**: This jamat consist of **2-3** responsible brothers from Shura or designate who are available to talk to media. Media people often visit the Ijtema place to determine what is going on, purpose, etc. Anyone should not talk with them. Reception jamat usually face them first who should take them to media jamat. Media jamat should make some ikram and explain clearly the purpose of the Ijtema, Islam, Muslim, and life after death, etc. If media is not properly explained, they might report wrong information. It is important to take time to explain various aspects of the Da'wah activities to relate correct message.

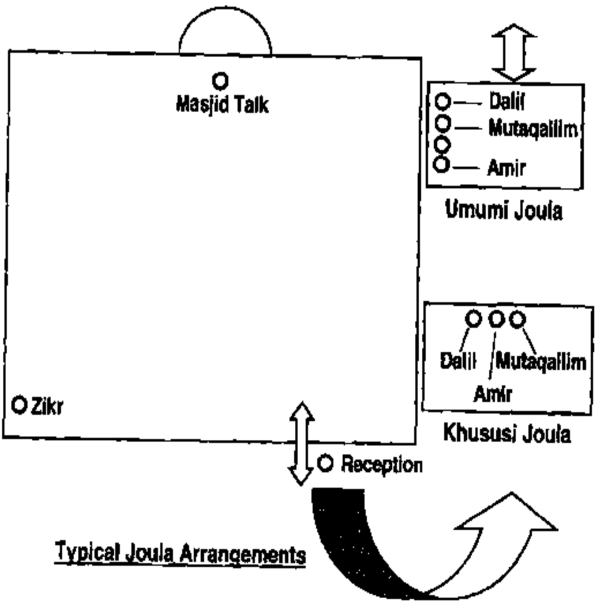
21. **Concession Jamat**: During the Ijtema, brothers should not go outside to store, shops for common items such as drinks, candy, milk, fruits, etc. A concession is used to meet this need. It consists of **5-7** brothers who are responsible and have some business experience. Their booth is usually located near the entrance of the eating area. They sell food tickets, soft drinks, candy, fruits, chocklate milk, tea, cookies, etc. This booth should be closed during bayan, Taleem. Other times it should be open. Normally it runs smoothly. The peak time is before the meals to buy food tickets. They should suggest brothers to but a complete set of all tickets for all meals for the entire duration of Ijtema one time to avoid standing in line again and again. They should carry lot of coins (say $100 coins) to make changes. After the final Du'a of the Ijtema, this jamat try to sell most of the remaining items. While dealing with public, this jamat must be careful in talk, dealing, promptly return refunds, changes, etc. The price of the items should be reasonable so the general public do not feel the pinch. Its mission is to serve the brothers during the Ijtema and not for profit.

22. **Sign Jamat**: This jamat is composed of **3-4** brothers (can be students new or old) who will make signs for Ijtema place direction and post them at various points on the roads and highways so out of town brothers can see and follow to arrive at the Ijtema place. Other signs are also erected to show various jamat locations, salat times, location of different zones, concession price lists, etc.

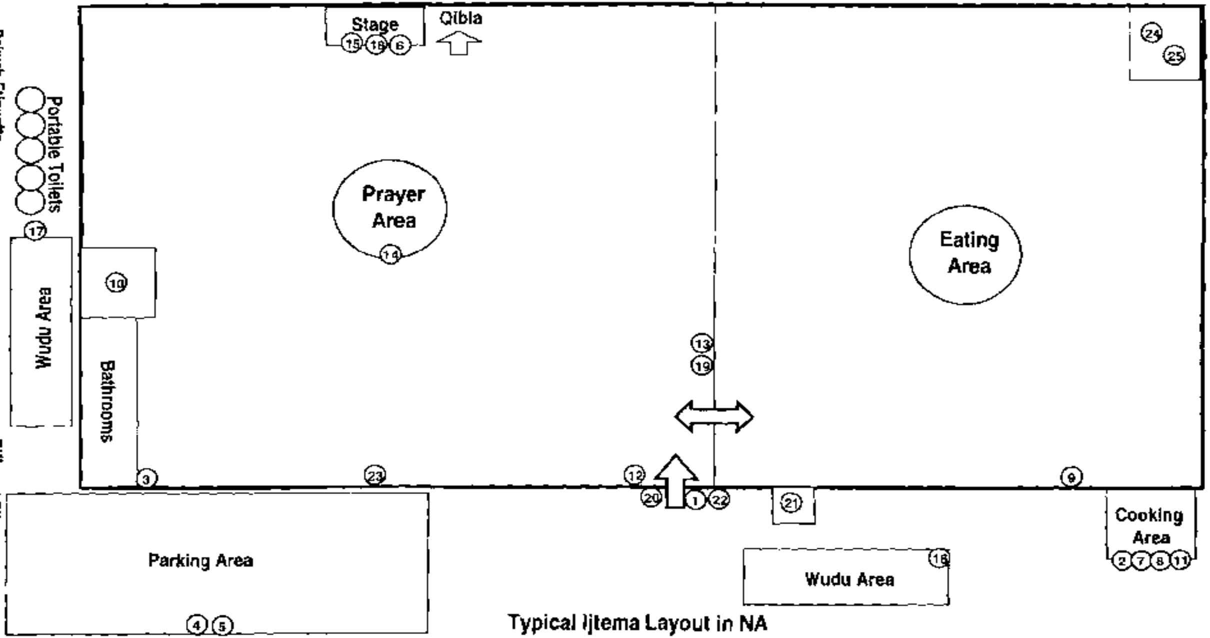
23. **Mashwara Jamat**: It is composed of the **Faisal** (who decided on issues, problems, etc during the Ijtema) and few responsible brothers from different cities. This jamat has fixed location. It meets usually twice a day (morning after Fajr Bayan or breakfast and after Isha salat) to decide on programs, assigns brothers on Bayan, Talim, Translation, time for salat, time for meals, etc. It also decided on local jamat

routes in consultation with Taskil jamat, routes of foreign jamats, any future programs, etc. This jamat is available to handle any issues during the Ijtema. Its role is finished when Ijtema is completed.

24. **Foreign/Guest jamat:** These are foreign jamats and special guests who are stationed in rooms for rest and comfort. They usually participate in mashwara, handle any tasks assigned; talk to the crowed in groups between collective programs. They can help in every areas of the Ijtema activity.
25. **Foreign Khidmat:** This jamat consists of 2-4 old workers with good cooking experience to prepare special food for the guest. This jamat prepares the food and serve the guest in the guest area. Since many guests have different needs, restrictions on food, this jamat can take care of these needs.




**Typical Joula Arrangements**




Typical Ijtema Layout in NA

## A37: Types of Jamats

There are different types of jamats, which go in the path of Allah. It can be like: 3 days, 10-15 days, 40 days, 4 months, etc. Here are some categories:

1. **4 months jamat**: This jamat is composed of brothers for 4 months who are generally going for the first time to learn this work of Da'wah overseas as recommended. Sometimes there can be brother in this jamat who aleady spent 4 months before. In fact these days, there are brothers in different places who are spending 4 months every year on a regular basis. The new brothers are recommended to spend 4 months (40 days in India, 40 days in Pakistan, and 40 days in Bangladesh) where this Da'wah work is established and many highly experienced scholars are there to help learn the work in the best possible way under their guidance. If for some reason, any new brother cannot go overseas, he can spend 4 months in his country though it may not be the best way to learn the work. Those who are going overseas should have spent 40 days or some time in his country. This will help him to understand various aspects of the work properly. If a completely new brother without spending any time in his country goes overseas, it becomes difficult for him to adjust environment, weather, and time. That is why, it is recommended to spend 40 days or at least some time in his country. These brothers will prepare themselves with passport, visa, air ticket, necessary expenses, etc. An Amir is assigned through mashwara to take care of the jamat. The jamat can choose the sequence of these 3 countries in any way depending on the availability of visa. In some cases, if a brother cannot get visa in any of the 3 countries, then he can distribute his 4 months to wherever he can go and spend time accordingly through mashwara. 4 months once in a lifetime is essential for any brother to understand the work and is highly recommended to go at the earliest opportunity.
2. **40 Days jamat**: 40 days jamat can be overseas or local. For overseas, 40 days should be spent in one of the 3 countries and spend regularly by rotatation to these 3 countries. The guidelines of overseas jamat are discussed earlier in 4 months jamats. Local 40 days jamat is usually composed of 5-10 brothers and routed to places depending on the need (taqaza) through mashwara. An amir is aassigned through mashwara. This jamat spends time in different masjids and establish 5 amals at each place. 40 days each year is recommended for every person as a minimum.
3. **Days (<40 days) jamat:** Any local jamat with less than 40 days is called days jamat. It's activities and guidelines are similar to those of 40 days.

4. **3 Days Jamat:** It is a 3 days jamat from any masjid to another masjid usually on weekends. The number of brothers can vary from 5-15. If the jamat spends full 3 days, it is also called **72 hours jamat**. The period is from Thrusday evening to Sunday evening. If from any masjid, the weekend jamat spends 2 days, it is called **48 hours jamat or popularly known as weekend jamat**. The period is from Friday evening to Sunday evening. During weekend for many reasons, some brother spends 1 day, even ½ day, etc. Everybody is welcome to go in jamat whatever he can do during weekend. The recommended time is 72 hours for every person per month.
5. **Nusrat Jamat:** It is a regular jamat (with 2-3 brothers) with a primary mission to join another jamat (may be foreign or local) to provide help, extra hand to the jamat for few days. When a regular jamat works for long time, they can become little tired, exhausted, or out of touch with their local brothers. In order to provide new energy, enthusiasm, nusrat jamat join the main jamat, spend few days, discuss the condition of the jamat, any need, any difficulty, etc. and try to smooth out brothers. This nusrat provides the jamat new momentum and moral boost to continue.
6. **Special Jamat:** It is composed of few responsible brothers assigned to attend any Ijtema, mashwara, program, or to go to a city to discuss their issues and concern. Special jamat can go to other countries for a short time to take their takazas and try to bring cash jamat from overseas. When this special jamat visits in person, everybody take the takazas seriously and in most cases, request for jamat is approved and eventually jamats come from overseas.
7. **Walking Jamat:** This is a rugular jamat with an amir such as 40 days or 4 months jamat. Only the difference is that this jamat walks regularly instead of traveling by bus, car or train from one place to another. Walking jamat usually spends less time at each masjid, may not establish 5 amals, etc. It usually stays in an area masjid for 48-72 hours where there are Muslims and 24 hours where there are no Muslims. They travel continuously through cities, suburbs, villages, remote areas, etc. They are prepared to stay anywhere they can find. The main goal is to meet people on their way, perform daily amals including salat, Taleem, etc. It is difficult for new brothers. Only old workers can accommodate the difficulties they face during this journey. This jamat has many impacts: meet people generally do not come to masjid, local people are affected by their amals; new masjids are evolved, brothers in the jamat are inspired by their difficulties and try to be closed to Allah. <u>They usually have less time for joula and more time for Ibadat</u>.

8. **Ladies Jamat:** It is composed of 4-6 couples with their ladies. The detailed description is discussed in 'Ladies Jamat' earlier.
9. **Student Jamat:** It is composed of students and 2-3 experienced responsible brothers to take care of the students. Detailes are discussed in 'Student Jamat' earlier.
10. **Foreign jamat:** This is a jamat from a foreign country visiting for Da'wah. The format and methodology are similar to any other jamat. The only exception is that they may not speak local language. In that case the local brothers and the amir of the foreign jamat should make mashwara to provide translation to local people. In some situations, several translations may be needed to different local groups to explain the bayan, Taleem, etc. Foreign jamats program is usually made to those masjids and areas where there is adequate nushrat/help for the jamat. Otherwise foreign jamat will have difficulty to work. In some places, with little help from local brothers, foreign jamat can contribute lot, can reach many new high profile people and benefit Da'wah. Depending on the type of foreign jamat, in some cases, masjids with proper facilities and old workers are picked to provide little comfort and nushrat to the foreign jamat.
11. **Usuli Jamat:** This is a jamat with responsible brothers from Taskil who visits those brothers who made intentions over the past to go out in the path of Allah. They visit, prepare, form jamat, prepare route, give hedayat and let the jamat go. They followup on everything for the jamat.
12. **Overseas Jamat:** It is a jamat, which goes to a foreign country from one country such as South America from North America and establish the work. It can be for 40 days to 4 months. It works in the same way as regular 40 days with few exceptions: it establishes 5 amals at each masjid, Taskil brothers to travel with the overseas jamat for 40 days and 4 months or send cash brothers to India, Pakistan or Bangladesh. Overseas jamat can be from one country to another country. They work through mashwara to avoid duplication with other countries. When any jamat goes to another country, they try to maintain uniformity in work, taskil brothers to India, Pakistan, and Bangladesh to learn the work. Uniformity in the work is essential to avoid confusion and misunderstanding. It is for this reason; brothers should go to India, Pakistan, and Bangladesh regularly to be familiar with the work.
13. **Shura Jamat (monthly):** It is a jamat in North America with one shura brother and one responsible brother from each zone. Some important points and functions of this jamat:
    1. This is the jamat with the National shura brother responsible for the month and one brother from each zone.

2. This jamat is to make fikr to increase the work in the whole North America,
3. This jamal should try to fulfill the Taqaza's of the various zones. If needed this jamat or part of this jamat can travel to the place of taqaza or invite the brothers from that place to come to the base city or taskil a jamat to fulfill the taqaza.
4. This jamat will be based in New York, Toronto or Detroit as per the schedule.
5. While in the Base City the program of this jamat shall be decided by the responsible shura brother with mashwara of the local brothers.
6. This jamat can move from masjid to masjid in the base city or stationed in one masjid as per necessity.
7. The brothers in the jamat shall sit for daily mashwara once a day and sit for mozakeras whenever needed.
8. In the daily mashwara priority shall be given to the national taqaza, then the zonal taqaza and the local taqaza. In fulfilling the above taqazas it is not necessary for this jamat to conduct the daily amal of the regular jamat (e.g. Taleem, joula, bayan etc.), although these amal should be done whenever possible.
9. As much as possible this jamat shall do their own cooking (khidmat) and not to be a burden on the local brothers. This jamat should have their own cooking utensils, plates, dastarkhan and other kitchen supplies.
10. Everyone in this jamat should be rotated for the khidmat. The khidmat brothers may be decided to do khidmat for 2 days at a time or 3 days at a time.
11. This jamat is not an inspection jamat but if anything against the usool is observed, it should be corrected by means of mozakera.
12. All the brothers in this jamat shall equally share the expenses of this jamat. For making long distance calls for jamat work, either it can be paid by the particular brother making the call or paid from the collective money of the jamat as per mashwara.
13. Cellular phone: It was noted that one phone # should be available in all 3 base cities. For this purpose different options were thought about, but the difficulty was having the same phone # available in Toronto without incurring excessive cost of roaming etc. One possibility is using already available 800 no. for call forwarding to any place in these 3 base cities. The code to change the recording can be given to all NA Shura brothers.
14. Fax Machine: One designated fax machine shall be available in each of the base cities.

15. South American Karguzari: As it was previously decided by the NA Shura, will continue to keep this Karguzari, however a copy of this Karguzari shall be given to this Jamat.
16. Collect Karguzari from all zones and halqas including list of all old workers and compile the data on our forms zonewise and halqawise.
17. 3 exactly similar folders are prepared by the Monthly Shura Jamat. These folders will be kept one in each base city. One non-National Shura brother shall be responsible for the folder in each base city. This brother will be responsible to keep the folder in his personal custody and deliver it to the Jamat on the 1st of the month and pick it up at the end of the month in which the scheduled monthly shura Jamat will be in his base city. Also the karguzari and the decisions of each month shall be mailed to each base city and filed in the folder.
18. In order to bring the national work on the same Nehaj (methodology), muzakeras on the following topics shall be regularly conducted:
    - A. Student work,
    - B. Ladies work,
    - C. Work in different tabakhats (professions).
19. Monthly Shura jamat shall make Fikr for all the zonal Ijtemas either going there or sending Jamats.
20. Monthly Shura Jamat shall do the muzakera of the 5 Amals with local Masjidwar jamat.
21. This Jamat should also make effort to reach and invite all brothers who spent 4 months or 40 days and used to be active in the past but for some reason are now inactive.
22. Monthly Shura Jamat should fix a time everyday to make fikr for the whole North America.
23. Monthly Shura Jamat shall decide the program of the foreign Jamats with the mashwara of the foreign Jamat and other National Shura brothers. If any foreign Jamat comes with their own route, then the Monthly Shura Jamat should be immediately informed.
24. At the beginning and the end of every month or in between if needed, one brother from the Monthly Shura Jamat by mashwara give hedayat to this Jamat.
25. In order to have continuity of this Jamat, one of the most important functions of this Jamat shall be to prepare next month's jamat of one brother from each zone. The following format is suggested:

- ➢ Between the 1st and 5th of the month - Send fax to every zone requesting to prepare one Brother for next month.
- ➢ Between the 5th and 15th of the month - Call 2 or 3 responsible brothers of each zone requesting the name of the brother for next month.
- ➢ Between the 15th and 20th of the month - Contact the next month brother of each zone to discuss the transportation arrangements.
- ➢ Between the 20th and 25th of the month-Obtain confirmed date and mode of arrival of the brother in the scheduled base city.

26. It is strongly suggested that one or two brothers of next month Jamat join the last 5 or 10 days of the present month Jamat so that they can be briefed with what was done in this month and can transfer the fikr to the next month.

## A38: Karguzari (Details of Jamat's Activities)

Detailed description of the jamats activities is called karguzari. It is delivered in front of others in a central masjid of the city or to local brothers at your masjid if central masjid is not available. It has basically two purposes.

1. Discuss your jamat's activities as a form of encouragement for others on how your jamat's activities benefited Muslims in other localities; learn hekmat of Da'wah from your events descriptions.
2. It can show any deficiency in efforts, which can be discussed, and proper methodology can be explained to correct in the future.

Generally in a central masjid/markez, 1-2 experienced brothers conduct karguzari. He should not discourage or criticize the jamats and find every single fault. He might ask any one (preferably new brother) in the jamat to explain the details of the efforts or certain aspect of the work or how a certain situation was handled by the jamat. The jamat brothers explain in details in front of the local brothers or jamats. The conductor of karguzari can add any part missing or correct with hekmat anything that was done incorrectly. The whole expercise is to benefit both sides. This session in a central masjid can last 1-3 hours for several jamats or 20-30 minutes in a local masjid for your jamat. On some occasions, the conductor might ask specific question on how certain action was done by the jamat, how another jamat did the same action, how it should have been done, how to improve, etc. It can cover any topic such as bayan, Taleem, 5-amal establishment, harmony within jamat, etc. Generally the following areas are discussed without going into any masail on any topic:

1. **Journey of jamat to destination**
2. **Arrival to Masjid**
3. **Mashwara**
4. **Contact with local brothers**
5. **First salat**
6. **Joula details**
7. **Clean masjid**
8. **Elan/announcement**
9. **Bayan at masjid**
10. **Bayan among ladies**
11. **Taskil, Taleem**
12. **6 points**
13. **Establish 5 amals**
14. **Mozakera**
15. **Night prayers**
16. **Different Du'as**
17. **Caring new Muslims in jamat**
18. **Relationship among brothers in jamat**
19. **Unity and respect among brothers**
20. **Listening to Amir**
21. **Food and issues**
22. **Expenses**
23. **Transportation issue**
24. **Any invitation for food**
25. **Khidmat in jamat**
26. **Pay expenses at masjid**
27. **Any cash jamat produced, etc**
28. **Where cash jamat went?**
29. **Where are the names of future list?**
30. **Who will followup?**

Rasul ﷺ used to listen at the masjid-e-nabawi from jamats returned. It is sunnah. It is an open and healthy discussion from jamats and can benefit tremendously to the jamats as well as to the listeners. There is no better way to learn than from the real experience from the field of actions. This process of karguzari is highly educational and recommended. All brothers should join and benefit. In fact regular participation in karguzari can reveal many Hekmat of Da'wah.

## A39: Wapsi Hedayat (Returning jamat's Instructions)

When a jamat finishes its time, it receives these instructions before returning to their city. These instructions are generally given from the central masjid (markez) of that country or city. If such masjid is not available then, it can be done from local masjid. If the instructions are given from a central masjid of a country then it is very elaborate and generally needs several sessions. On the other hand if it is given from the local masjid, it is generally done in one session. The basic format and guidelines of these instructions are same. These instructions are:

1. When you are returning from jamat, you should make this niyat that you are actually going back to prepare yourself to go again for this noble mission as soon as possible.
3. When you are travelling back to your city, maintain the etiquette of travelling.
4. It is preferable to reach your town/city after sunrise.
5. The person should not return to his family at night. Also inform you family before arriving.
6. Whenever Rasul ﷺ returned from journey during the night, he did not enter his house, but on the next morning or evening. (*Miskat*).
7. Jabir ؓ reported that Rasul ﷺ said: Whenever you return from a journey after sunset, and wish to go home to your wife, then give her sufficient time to remove public hair and to comb the hair on her head (in order that she groom herself in preparation for your return). (*Bukhari, Muslim*).
8. When you arrive at your city, first go to your central masjid of your city, pray 2 rakats nafl salat and deliver karguzari as explained.
9. Rasul ﷺ used to go to masjid first and then to his family.
10. If your city does not have a central masjid, deliver your karguzari to the brothers of your masjid; explain different taqazas, taskil brothers to prepare jamat. In some instances, cash jamat is formed and go out in the path of Allah in front of the jamat just returned.
11. Inform your home to your wife or relative that you have returned to your masjid from jamat and you will be home shortly.
12. It is OK to buy some gifts for your wife, toys or something for your kids who sacrificed so much while you were away for jamat.
13. When you enter home, say salam to everybody, make musafa with your wife (if you have) or relatives who live with you, hug children.
14. When you go home, you should maintain those amals you did in jamat such as humbleness in salat, all good actions, constant zikr, and service to humanity, sincerity, etc.
15. Before asking any problems or issues occurred in the family or business while you were away from them, sit with all of them, give a general karguzari about your jamat on how you spent your time,

where did you go, how many in the jamat, all the masjids you visited, your jamat's activities at each masjid, how people participated, what amal you did in the jamat, etc. The whole purpose at this point is to let them know that you have gone for a great cause; it benefited so many Muslims, etc. That way they will realize the importance of going in the path of Allah and it will be easier for them to accept all the sufferings and difficulties they faced during your absence. They will accept your absence as something for very good cause and help you in your future trips.

16. You should also tell them what you learned, name some good amals, their virutes, etc which should motivate them to do. You can mention any new hadith, sura, new amal such as salatul tasbih, tahajjud, etc.
17. You can also mention a typical example (if any in any masjid) where a brother spent 3 days and he changed himself completely to become good Muslim, someone became a Muslim, etc.
18. You can also mention about your jamat's talk/efforts on women activities, student's activities, etc
19. You should at this time emphasize the importance of praying in jamat, on-time; reading Quran every day, making zikr daily, pray salatul Ishrak, chast, auabin, tahajjud, etc
20. After you talked with them, then you can enquire about your family issues, problems, progress of children's education including Islamic learning, job issues, any need to buy anything for family. You must be responsible as head of household, husband, and father, relative that you are responsible and care about them and can take care of their needs, necessities, etc.
21. Many times there are genuene complaints about negligence of brothers to their family, children, education, etc. This in the long run will not only hurt the family but will also hurt the work of Da'wah for which you have made sacrifice. When the family members see your neglect, may turn against the work of Da'wah and can make it difficult for you to continue the work of Da'wah in the future. If you care for Da'wah work to benefit Muslims in far away places, then the same work must benefit your <u>own</u> family, children, and relatives also. <u>A good dayee is also a good father, good brother, good husband, good neighbor, and good Muslim like Rasul ﷺ was</u>.
22. After return from journey, one should rejoin the Da'wah activities at his masjid.
23. Successful and fortunate is he who observes the etiquette of Da'wah and returns home with a great spiritual improvement.
24. When return, say: (We are) returning, repenting, serving out Lord and praising (Him). (*Bukhari, Muslim*).

## A40: Hedayat / Instructions to work in Jamat

Hedayat or general instruction is given on how to do the work of Da'wah when a jamat is ready to go out in the path of Allah. It is given to the jamats at the end of Ijtema or at the central masjid of a city or country. It should be concise and to the point so even a new person can understand his/her task. Depending on the person who is delivering hedayat, the details of the instruction can vary from person to person but the general guidelines, basic instructions are same. It should cover all instructions from leaving home to spend time in jamat to return home. Here are some important areas to cover during hedayat:

1. **Virtues of going in the path of Allah (C, sec.D )**
2. **Etiquette of Journey (A14)**
3. **Arrival at the locality (A14)**
4. **Arrival at the Masjid (A14)**
5. **Masjid Etiquette (A16)**
6. **Etiquette of Mashwara (A8)**
7. **Conduct Mashwara (A9)**
8. **Khidmat assignment (A31)**
9. **Arrange expenses of jamat (A31)**
10. **Etiquette of Taleem (A20)**
11. **Conduct Taleem (A20)**
12. **Collective Amal vs Individual Amal (A29)**
13. **Joula for Taleem (A20)**
14. **Etiquette of joula (A23)**
15. **Kususi and Umumi Joula (A24, A23)**
16. **First salat at the masjid (A22)**
17. **Progran after Zohr salat (A22)**
18. **Mozakera/Taleem (A22)**
19. **How to be a Mutaqallim? (A23)**
20. **6 Points (A26)**
21. **Elan/announcement (A25)**
22. **Etiquette of Bayan (B5)**
23. **Taskil (A32)**
24. **Reading stories of sahaba after Isha salat (A31)**
25. **Mozakera of Amals after isha (A31)**
26. **Etiquette of eating (A18)**
27. **Etiquette of sleeping (A19)**
28. **Joula after Isha (A24)**
29. **Night prayers, Tahajjud (A31)**
30. **3 Tasbih (D4)**
31. **Nafl Salat-Ishrak, Chast, Auabin (D6)**
32. **Reading Quran every day (A21)**
33. **Importance of listening to Amir (A28)**

34. **How to resolve any issue in jamat right at the beginning (A28)**
35. **Cleaning masjid- kitchen, toilet, vacuum masjid carpet (A31)**
36. **Pay Masjid expenses (A31)**
37. **Monitor progress on leaning for new brothers (A31)**
38. **How to handle new Muslims? (A31)**
39. **Learning and teaching in jamat (A31)**
40. **Make teaching and learning targets/plan for each (A31)**
41. **Check progress on teaching and learning (A31)**
42. **How to make effective non-controversial bayan (B5, B6)**
43. **Amir checks each brother, assigns new with old (A31)**
44. **How to establish 5 amals? (A4)**
45. **Followup 5 Amals (A31)**
46. **Taskil cash brothers, jamats (A31, A32)**
47. **Followup future names (A31, A32)**
48. **Followup with responsible brothers (A31, A32)**
49. **Personal Ibadat-analysis and improvement (A31)**
50. **Relation between Amir and brothers (A28)**
51. **Analysis of jamat brothers among themselves everyday (A31)**
52. **Any deficiency in the jamat and steps to improve (A31)**
53. **Check progress of each brother in jamat weekly (A31)**
54. **Each is jamat make intention for more sacrifice, time (A31)**
55. **Each in jamat makes intention on local activities (A31)**
56. **Each in jamat makes this work as object of life (B4)**
57. **How to build yourself with good qualities of a Dayee? (B4)**
58. **How to build your fikr, pain for ummat & prepare youself accordingly? (B4)**

Since these instructions are the heart and soul of the work of Da'wah, jamat brothers should listen carefully, write notes, and act accordingly. May Allah accept us all.



# Chapter B: Hekmat of Da'wah and Structured Bayan

## B1: Da'wah with Hekmat *(references from Quran and Hadith)*

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ۝

1. "He grants wisdom to whom He pleases; and he to whom wisdom is granted, receives indeed a benefit over flowing; but none will grasp the Message except men of understanding." (*Al-Baqara: 269*)
2. Allah said to Musa *alaihes sallam*: (Speak to him (Pharaoh) in mildly, perhaps he may accept admonition or fear Allah. (*Ta-Ha:44*).
3. Anas bin Malik ﷺ narrated: "Once the Prophet ﷺ had an idea of writing a letter. The Prophet was told that they (rulers) would not read letters unless they were sealed. So the Prophet got a silver ring made with "Muhammad, Allah's Messenger" engraved on it..." (*Bukhari*).
4. Aisha narrated that the Prophet ﷺ was asked: "What deeds are loved most by Allah?" He said, "The most regular constant deeds even though they may be few." He added, "Don't take upon yourselves, except the deeds which are within your ability." (*Bukhari*).
5. Abu Hurairah ﷺ narrated that Allah's Messenger ﷺ said, "The deeds of anyone of you will not save you (from hell-fire)." They said, "Even you, O Allah's Messenger? He said, "No, even I, unless and until Allah bestows His Mercy on me. Therefore, do good deeds properly, sincerely and moderately, and worship Allah in the forenoon and in the afternoon and during a part of the night, and always adopt a middle, moderate, regular course whereby you will reach your Target (Paradise)." (*Bukhari*).
6. Abdulla bin Abbas ﷺ narrated: Allah's Messenger ﷺ said: "Do not praise me excessively as Jesus, the son of Mary, was praised, but call me Allah's Slave and His Messenger..." (*Bukhari*).
7. Abdullah bin Abbas ﷺ narrated that Allah's Messenger ﷺ said, "There are two blessings which many people lose: (They are) health and free time for doing good." (*Bukhari*).

### B1A: Proper time for Da'wah

1. Abdullah bin Masud ﷺ said that the Prophet ﷺ used to take care of us in preaching by selecting a suitable time, so that we might not get bored. (*Bukhari*).
2. Abu Wail Shaqiq bin Salamah narrated that Abdullah bin Masud ﷺ used to give a religious talk to the people on every Thursday. Once a man said, "O Aba Abdur-Rahman! (By Allah) I wish if you could preach us daily." He replied, "The only thing which prevents me from doing so, is that I have to bore you, and I take care of you in

preaching by selecting a suitable time just as the Prophet ﷺ used to do with us, for fear of making us bored." (*Bukhari, Muslim*).

3. Abdullah bin Abbas ؓ said: Preach to the people once a week, and if you won't, then preach them twice; but if you want to preach more, then let it be three times (a week only) and do not make the people fed-up with this Quran. If you come to some people who are engaged in a talk, don't start interrupting their talk by preaching, lest you should cause them to be bored. You should rather keep quiet, and if they ask you, then preach to them at the time when they are eager to hear what you say. And avoid the use of rhymed prose in invocation for I noticed that Allah's Messenger ﷺ and his Companions always avoided it. (*Bukhari*).

### B1B: Brief, Precise & Persuasive Bayan

1. Abdullah bin Umar ؓ narrated that two men came from the East and addressed the people who wondered at their eloquent speeches. On that Allah's Messenger ﷺ said, "Some eloquent speech is as effective as magic." (*Bukhari*)

2. Abu Wail Shaqiq bin Salamah ؓ narrated that Ammar ؓ delivered to us the sermon. It was short and eloquent. When he (Ammar) descended (from the pulpit) we said to him, "O Abul Yaqzan, you have delivered a short and eloquent sermon. Would that you had lengthened (the sermon)." He said, "I have heard Allah's Messenger ﷺ as saying: "The lengthening of prayer by a man and the shortness of the sermon is the sign of his understanding (of faith). So lengthen the prayer and shorten the sermon, for there is charm (in precise) expression." (*Muslim*)

3. Amr bin al-As ؓ narrated that one day when a man got up and spoke at length he (Amr bin al-As) said, "If he had been moderate in what he said: It would have been better for him. I heard the Messenger of Allah ﷺ said: I think that I should be brief in what I say, for brevity is better."' (*Abu Dawud*).

### B1C: Bayan with deep Feeling/Emotion

1. Explain things very clearly. Repeat important points, and speak in a clear and loud voice. "(We sent the Messengers) with Clear Signs and

   بِالْبَيِّنَٰتِ وَالزُّبُرِ ۗ وَأَنزَلْنَآ إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾

   Scriptures and We have also sent down unto you (O, Muhammad ﷺ) the Message; that you may explain clearly to men what is sent for them, and that they may give thought." (*An-Nahl:44*).

   أَنَّىٰ لَهُمُ الذِّكْرَىٰ وَقَدْ جَآءَهُمْ رَسُولٌ مُّبِينٌ ﴿١٣﴾

2. How can there be for them an admonition, when a Messenger explaining things clearly has (already) come to them.(*Ad-Dukhan:13*)

3. Anas bin Malik ؓ narrated that the Prophet ﷺ said, "What is wrong with those people who look towards the sky during the prayer?" His talk grew stem while delivering this speech and he said, "They should stop (looking towards the sky during the prayer); otherwise their eye-sight would be taken away." (*Bukhari*).

4. Abdullah bin Masud ؓ narrated that the Prophet ﷺ said, "I know the person who will be the last to come out of the (hell) fire, and the last to enter Paradise. He will be a man who will come out of the (hell) Fire crawling, and Allah will say to him, 'Go and enter Paradise.' He will go to it, but he will imagine that it had been filled, and then he will return and say, 'O my *Rabb,* I have found it full.' Allah will say, 'Go and enter Paradise, and you will have what equals the world and ten times as much (or you will have as much as ten times the like of the world).' On that, the man will say, 'Do you mock at me (or laugh at me) though You are the King?'" I saw Allah's Messenger (while saying that) smiling that his premolar teeth became visible. It is said that he will be the lowest in degree amongst the people of Paradise. (*Bukhari*).

5. Jabir bin Abdullah ؓ reported that whenever Allah's Messenger ﷺ delivered a sermon, his eyes would turn red. His voice would become loud. And his wrath would enhance as if he was warning (the people) against an enemy troop, saying, "It will surely attack you in the morning; it will surely attack you in the evening..." (*Ibn Mijah*).

6. Anas bin Mallik ؓ narrated: "Whenever the Prophet ﷺ spoke a sentence, he used to repeat it <u>thrice</u> so that the people could <u>understand</u> it properly from him and whenever he asked permission to enter, (he knocked the door) thrice with greeting." (*Bukhari*).

7. Aisha narrated: "The Prophet ﷺ used to talk so <u>clearly</u> that if somebody wanted to count the number of his words, he could do so." (*Bukhari, Muslim*).

## B1D: Facilitate Better Understanding.

1. Jabir bin Abdullah ؓ reported, "We were sitting in the company of the Prophet ﷺ. He drew a (straight) line and drew two (other) lines on its right side and two lines on its left side. He then placed his hand on the middle line and remarked, "This is Allah's Path." Then, he recited

   وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ

   this verse: 'And verily, it is My Straight Path; so follow not the (other) paths. They will separate you away from His Path.' (*Al-Anam:153*)." (*Ibn Majah*)

2. Abu Hurairah ؓ narrated that the Prophet ﷺ said: "On Friday there is a particular time. If a Muslim happens to be praying and invoking

Allah for something good during that time, Allah will surely fulfill his request." The Prophet <u>pointed</u> out with his hand. We thought that he wanted to illustrate how short that time was. (*Bukhari*).

3. Anas bin Malik ﷺ narrated that the Prophet ﷺ <u>drew</u> a few lines and said, "This is (man's) hope, and this is the instant of his death, and while he is in this state (of hope), the nearer line (death) comes to Him." (*Bukhari*).
4. Anas bin Malik ﷺ narrated, "While we were in the mosque, a man came riding on a camel. The man said to the ﷺ "I want to ask you something and will be hard on questioning. So do not be angry. The Prophet said, "Ask whatever you want." (*Bukhari*).
5. Mughirah bin Shubah ﷺ narrated that the Prophet ﷺ said, "Allah has forbidden you to be undutiful to your mothers, to withhold or demand (what you do not deserve), and to bury your daughters alive. And Allah has disliked that you talk too much about others, ask too many questions, or waste your property." (*Bukhari*).

## B2: Ways of Da'wah

### B2A: Ways of Relating to People

- Be attentive and show concern when shaking hands. The Prophet ﷺ <u>never</u> released his hand first, and <u>never</u> turned his face away from others until they did.
- Be consistently considerate.
- Inquire about the absent.
- Visit the sick.
- Share in others' interests.
- Exchange gifts.
- Listen to and look at the speaker.
- Address people by the names they like. One day the prophet ﷺ asked a man about his name, and he replied that it was Abdulhajjar (slave of stone). The prophet said: "No, you're Abdullah" (the slave of Allah).

### B2B: Requirements for Effective Da'wah

- Don't blame the people for their mistakes or be critical. Many people are hypersensitive to criticism.
- Some people become defensive when blamed. When Musa *alaihis salam* went to Pharoah, Allah asked him to speak mildly.
- Don't embarrass by correcting someone in front of others. The Prophet ﷺ used to use <u>plurality</u> when correcting a particular person in front of a group. For example, he would ask the group: "what do you think about those who do such-and-such a bad thing?".
- Satisfy the people's halal needs. Help those in need.
- Don't wait to assist the needy until they ask you.

- The prophet ﷺ always helped the needy. The Prophet said, "Whosoever removes a worldly grief from a believer, Allah will remove from him one of the grieves of the Day of Judgment. Whoever alleviates a needy person, Allah will alleviate in this world and the next.
- Always be fair, just, and honest.
- Give others sincere respect and heighten their self-esteem. If the respect you show others is not genuine you will be showing hypocrisy, rather than respect.
- One day a non-believer came to the prophet ﷺ who was sitting with Abu Bakr ؓ on his right. The Prophet had Abu Bakr move to the left, and had the non-believer sit on his right, a position of honor.
- Two brothers came to speak to Prophet ﷺ when the younger of them spoke first, Rasul ﷺ interrupted him and asked the older to start.
- Don't be angry or retaliate for injury to yourself, but be angry or retaliate only for wrongdoing in the view of Allah.

### B2C: Techniques for Growing Closer to Others

- Attempt to understand deeply those you deal with. Find out their background (cultural, educational, social, etc) because that helps in finding access to their minds and hearts.
- Attempt to know everyone equally well. Favoritism creates mistrust and hurt feelings.
- Be simple, moderate, and respectful.
- Do not insulate yourself from the bad people. They need you more than the others.
- Be tactful. Avoid personal questions and embarrassing comments.
- Address the person according to his level of understanding
- Be cheerful and enthusiastic. Al-Harith, a companion said, I have never seen anyone who smiled most of the time as the Prophet ﷺ did.
- Present a pleasant appearance.
- Be clean and neat. The prophet ﷺ saw someone with uncombed hair and asked, "Didn't you find something with which to comb it?"
- Observe decency in dress. Wear clothing that is harmonious to the total outfit.
- Never eat raw onion/garlic when going to the masjid or to meet people.

### B2D: Obstacles to Da'wah

- Some people fear contact with non-Muslims for fear of succumbing to their bad influence. The remedy for this is to strengthen one's faith.
- Don't be shy. Some people lack the courage to mix with others and communicate. The remedy for this is practice.

- Fear of one's inability to express oneself and lack of confidence in one's capabilities for logical analysis and persuasion. The remedy is practice.

**B2E: The field for Da'wah: Everywhere.**

## B3: Hekmat in Jamat

**Do:**

1. Travel during the day only if possible.
2. Always carry your identification paper such as US passport, green card, visa paper, etc.
3. Visit/joula to known houses, brothers.
4. Less joula & more Taleem, more mozakera.
5. Learn all du'as, learn suras, Quran recitation, etiquette of work, hekmat of Da'wah.
6. Send fewer brothers in General (Umumi) joula (3-4).
7. Keep Masjid clean including bathroom, kitchen.
8. Cover all personal items, sleeping bag.
9. In Bayan or individual discussion: talk only of akherat, grave, day of judgment, haven and hell.
10. Discuss stories of Sahaba with Ikram, hospitality, knowledge, prayer, fellow-feeling, life-style, simple living, good amals.
11. Talk positive.
12. Keep low-profile.
13. Less sleep, less eating, less talking, less outside masjid (absolute minimum).
14. Stay in the car when car is parked or inside Masjid.
15. Make lot of istegfar, du'a, nafl salat.
16. Keep tongue tight.
17. Be responsible of your action, talk.
18. Minimum talk on phone, email, chain-letter, do not forward anything to anybody.
19. Go to stores during day.
20. If asked: talk akherat only, distribute CAIR flier (see chapter E).
21. Contact address: either you or your Masjid.
22. Purpose of going: Self-rectification, learning.
23. All activities through your Masjid.

**Don't:**

1. Visit apartment or randomly knock without knowing definitely the person you are knocking.
2. Travel at night or late night.
3. Discuss any current events with anyone at masjid.

4. Go to restrooms in gas station or rest area <u>all together.</u>
5. Criticize or praise any Islamic activities, government, leaders, countries etc. (no comment, I don't know).
6. Always discuss stories with fight, enemy, etc.
7. Idle talks, politics.
8. Negative talk.
9. Argue, debate, show anger and frustration.
10. Make jokes, funny stories, be careless or lazy.

## B4: Building Blocks of a Dayee

**Find your Level & see where to improve to become Perfect**

| Major | # | Minor | L1 Regular | L2 Serious | L3 Perfect |
|---|---|---|---|---|---|
| Iman/Belief | 1 | Understand Kalema Tayeeba | x | x | x |
| | 2 | Understand Iman-e-Mufassal | x | x | x |
| | 3 | Knows all Attributes of Allah | | x | x |
| | 4 | Concern of grave, Akherat, etc | x | x | x |
| Salat/Ibadat | 5 | 5 times Salat | x | x | x |
| | 6 | Devoted/Long salat | | x | x |
| | 7 | Nafl salat-Israq, Chast, Auabin, Tahajjud | | x | x |
| Knowledge | 8 | Last 10 Suras | x | x | x |
| | 9 | Fard of Gusl, Wudu, Salat, Tayamum. | x | x | x |
| | 10 | Wajibats of Salat | | x | x |
| | 11 | Sunnats of Salat | | x | x |
| | 12 | Few Quran & Hadith on Da'wah | x | x | x |
| Zikr | 13 | 3 Tasbih/any regular zikr | x | x | x |
| | 14 | Different basic du'as daily | x | x | x |
| | 15 | Read Quran daily with meaning | | x | x |
| | 16 | Always on zikr whenever possible | | x | x |
| Ekram | 17 | Ekram | x | x | x |
| | 18 | Help Muslims | | x | x |
| | 19 | Caring & volunteering for Muslims | | x | x |
| Ekhlas | 20 | Sincerity | x | x | x |
| | 21 | Strong Ekhlas | | x | x |
| | 22 | Do not take credit | | x | x |
| | 23 | Low profile/silent worker | | | x |
| Da'wah: Basic Qualities (1) | 24 | Niat for going for Da'wah | x | x | x |
| | 25 | Purpose of Da'wah | x | x | x |
| | 26 | Etiquette of Masjid | x | x | x |
| | 27 | Etiquette of Toilet | x | x | x |
| | 28 | Etiquette of Sleep | x | x | x |
| | 29 | Etiquette of Eating | x | x | x |

| | | | | | |
|---|---|---|---|---|---|
| | 30 | Etiquette of Travel | x | x | x |
| | 31 | Etiquette of Joula | x | x | x |
| | 32 | Etiquette of Bayan | x | x | x |
| | 33 | 6 Points | x | x | x |
| | 34 | 5 Amals | x | x | x |
| | 35 | Men's jamat activities in 24 hours | x | x | x |
| | 36 | Ladies jamat activities in 24 hours | | x | x |
| | 37 | Student Jamat | x | x | x |
| | 38 | Ijtema Participation & etiquette | | x | x |
| | 39 | Can give hedayat to jamats | | x | x |
| | 40 | Guidelines for City Mashwara | x | x | x |
| | 41 | Guidelines for Halqa Mashwara | x | x | x |
| | 42 | Guidelines for zonal Mashwara | x | x | x |
| | 43 | Guidelines for National Mashwara | x | x | x |
| Bayan (2) | 44 | Start with bismillah & Quranic ayat | x | x | x |
| | 45 | Start with Durud/salam | x | x | x |
| | 46 | Good Physical appearance | x | x | x |
| | 47 | Well dressed during Bayan | | x | x |
| | 48 | Good Body Language | | x | x |
| | 49 | Always keeps eye contact when talking | | x | x |
| | 50 | Looks at all directions-front, left, right | | x | x |
| | 51 | Speaks clearly | | x | x |
| | 52 | Maintains speed-not too fast, not too slow | | x | x |
| | 53 | Maintains basic etiquette | x | x | x |
| | 54 | Quality Bayan with a purpose | | x | x |
| | 55 | Do not talk at random | | x | x |
| | 56 | Do not talk without any end in sight | | x | x |
| | 57 | Bayan with clearly defined topic | | x | x |
| | 58 | Build a case-Listeners understand the topic | | | x |
| | 59 | Structured Bayan-very organized, to the point | | | x |
| | 60 | Every portion, every example is related | | | x |
| | 61 | Every part is connected to topic | | | x |
| | 62 | Lot of enthusiasm during Bayan | | x | x |
| | 63 | Bayan without controversy | | x | x |
| | 64 | Maintain Da'wah etiquette | | x | x |
| | 65 | Bayan with lot of Da'wah virtues | | x | x |
| | 66 | Stories of Sahaba, sacrifice | x | x | x |
| | 67 | Rasul ﷺ's stories, sacrifice | x | x | x |
| | 68 | No personal or your shaikh stories | | x | x |
| | 69 | No miracles/unusual stories | | x | x |

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|---|---|---|---|---|
| 70 | No promise of miracles if one goes for Da'wah | | x | x |
| 71 | No tablig history | | x | x |
| 72 | Describe the life at Mecca & Madina | x | x | x |
| 73 | Activities at Masjid Nabawi | | x | x |
| 74 | Bayan with few Quran & Hadith | | x | x |
| 75 | Advanced Bayan with more Quran & Hadith | | | x |
| 76 | Well versed in Quran & Hadith or whatever says | | | x |
| 77 | Quran & Hadith with references | | | x |
| 78 | Lot of Hekmat of Da'wah | | | x |
| 79 | More on Akherat | | x | x |
| 80 | Bayan with rewards, less on punishment | | x | x |
| 81 | Do not give fotwa during Bayan | | x | x |
| 82 | Do not discuss current events, politics | x | x | x |
| 83 | Do not compare Quran with science | | x | x |
| 84 | Do not prefer scientific argument | | x | x |
| 85 | Do not take any side on any issue | | x | x |
| 86 | Do not criticize the present condition of Muslims | | x | x |
| 87 | Do not attack western culture, bad things | | | x |
| 88 | Do not compare different Islamic organizations | | x | x |
| 89 | Do not discuss Imams, class | | x | x |
| 90 | Positive talks -what needs to be done | | x | x |
| 91 | Talk contains lot of new data | | | x |
| 92 | Can influence with clear message | | | x |
| 93 | Bayan to students | x | x | x |
| 94 | Bayan to ulemas | | | x |
| 95 | Bayan to old workers | | x | x |
| 96 | Bayan to professionals | | x | x |
| 97 | Bayan to any ethnic group | | x | x |
| 98 | Bayan to government officials | | x | x |
| 99 | Global fikr for ummah | | | x |
| 100 | His fikr for ummah transfers through Bayan | | | x |
| 101 | Difficulties ummah is facing | | x | x |
| 102 | Why Da'wah is so important? | | x | x |
| 103 | Da'wah is everybody's responsibility | x | x | x |
| 104 | Da'wah is a collective Amal | x | x | x |
| 105 | Talk about responsibility as last ummah, sacrifice | | x | x |

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|---|---|---|---|---|---|
| | 106 | Mind during Bayan is towards Allah | | | x |
| | 107 | Taskil & Humble du'a | x | x | x |
| Disciplined | 108 | Maintain discipline on everything | | x | x |
| (3) | 109 | Everything through mashwara | | x | x |
| | 110 | Always think the work as trust from Allah | | | x |
| | 111 | Spend time in IPB regularly | | x | x |
| | 112 | Travel Overseas | | | x |
| | 113 | Keep close contact with IPB | | | x |
| | 114 | Do not push things | | x | x |
| | 115 | Do not rush things | | x | x |
| | 116 | Do not rush things all the time | | | x |
| | 117 | Do not change plan of work abruptly | | x | x |
| | 118 | Slow in change but steady in activities | | | x |
| | 119 | Do not start something new suddenly | | | x |
| | 120 | Do not impose work without targeeb | | x | x |
| | 121 | Do not order any time/all the time | | | x |
| | 122 | Always give targeeb for work & sacrifice | | x | x |
| | 123 | Targeeb with Quran & Hadith, Sahaba stories | | x | x |
| | 124 | Talk only Da'wah | | x | x |
| | 125 | Quickly make a case on Da'wah | | | x |
| | 126 | Everything on time | | | x |
| | 127 | All Activities with measured timing | | | x |
| | 128 | Can not sit idle | | | x |
| | 129 | No time without any action | | | x |
| | 130 | Build team | | x | x |
| | 131 | Build leaders | | | x |
| | 132 | Work as a team | | x | x |
| | 133 | Build & work with a team | | x | x |
| | 134 | Knows who has what expertise | | x | x |
| | 135 | Knows who can do what | | x | x |
| | 136 | Knows who can do when | | x | x |
| | 137 | Knows how to get things done by others | | x | x |
| | 138 | Equally responsible team members | | | x |
| | 139 | Share responsibility | | x | x |
| | 140 | Share info to benefit work | | | x |
| | 141 | Do not hoard info | | | x |
| | 142 | Delegate responsibility | | x | x |
| | 143 | Do not think he is the final authority | | | x |
| | 144 | Do not think only he is running the show | | | x |
| | 145 | Do not think all credit goes to him | | | x |

| | | | ⇩ | ⇩ | ⇩ |
|---|---|---|---|---|---|
| | 146 | Do not think he is the only genius | | | x |
| | 147 | Not present does not impact work | | | x |
| | 148 | Not present does not held back anything | | | x |
| | 149 | Inclusive-seek inputs from others, do not impose | | | x |
| | 150 | Enquire on the status of things | x | x | x |
| | 151 | Always focus on the work to be done | | x | x |
| | 152 | Work in closed loop-check back | | | x |
| | 153 | Follow-up things delegated | | | x |
| | 154 | Check on progress | | x | x |
| | 155 | Always has plan-B if things does not work | | | x |
| | 156 | All plan has redundancy | | | x |
| | 157 | All action has parallel people | | | x |
| | 158 | Always update on info | | | x |
| | 159 | Always update on status | | | x |
| | 160 | Can consolidate info quickly to use | | | x |
| | 161 | Do not talk only, 2 way street | | x | x |
| | 162 | Listen & talk | x | x | x |
| | 163 | Listen Intently-eye to eye/full attention | | x | x |
| | 164 | When in doubt, ask or tell | x | x | x |
| | 165 | Do not react quickly on bad news | | x | x |
| | 166 | Check info before telling others | | | x |
| | 167 | Give opinion to add benefit to work | | | x |
| | 168 | Communicate clearly | | x | x |
| | 169 | Communication very clear & straight forward | | | x |
| | 170 | Do as told to do-not more nor less | | | x |
| | 171 | Try to accommodate others opinion | | | x |
| | 172 | Try to accommodate honest suggestions | | x | x |
| | 173 | Thoroughly knowledgeable of the Usul of work | | | x |
| | 174 | Always thinks he is accountable to Allah | | | x |
| | 175 | Can decide decisively & quickly | | | x |
| **Self-control (4)** | 176 | Less eating | | x | x |
| | 177 | Eat very little | | | x |
| | 178 | Less sleep (4-5 hours) | | | x |
| | 179 | Control appetite & sleep all the time | | | x |
| | 180 | Give up/submit to others on good opinion | | x | x |
| | 181 | Do not insist | | | x |

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|---|---|---|---|---|---|
| | 182 | Do not try to dominate in mashwara | | | x |
| | 183 | Do not talk too much in mashwara | | | x |
| | 184 | Do not show that you know everything | | | x |
| | 185 | Not jealous or feel superior | x | x | x |
| | 186 | Always talk with respect | | x | x |
| | 187 | Do not feel shy | | x | x |
| | 188 | Do not keep talking beyond schedule | | | x |
| | 189 | Always lead | | | x |
| | 190 | Good learner | x | x | x |
| | 191 | Quick learner | | x | x |
| | 192 | Self starter | | x | x |
| | 193 | Take initiative spontaneously if needed | | | x |
| | 194 | Low profile | | | x |
| | 195 | Controls eyes | | x | x |
| | 196 | Less talk but appropriate to the place | | | x |
| | 197 | Do not defame anyone openly | | x | x |
| | 198 | Do not make fun openly on anything/anyone | | | x |
| | 199 | Control activities | | x | x |
| | 200 | Control tongue & eye | | | x |
| | 201 | Do not backbite at any situation | | | x |
| | 202 | Can humiliate himself easily | | | x |
| | 203 | Do not interfere on anything unnecessarily | | | x |
| | 204 | Do not laugh openly | | | x |
| | 205 | Frequent smiley face | x | x | x |
| | 206 | Avoid argument | | x | x |
| | 207 | Istegfar regularly | x | x | x |
| | 208 | No Jokes | | | x |
| | 209 | Take minimum or no khidmat | | | x |
| | 210 | Can not make him angry | | | x |
| | 211 | Not Arrogant | | | x |
| | 212 | Not stubborn | | | x |
| | 213 | Not hard headed | | | x |
| | 214 | Do not talk to pass time | | x | x |
| | 215 | Do not start argument | | | x |
| | 216 | Activities leads to mujaheda | | x | x |
| | 217 | Always on mujaheda | | | x |
| Well Behaved (5) | 218 | Controls anger | | x | x |
| | 219 | Do not show anger in front of public | | x | x |
| | 220 | Do not misbehave | | | x |
| | 221 | Not hot tempered | | | x |
| | 222 | Not stubborn | | | x |
| | 223 | Do not insist in mashwara | | | x |

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|---|---|---|---|---|---|
| | 224 | No proud, pride, show-off | x | x | x |
| | 225 | Do not make fun or joke | | | x |
| | 226 | Not funny | | x | x |
| | 227 | Do not ridicule anybody | | | x |
| | 228 | Control his tongue very tightly | | | x |
| | 229 | Chooses his word to talk very carefully | | | x |
| | 230 | Control his eyes | | x | x |
| | 231 | Strong personality | | | x |
| | 232 | People feel very comfortable to talk to | | x | x |
| | 233 | People benefit from talking to him | | x | x |
| | 234 | People feel inspired | | | x |
| | 235 | Good Listener to others | | | x |
| | 236 | Super behavior | | | x |
| **Organized (6)** | 237 | Organized in activities | | x | x |
| | 238 | Organized in record | | | x |
| | 239 | Everything on Time management | | | x |
| | 240 | Either writing or talking | | | x |
| | 241 | Knows what is going on | | x | x |
| | 242 | Well informed on program | | x | x |
| | 243 | Knows whom to contact when needed | x | x | x |
| | 244 | Understand the issue/problem quickly | | x | x |
| | 245 | Do not drag on unnecessarily | | | x |
| | 246 | Keeps records of work as amanat | | | x |
| | 247 | Carry info necessary for the current mashwara | | | x |
| | 248 | Do not forget to bring things | | | x |
| | 249 | Can coordinate quickly | | x | x |
| | 250 | Work with a team | x | x | x |
| | 251 | Do not work alone | | x | x |
| | 252 | Fully aware of the ahwal of work | | | x |
| | 253 | Flexible in working with others | | x | x |
| | 254 | Always double check major actions | | | x |
| | 255 | No surprises | | | x |
| | 256 | Do not give lame excuses | | | x |
| | 257 | Not lazy | | x | x |
| | 258 | Do not forget | | | x |
| | 259 | Do not loose things | | | x |
| | 260 | Take care of own things | | x | x |
| | 261 | Do not depend on others for personal things | | x | x |
| | 262 | Do have own things | | | x |
| | 263 | Very sharp | | | x |
| | 264 | Do not repeat much | | x | x |
| | 265 | Say everything direct | | x | x |

| | | | | | |
|---|---|---|---|---|---|
| | 266 | Knows which is where | x | x | x |
| | 267 | Knows exactly where to find things quickly | | x | x |
| | 268 | Keep things at proper place | | | x |
| | 269 | Can find things quickly wherever kept | | | x |
| | 270 | Think ahead of everything | | | x |
| | 271 | Plan ahead | | x | x |
| | 272 | Things as expected most of the time | | x | x |
| | 273 | Prepared for the worst | | | x |
| | 274 | Keep door open & open mind | | x | x |
| **Dealings (7)** | 275 | Good Moamelat | | | x |
| | 276 | Good Moaserat | | | x |
| | 277 | Return loan quickly as promised | | | x |
| | 278 | Visit families, sick, relatives | x | x | x |
| | 279 | Give honest advise | x | x | x |
| | 280 | Caring person on everything | | x | x |
| | 281 | Can rely all the time even at mid night | | | x |
| | 282 | Honestly try to help on anything | | x | x |
| | 283 | Very cordial in dealing | | x | x |
| | 284 | People are not afraid to ask | | x | x |
| | 285 | Always fair in dealing | | | x |
| | 286 | Not hard or angry | | | x |
| | 287 | Not harsh on the phone | | x | x |
| | 288 | Reply to letter promptly | | | x |
| | 289 | Return your call | | x | x |
| | 290 | Reply promptly with correct info | | | x |
| | 291 | Do not give lame excuses | | | x |
| | 292 | Do not play games with words | | | x |
| | 293 | Do not twist facts | | x | x |
| | 294 | Do not exaggerate | | | x |
| | 295 | Do not describe more that what it is | | x | x |
| | 296 | Do not confuse or misinformation | | x | x |
| | 297 | Do not say one thing & do another | | | x |
| | 298 | Only say what can do-not more nor less | | | x |
| | 299 | Do not complain unnecessarily | | x | x |
| | 300 | Absorb inconveniences from others | | | x |
| | 301 | Cover other's faults | | x | x |
| | 302 | Make sabr & sukr | | x | x |
| | 303 | Do not take revenge | | | x |
| | 304 | Do not form & join groups on any position | | | x |
| | 305 | Do not ridicule anyone | | x | x |
| | 306 | Very Reliable | | x | x |
| | 307 | Never late | | | x |

| | | | ⇩ | ⇩ | ⇩ |
|---|---|---|---|---|---|
| | 308 | Credible-Keep promises | | | x |
| | 309 | Very generous | | x | x |
| | 310 | Good brother | x | x | x |
| | 311 | Good Husband/Father | | | x |
| | 312 | Good businessman | | x | x |
| | 313 | Good employee | | | x |
| | 314 | Reliable employee | | | x |
| | 315 | Trustworthy | | | x |
| | 316 | Good neighbor | x | x | x |
| | 317 | Can go along with everybody | | | x |
| | 318 | Muslim is the key from any group | | | x |
| **Taqwa (8)** | 319 | Practice sunnat | | x | x |
| | 320 | All possible sunnat | | x | x |
| | 321 | Do not take any credit | | x | x |
| | 322 | Always give credit to others on everything | | | x |
| | 323 | Prompt to give credit to others | | | x |
| | 324 | Hide own credit, give credit to others | | | x |
| | 325 | Simple living | | x | x |
| | 326 | Use less expensive items | | x | x |
| | 327 | Always save time & money to go for Da'wah | | x | x |
| | 328 | Do not complain anytime | | | x |
| | 329 | Spend time on solid good deeds regularly | | x | x |
| | 330 | Very particular on halal food | | | x |
| | 331 | Away from haram things always | | x | x |
| | 332 | Do not eat any food, be specific | | | x |
| | 333 | Well dressed | | x | x |
| | 334 | Moderate dress but neat & clean | | | x |
| | 335 | Find deficiency in own actions | x | x | x |
| | 336 | Take blame for own mistake quickly | | x | x |
| | 337 | Accept fault gladly if pointed | x | x | x |
| | 338 | Ask forgiveness quickly if mistaken | | | x |
| | 339 | Accept fault quickly with min damage to work | | | x |
| | 340 | Rely on Allah | | x | x |
| **Hekmat (9)** | 341 | Knows guidelines of work | | x | x |
| | 342 | Knows Da'wah history | | x | x |
| | 343 | Taskil all the time for khuruj | | x | x |
| | 344 | Never hesitate to give Da'wah | | x | x |
| | 345 | Talks systematically to the need to spend time | | | x |
| | 346 | Use Hekmat from Quran & Hadith | | | x |
| | 347 | Use Hekmat from stories of Sahaba | | x | x |

| | | | | | |
|---|---|---|---|---|---|
| | 348 | Use Hekmat from Rasul ﷺ's activities | | x | x |
| | 349 | Never talk negative | | | x |
| | 350 | Always talk positive | | x | x |
| | 351 | Use info carefully to benefit Da'wah | | | x |
| | 352 | Approach easy -everyone can understand Da'wah | | x | x |
| | 353 | Bayan with pain for ummah | | | x |
| | 354 | Vision - plan future | | | x |
| | 355 | Plan appropriate future steps | | x | x |
| Integrity (10) | 356 | Prefer Da'wah over everything | | | x |
| | 357 | Always look at the benefit of the work | | | x |
| | 358 | Prefer the work needs | | x | x |
| | 359 | All work benefit Da'wah | | x | x |
| | 360 | Do not play politics with work | | | x |
| | 361 | Do not favor own people | | | x |
| | 362 | Do not rely only on his favorites | | | x |
| | 363 | Do not join politics | | x | x |
| | 364 | Do not cooperate with politics | | x | x |
| | 365 | Do not take sides & avoid this situation | | x | x |
| | 366 | Do not take personal revenge at any time | | | x |
| | 367 | No Personal Vendetta | | | x |
| | 368 | Can't make enemy because of Da'wah | | | x |
| | 369 | Do not create barrier in work | | x | x |
| | 370 | Do not create division in work or workers | | | x |
| | 371 | Do not divide brothers for your gain | | | x |
| | 372 | Do not use brothers as your property | | | x |
| | 373 | Do not dictate every action of a brother | | | x |
| | 374 | Do not try to elevate position as old worker | | | x |
| | 375 | Do not look for position | | x | x |
| | 376 | Do not hoard info | | | x |
| | 377 | Do not mix Da'wah with other things | | x | x |
| | 378 | Do not use Da'wah for personal gain | | | x |
| | 379 | Do not use Da'wah for personal position | | | x |
| | 380 | Do not use Da'wah to advance name/fame | | | x |
| | 381 | Not popular to everybody | | x | x |
| | 382 | Stay in the middle | | x | x |
| | 383 | Keep Low profile | | | x |
| | 384 | Stay away from elite groups, food etc | | | x |

| | | | ⇩ | ⇩ | ⇩ |
|---|---|---|---|---|---|
| | 385 | Do not compare Da'wah with other activity | | x | x |
| | 386 | Do not defame anyone even he don't like Da'wah | | | x |
| | 387 | Candid- Say things as it is | | x | x |
| | 388 | Give away hadiya received | | | x |
| | 389 | Do not discuss fictions/funny stories | | x | x |
| | 390 | Do not rely on science on everything | | | x |
| | 391 | Rely on Allah & His Rasul's words | | x | x |
| | 392 | Do not compare Quran with science | | | x |
| | 393 | Always do similar things daily | | x | x |
| | 394 | Make best use of the situation | | x | x |
| | 395 | Dead serious on activities | | | x |
| | 396 | Set priorities of things from Quran & Hadith | | | x |
| | 397 | Can't do things against the benefit of work | | | x |
| **Global** | 398 | Do not give preference to any group | | | x |
| **Focus** | 399 | Do not always stay with own Ethnic group | | | x |
| **(11)** | 400 | Do not see need for preferential treatment | | x | x |
| | 401 | Do not rely only on your type of people | | | x |
| | 402 | Do not see difference in ethnic lines | | x | x |
| | 403 | Avoid blaming others | | x | x |
| | 404 | Patch up differences quickly | | | x |
| | 405 | Gladly accept own fault | | x | x |
| | 406 | Accept fault quickly | | | x |
| | 407 | Preference of work over personal agenda | | | x |
| | 408 | Preference of work over personal position | | | x |
| | 409 | Global preference over other preference | | | x |
| | 410 | Value diversity-respect people & ideas | | x | x |
| | 411 | Know the ahwal of Ummah around the world | | | x |
| | 412 | Open to the whole world | | | x |
| | 413 | Always on top of info of ahwal | | | x |
| | 414 | Has clear global vision | | | x |
| | 415 | Well informed global info | | | x |
| | 416 | People are affected by fikr, amal, dealing | | | x |
| | 417 | Care for the work only | | | x |

| | | | | | |
|---|---|---|---|---|---|
| Perfect | 418 | Very organized | | | x |
| Qualities | 419 | Highly disciplined | | | x |
| (12) | 420 | Always Punctual | | | x |
| | 421 | Easy approach | | | x |
| | 422 | Always engaged in Amals | | | x |
| | 423 | Can lead & get the work done | | | x |
| | 424 | Kuwwate Faisala-decide quickly | | | x |
| | 425 | Vision for ummah-can see & lead | | | x |
| | 426 | Farsightness- can plan ahead | | | x |
| | 427 | Solid Quran & Hadith in talk | | | x |
| | 428 | Bayan carry in-depth seriousness of Da'wah | | | x |
| | 429 | Bayan with pain for ummat's welfare | | | x |
| | 430 | Sincere with Muslim from anywhere | | | x |
| | 431 | Ikhlas, Istekhlas, Ettayat, Qurbani, Isteqamat | | | x |
| | 432 | Always careful with the work | | | x |
| | 433 | Cry for Ummah day & night | | | x |
| | | **Total** | **15%** | **65%** | **100%** |

## B5: Etiquette of Bayan

**<u>Don't Do in Bayan</u>:**

1. Show weakness. Show weakness to Allah only.
2. Be nervous, your talk will not be organized, effective.
3. Scratch your head, rub face, you are showing your nervousness.
4. Stand sideways on one foot; you are not balanced, unprepared.
5. Stand with resting on some pillar, not a good posture in Bayan.
6. Looking down in Bayan, people will not get attention.
7. Standing like a statue, without motion, not a friendly posture.
8. Move hands, some movement of hands helps to make your point.
9. Too much movement of hands, message can be distracted.
10. Moving forward and backward, not helpful.
11. Sitting and standing, distracts attention.
12. Be shy, you will not be able to communicate effectively.
13. Talk fast, people will not understand.
14. Talk with low voice, people will not hear.
15. Harsh voice, not helpful in communication.
16. Look on one side only; other side will not see you.
17. Talk at Random, no direction.
18. Talk without any end in sight.
19. Rasul ﷺ never used obscene talk nor did he listen to it. (*Bukhari*).
20. Personal stories.
21. Your favorite sheikh's stories.

22. Miracles or unusual stories.
23. Promise of miracles if one goes for Da'wah.
24. Discussion of Tablig history.
25. Criticism of present conditions of Muslims.
26. Discussion of various Imams.
27. Comparison of different Islamic organizations.
28. Criticism of other Islamic activities.
29. Discussion of current events anywhere.
30. Discussion of current politics anywhere.
31. Attack western culture, bad things.
32. Take side on any issue.
33. Repeat items.
34. Long Bayan.
35. Different topics.
36. Talk like a mufti, this is halal, that is haram, no Masail.
37. Fotwa during Bayan.
38. Comparison of Quran with science.
39. Scientific argument in Bayan.
40. Negative talks – what not to do.

**Do during Bayan:**

1. Ask Allah to help you.
2. Start with *Bismillah, Kalima Tayyab, Durud* and Du'a.
3. Good Physical appearance.
4. Well dressed during Bayan.
5. Good Body language.
6. Always keep eye contact with people when talking.
7. Look at all directions- front, left, right.
8. Speak clearly.
9. Maintain speed - not too fat, not too slow.
10. Rasul ﷺ said: He who truly believes in Allah and the last day should speak good or keep silent. (*Bukhari, Muslim*).
11. Bayan with a purpose, agenda.
12. Bayan with a clearly defined topic.
13. Build a case - people understand the topic from the beginning.
14. Structured Bayan - very organized, connected, to the point.
15. Every portion, every example is related.
16. Every part is connected to topic.
17. Talk within 6 points.
18. Lot of enthusiasm, encouragement in Bayan.
19. Bayan without controversy.
20. Focus more on Akherat.
21. Discuss stories of Sahaba.

22. Discuss sacrifices of Rasul ﷺ and Sahaba.
23. Correct meaning of Quran and Hadith if quoted.
24. Well versed in Quran and Hadith whatever speaks.
25. Quote Hadith with references.
26. Lot of Hekmat in Bayan.
27. Positive talk- what needs to be done.
28. Talk contains lot of new data.
29. Persuasive Bayan.
30. Can influence with clear message.
31. Technique to students, old workers, professionals, refugees.
32. Global fikr for ummah.
33. Difficulties Ummah is facing.
34. Fikr for ummah transfer through Bayan.
35. Why Da'wah is important?
36. Focus activities in Makka.
37. Masjid-e-Nabawi activities during Rasul ﷺ
38. Emphasize importance of Da'wah.
39. Describe Fazail/virtues of Da'wah.
40. More on rewards, less on punishments.
41. Da'wah is for everybody, explain that way.
42. Da'wah is a collective amal.
43. Responsibility as last ummah.
44. Mind is towards Allah during Bayan.
45. Bayan is an appeal not order or demand.
46. Taskil and Humble du'a.

## B5A: Different Types of Bayan

There are different types of Bayan used on any occasions such as in jamat, Ijtema, mashwara, old workers gathering, etc. Here are some common types with their unique features:

1. **6 points** – only 6 points with purpose, virtues and how to acquire. See the format below.
2. **Standard** – See the format below, no topic required.
3. **Before or after Zuma salat** –Talks mostly on hijrat and nusrat, Masjid-e-Nabawi activities.
4. **Old workers** – Sacrifice of Rasul ﷺ and sahaba, current needs (taqazas) to send jamats all over the world, condition of work at different countries, karguzari of those countries, any letter from those countries, last jamat visited to any specific country and that jamat's information.

5. **Local responsible** – Hijrat and nusrat, Masjid-e-Nabawi activities, 5 amals of Masjidwar jamat, local taqazas to send jamats within city, halka, zone, some karguzari, etc.
6. **Ladies** – Stories of Sahabias, importance of Da'wah work among ladies, how they can contribute in Da'wah, how they can get more rewards, raising children with Islamic values, children education, rewards for good parents, simple living, less amenities such as jewelry, furniture, clothes, etc; how to save at home and spend more in Da'wah, how to work locally at home and the neighborhood, etc.
7. **Students** – Stories of young Sahaba, best use of youth life to earn more from Allah for akherat, responsible student for study to be top in class, organize on free time for Da'wah daily and spend more during holidays, summer; how to use youth energy for Da'wah, help local activities, helping hand in organizing Da'wah paper work, listing, maps, etc; time during summer and holidays.
8. **Ulemas** – Responsibility for ummat to lead and guide, knowledge is a gift from Allah, more opportunity than general public to lead, guide Muslims on Da'wah, more rewards from Allah, contributions of scholars of Islam for Da'wah, sadqa-e-zaria, Da'wah along with Islamic teaching, madrasa, imamship, opportunities unlimited etc.
9. **Professionals** – Smart people in society in different fields, use talents for the welfare of Deen, Da'wah; sacrifice of Rasul ﷺ, can participate, organize, get things done efficiently. Be smart- work for akherat also; can reach people whom ordinary people can't do Da'wah, unlimited opportunities, etc.
10. **Government officials** – Responsible in society, make law and order, big opportunities for general public, lead and guide public towards correct direction, can access where public can't go and reach.
11. **Business people** – Business is sunnat, Rasul ﷺ did, lot of khair and barakat if done properly; flexibility-<u>can adjust time and schedule to meet immediate taqazas</u>, can organize quickly, take care of many aspects of Da'wah activities, ijtemas, arrangements, etc.
12. **Low income people** – Examples of Bilal, Khabbab ؓ and their sufferings for Deen, 500 years ahead of others on the day of judgment; sabr and sukr; how can organize work with people of many kinds of trades, more <u>access to more people</u> for Da'wah, more opportunity, more rewards, etc.
13. **Taxi drivers** – Time is money, flexibility in work; can meet taqazas and go for Da'wah in short notice; interact with many passengers; can be an ideal example of Muslim, trustworthy, etc.

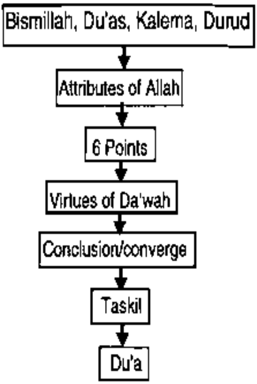
14. <u>**Refugees**</u> – Allah's help with refugees, migration of Rasul ﷺ and important sahabas from Makka to Madina; can speak many languages-asset; understand others better; can handle people; can absorb sufferings; can be successful in the worldly business; have seen the worst of life; can organize and benefit from experience to Da'wah.
15. <u>**Weekly gathering**</u> – Mostly bayan with targeeb, sacrifice, stories of sahaba, taqazas - local, halka, zone, country, overseas, etc.
16. <u>**Ijtema**</u> – Lot of virtues of Da'wah, benefits of Da'wah, organize life style for time and resources for Da'wah; stories of Rasul ﷺ and Sahabas, why 40 days and 4 months, benefits, karguzari, etc.

## B6: How to Structure a Bayan?

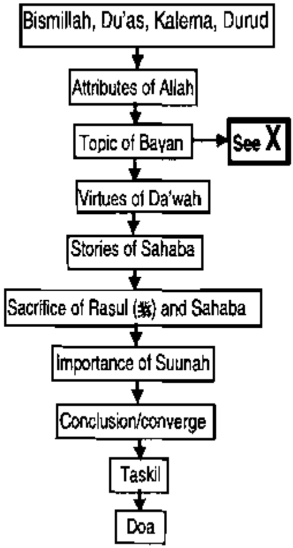
Bayan is a short amal. It is an amal, which should be leaned and practiced again and again. It lasts about 15-25 minutes for a **Regular Dayee**, 30-40 minutes for an **Active Dayee**, 50-60 minutes for a **Serious Dayee or famous scholar**. If the bayan is too long (especially beyond 90 minutes), people loose interest, do not get correct message, leave for nature's calls, etc. <u>**A general rule of thumb: Maximum 90 minutes based of public perception capacity data**</u>. If a speaker cannot deliver his message in 90 minutes then he may be doing things in his bayan as mentioned earlier: **Don't Do in Bayan**. However, no matter who speaks, it must follow certain guidelines in order to create maximum impact to the general public. This is especially important in Da'wah work to deliver a clear message so the general public can <u>respond positively</u> during Taskil and ready to participate. Each of the Bayan should contain general items such as: Du'a, Kalema Tayyeb, Durud and salam at the beginning; sacrifice of Rasul ﷺ and sahaba, stories of sahaba, importance of Sunnah, Taskil and du'a at the end. Each of these following topics can be used as the main topic of the bayan (see X). Here are 3 formats of Bayan for high impacts.

Try to learn 6 points quickly. All Quranic ayats and Hadith for each point are discussed in Chapter-C. You can pick simple ayat and simple hadith to complex ones. Here are 3 6-point models. Each point has purpose, virtue and how to acquire.

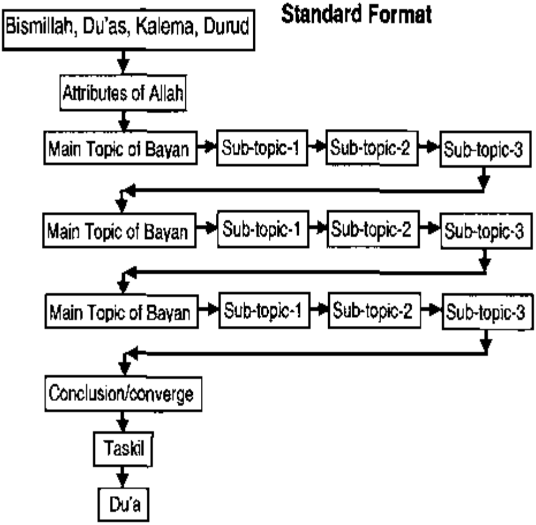
| Simplest 6 points | Moderate 6 points | Complex 6 points |
|---|---|---|
| 1 purpose | 1-3 purposes | 3-5 purposes |
| 1 virtue | 2-3 virtues | 5-7 virtues |
| Acquire | Acquire | Acquire |




**6 Points Format**




**Standard Format**




**Complex Format**
*(With Multi-Layers)*

1. **DA'WAH:** (a) 124,000 prophets came-different places, different areas; (b) Rasul ﷺ last messenger- whole world and till Qiamat; (c) Soleman *alaihes salam* asked kingdom- Allah gave him, Musa (as) asked his brother Harun as helper- did not accept so easily: Ijhab+Ijhaba; (d) Sahaba sacrifice- Bilal, Khabab, Musaib, Amar jamoh; (e) Last sermon of Rasul ﷺ; (f) 10,000 sahaba's graves within Saudi Arabia - rest all over world; (g) sacrifice; (h) Bukhari hadith- even if you know one ayah of Quran, transmit to others; (i) lot rewards for Da'wah; (j) best sadqa-e-Zaria; (k) we are responsible for deen; (l) Indonesia- 4 sahaba opened business- Largest Muslim country today; (m) Da'wah is like sugar factory versas warehouse; (n) Umool amal- mother of all amals; (o) all amals survive when Da'wah is present; (p) During azan Saitan runs, during salat- Saitan whispers; (q) 4 benefits of Da'wah- (1) Amm bedayat- Allah give hedayet in general; (2) help of Allah- Musa in front of sea says the help of Allah is <u>with me</u>, Mohammad ﷺ in the cave says the help of Allah <u>with us</u>; (3) respect of Muslims everywhere; (4) fear of Muslims among non-Muslims.
2. **AKIN:** (a) Effort necessary for strong akin; (b) Believe in unseen- Quran says *bil gaib*; (c) Rasul ﷺ's reamarks about 10 sahaba- one will die during travel, it happened; (d) Persian King's bracelet is in one Sahabi's hand as Rasul ﷺ predicted; (e) Ubai bin khalph- died due to pain from scratch as predicted by Rasul ﷺ, even kuffar had faith in Rasul ﷺ's saying; (f) Whatever Allah and Rasul ﷺ says will happen whether can understand or not, whether makes sense of not; (g) One sahabi stomach pain honey cured; (h) Sahaba heard so much from Rasul ﷺ - if real haven and hell are brought in front, no change in belief; (i) Caliph Harun Rashid-Bahlul- one piece of paper bought by his wife from Bahlul, dreams heaven; (j) fish in water sees bait but don't see cutting, frying, 32 teeths, etc; (k) Prophet's son Ibrahim's death on solar eclipse has no connection; (l) benefit of Akin; (m) good Amal will help at death- Saitan attack with maximum force; (n) One Iman before his death - not yet, not yet; (o) one student loved music- died hearing music; (p) all toys relate to animals- akin develops from childhood; (q) distorted akin from childhood; (r) If incorrect akin, a scholar will talk about money through each ayat of Quran; (s) if you have fikr and pain for ummat as Rasul ﷺ had, you will reach everyone on how to bring in Da'wah; (t) efforts in Da'wah develops akin.
3. **TIME:** **(a)** Sura Al-Asr, (b) Ajan and Ikamat after birth- everybody is waiting for his/her Janaza; (c) punishment of missing one salat for

not praying on time = 5.8 million years in hellfire; (d) 2 Sahaba accepted Islam –one died as Myrter, other died normally after one year, yet he is entering Heaven ahead of Myrter; (e) Best utilization of time for maximum rewards is Da'wah to multiply rewards; (f) Receive rewards even after you depart from the earth; (g) Da'wah is the best Sadqa-e-zaria; (h) Day of judgement certificate of deeds - Hajj, Zakat rewards from people through Da'wah; (i) Sahaba attained best position- most time in Da'wah; (j) Worry on Da'wah for few moments is better than 70 years of nafl ibadat; (k) Rasul ﷺ's worry - night of Abu Bakr with prophet on hijrat from Makka to Madina – Omar wanted to exchange for his whole life's deed for that night with Abu Bakr; (l) Sacrifice-sahaba maximum reward- *radiallaanhu,* highest position in the eye of Allah, Abu Bakr enters through any door in heaven; (m) plan your life style for Da'wah to get best rewards from Allah; (n) One sahabi after Zuma salat, late, Rasul ﷺ said he will reach haven 500 years later; (o) Every moment in the path of Allah counts.

4. **NIYAT:** (a) First hadith of Bukhari is on niyat; (b) Allah will start day of judgment with 3 person- Martyr, scholar/Qari, generous – all will go to hell on wrong niyat; (c) A king on travel- drinks fruit juice and decides to increase tax, barakat is gone; (d) go masjid for jamat, salat is over but you get rewards of joining in jamat; (e) Niyat for tahajjud prayer but could not wakeup but still gets rewards; (f) 4 types of people: money and elm, only elm no money, only money, no money no elm; (g) Niyat for everything- groceries, sleep, car wash, toilet; (h) window in house with niyat to hear azan also gets light and wind; (i) Scholar without niyat will go to hellfire; (j) Ali ؓ fight with a kafer, kafer spitted on him, Ali let him go without killing, kafer accepts Islam; (k) Everything (100%) must be for Allah; (l) Everything with niyat whether small or big; (m) Imam Abu Hanifa refused to go under the shade of his student's tree, (n) Check Niyat at least 3 times –before, during and after; (o) Constant monitor of niyat; (p) Imam Gazalli said- fear of wrong niyat is also ria - not desirable; (q) Correct niyat can happen when connection with Allah is strong; (r) Rewards from Allah only, no money, no position or anything.

5. **SUNNAH:** (a) Rasul ﷺ best model- *uswatun hasana*; (b) at death 3 questions- last one is on sunnah practice to recognize Rasul ﷺ; (c) All Islamic activities with sunnah acceptable to Allah and rewarded; (d) one sahaba during travel lowers his head as he saw Rasul ﷺ did; (e) one battle use of meswak decided victory; (f) In salat- first ruku then sejda – as sunnat though sejda brings nearest to Allah; (g) if someone is flying in sky but do not practice sunnah don't follow him; (h)

100% sunnah in everything not in Salat and Hajj only; (i) only sunnah left today - khutba in marriage; (j) one sheikh is happy when he found out - no food at home; (k) one sheikh cry when no food at home- he does not deserve this sunnah which used to visit Rasul ﷺ regularly; (l) Omar refused to eat at his son's invitation as food meat was cooked with oil- violation of sunnah; (m) Da'wah purpose- 24 hours in sunnah - eat, sleep, toilet, activities along with 24 hours ibadat like salat, hajj, Quran study; (n) Sabr like sunnah during hard times; (o) control Anger- strongest person; (k) Modest and well behaved like Rasul ﷺ; (p) Da'wah training.

6. **TAQWA:** (a) Allah says: Best amongst you is one who has taqwa; (b) 4 simptoms of taqwa- (1) fear- today fear everything except Allah, Omar says- proceed through the thorn - one step at a time, fear and hope; Omar says on the day of judgement if announced one person....; (2) obey orders of Allah And Rasul ﷺ; (3) not greedy for world, one man without shoe saw someone without feet, Rasul ﷺ's comments on two sahabas, Iman Abu Hanifa's loss of ship *alhamdulillah*, stay with people whose aim is towards akherat- avoid rich people, sahabas used to asked questions- just accept, during caliph Omar-one person was blind, crippled and deaf, when someone asked what kind of sukr he can make, Omar said does he have good digestion, good bawl movement, etc; (4) ready to leave anytime from this world; develop/protection of asset- your deeds; Sabr and sukr; taqdir part of iman; Develop taqwa through Da'wah.

7. **UNITY:** (a) One body and soul - if hurt all feels pain; (b) Telephone, doctor; (c) One muhajir sahaba made comments to an Ansar: I am Quresh- dead at night, Rasul ﷺ said jins killed him; (d) No place of nationalism in Islam; (e) Ansar and Muhajir together; (f) efforts of non-Muslims-divide and rule; (g) 1967 war- Arab and Jews, today many kinds of Arabs, more divided; (h) Musa before and after- oppression on his people; (I) Sahaba was united- spread Islam; (j) Osama 17 years old was made Amir by Rasul ﷺ to jamat with Abu Bakr, Omar, Usman, Ali; (k) Obey for Allah; (l) Hold rope of Allah, it is easy to unite on Arab, Pakistani, culture but nothing counts except Islam; (m) Deen will spread through unity; (n) Days in Madina; (o) Khalid bin walid demoted from top position by Omar; (p) After the battle of Badr- prophet asked 3 times -Ansar replied we are with you; (q) Treaty of Hudaybeya; cuts hair; (r) Omar before death appointed 6 people and a sword to decide; (s) Importance of Mashwara - no change opinion behind; (t) No discussion on school of thought; (u) Only superior who has taqwa; (v) Da'wah unites hearts.

8. **RIGHTS**: (a) 2 kinds of rights; (b) rights of Allah- salat, fasting, Zakat, hajj, etc; (c) rights of others- relatives, parents, neighbors, etc; (d) neighbor is hungry-no good deeds accepted; (e) Rasul ﷺ said: which Muslim is better: whosoever the Muslims are saved from his tongue and his hands; (f) protect your private parts and tongue- go to jannat; (g) Rasul ﷺ said to a person: clean your teeth, I see such and such person's meat in your teeth; (h) Imam Abu Hanifa said: If I have to backbite, I should do to my mother,- at least my mother will get my good deeds; (i) In the world one can declare bankruptcy, in Akherat you have to pay with good deeds or take sins, a woman will take 4 of her closest relatives (father, husband, son, brother) who are about to go to heaven to hell with her for not fulfilling her rights; (j) poorest person on the day of judgment; (k) 2 kinds of rights to people- immediate (sadqa-e-zaria, neighbor), collective- janaza, ittekaf, Rasul ﷺ said -5 rights: 1. answer salam, 2. visit sick, 3. attend funeral, 4. accept invitation, 5. bless for sneeze; (l) Rasul ﷺ's last sermon: rights of muslim, woman, slave, non-Muslim; (m) Omar bin A. Aziz: goat and wolf drank water from same place, Abu Bakr- asked for old cloth for shroud, day of judgment- lips will be sealed, everything will speak, no witness, no DNA test required; in the world one can hide from IRS, FBI, police but not from Allah; (n) Try to arrange compensation or forgiven for violation in this world; (o) Increase asset by Da'wah.

9. **DEATH**: (a) It is coming any time without notice; (b) Real belief will show up at death, one great Iman says not yet; (c) Gibrael shows Rasul ﷺ 2 graves of their condition since death; (d) Good person- grave will expand, connect to Heaven; bad person- grave will squeeze, connect to hellfire; (e) Azrael shows how he takes a good and bad person's soul; (f) 14 conditions before and after death; (g) 3 Questions at grave; (h) Serpent bites a person for not praying till the day of judgment; (i) Be smart- prepare for death; (j) give Da'wah.

10. **EFFECT OF MATERIAL:** (a) Salt, Sugar, papper – all has affect; (b) Amal has also effect; (c) Newton's law of forces; (d) King' daughter and Barber's son- chat for marriage- affect of hidden treasures; (e) Bad amal-cheating causes starvation, adultry causes earthquake; (f) good amal- peace and prosperity, zikr brings peace, zakat to protects property and health, interest destroys everything; (g) fight against enemies use Allah's help; (h) one blind sahaba amir- could see when help of Allah descended; (i) sahabas crossed river on horse's back; (j) Khaled himself challenged 60,000 enemies; (k) Best amal- Da'wah.

11. **ENVIRONMET:** (a) Man is a slave of environment; (b) No one can miss Prayer in Makka; (c) Inside Masjid - fish in water; (d) Market

versas masjid- best and worst place; (e) training makes things perfect; (f) days of sahaba in Madina- perfect environment; (g) Few moments near a friend of Allah is better than several years of Ibadath; (h) Islamic environment- during Omar: one woman traveled from Yemen to Medina by herself, no one looked at her; (I) Create environment through Da'wah; (j) environment in Masjid-e-Nabawi.

12. **QUDRAT OF ALLAH:** (a) Allah created everything; (b) Kun fayakun, all stars, plants, light; (c) Pacific ocean sea bottom- one black ant walking, Allah can see and hear sound of walking; (d) Everything is balanced @ 70F; (e) Hearing sound level, talking sound level, AIDS germs; (f) Sun's flame is 50-100K miles high, earth only 8K diameter and 25K circumference; (g) Haven and hell; (h) Minimum jannat is 10 times the earth; (I) distraction by animal toys to kids; (j) Da'wah opens vision, horizon of Allah's qudrat, creations, etc.
13. **MUJAHIDA:** (a) Days of Rasul ﷺ – everyone give Da'wah and sacrifice, Islam spread; (b) Next the period of Elm/knowledge- Tabayee, Imams, thousands used to research/travel for Elm; (c) then the period of Zikr, Madrasa to make mujaheda: 2 steps to haven: first step on your desires, next step is in haven; (d) now is the time for Da'wah and Tablig, dayee for mujaheda, develop Muslim's Iman and akin.
14. **MORALITY:** (a) High morals is needed everywhere; (b) Poorest person on the day of judgment; (c) Roughly 3 cents debt will cost 750 rakats of salat on the day of judgment; (d) Caliph Omar ibne Abdul Aziz- turn off lamps when talking personal things; (e) Imam Abu Hanifa attended his student's janaza and did not go under the tree shade as it belonged to his student; (f) One Muslim slave guards fruit garden but did not know which fruits tastes what; (g) If money and position become the only object, then that person can sell everything for that; (h) Donate with right hand so that left hand don't know; (i) Abu Bakr took salary from Baitul Mal - before death returned full amounts; (j) before Abu Bakr's janaza- asked to use old clothes as new clothes has rights for living people; (k) 4 sahaba in Indonesia for business, today largest Muslim country; (l) Islamic sharia if anything found must be returned to the original owner, thief- cut hands; (m) When someone lies, angles run away as far as the smell reaches; (n) Morality works better than speech, it works through hearts; (o) Spent time with one friend of Allah - several years of Ibadath; (p) Backbite – eat your brothers meat, Rasul ﷺ asked someone to clean teeth; (q)Violation of rights- one woman takes 4 closest people in hell, (r ) higher morality through sincerity and Da'wah, (s) needs to develop.

15. **SABR & SUKR:** (a) Caliph Omar- one man blind, crippled, deaf, still can urinate, bawl movement; (b) 5 things to do before 5 things happen - money, time, youth, not busy, health; (c) Rasul ﷺ cry whole night to thank Allah; (d) Allah offered to Rasul ﷺ -mount Ohud as gold- but he refused, one day eat-sukr, one day don't eat- sabr; (e) Ayub *alahewasallam* 18 years sick- Allah used to ask about him; (f) Allah tests through hunger, difficulties; (g) Ramadan- sabr, jannah; (h) Allah likes 3 things- cry for sins, poor good Muslims, sabr when no food; (I) Poor+sabr: 500 years ahead in jannah; (j) Rich gives zakat, poor makes 3 tasbih; (k) Any persons who has 3 thing has all (l)- sukr heart, (2) zikr tongue, (3) good wife. (k) Belief in fate; (l) Battle of Tabuk: big sacrifice, loan, dates bigger, seed smaller; three sahabas could not join, their fate; (n) In the path of Allah-sabr for difficulties.
16. **RUH & NAFS:** (a) Only Rasul ﷺ 's nafs is Muslim; (b) Man is made from a drop of dirty water; (c) what is ruh? Rasul ﷺ said: it is an order of Allah; (d) Food, comfort for nafs; good deeds for ruh; (e) 2 steps to haven- one step on nafs, next step inside haven; (f) Sahaba's mujaheda even for good deeds; (g) nafs wants pride, position, respect, luxury, food, sleep; (h) western society is built to fulfil desires only; (j) control nafs by mujaheda; (k) mujaheda in Da'wah.
17. **LOVE FOR PROPHET**: (a) Adam *alahewasallam* his mistake and asked forgiveness in the name of Mohammad ﷺ; (b) Allah does not pray, fast but says salam/durud on Rasul ﷺ; (c) One Angel appointed near Rasul ﷺ's grave to collect Durud from anywhere in the world and relate to Rasul ﷺ; (d) Third question at grave is about prophet's identification; (e) Riazul Jannat-part of Jannat; (f) If true love for prophet then do his work- sahaba's sacrifice; (g) One Ansari woman's love for prophet; (h) One sahaba stayed behind his jamat for Zuma salat at Madina behind Rasul ﷺ; (i) Day of judgement- water from well kawther by Rasul ﷺ to his ummat; (j) If you love Rasul ﷺ then do his work with fikr and pain.
18. **CAUSE & EFFECT**: (a) Akin and Amal; (b) Earthquake and Destruction; (c) Crankshast; Adultry-earthquake, sell less-starvation, (d) halal and haram food; (e) fikr of heart-transforms into action, (f) how to correct cause- eye, saitan's arrow, hand, brain, ears, listen; (g) sahaba's capture of Jerusalem; (h) if heart is correct-everything correct; (i) compiler-detects error, virus; (j) iman and amal, sincerity, connection with Allah.
19. **WORLD VS AKHERAT**: (a) In the world everything is fixed, can not change- income, life, food, etc; (b) Akherat is open, do as much as you want, get as much as you can; (c) rewards unlimited, difference

in level very significant; (d) Be smat, prepare akherat first then the world; (e) Be satisfied with little in this world and concentrate more on akherat; (f) world is less, accounting will be less, A. Rahman bin Aouf (*asharae mubassera*) reached Heaven after long time due to long accounting for wealth; (g) Any du'a not accepted here will be fulfilled there; (h) Your need is relative on your life style here, squeeze yourself as much as you can and free yourself as much as you can for Da'wah; (i) It is up to you-how much akherat you want.

20. **LIFE HEREAFTER**: (a) Prepare from here; (b) Abu Bakr's comments-grass, hair of a momen; Angel Gibrael brought message of salam to Abu Bakr, Angels are wearing his patched clothes to show respect; (c) Omar's comments about him, asked Abu Huraira whether his name is in the list of hypocrites; (d) Before death-One Iman says not yet, (e) whatever you used to repeat will say at death; (f) Saitan attack before death; (g) Struggle for Iman- Sahaba: first Iman then Quran; (h) Iman fluctuates- up and down; (i) Akin of akherat; (j) live like ship in water; (k) Start with death, grave, day of judgement, bridge, heaven or hell; (l) One way street, no return, no choice; (m) Most intelligent person- remembers death and prepares for it.
21. **CLEANLINESS:** (a) 50% of Iman; (b) Veil; (c) Usman – the day he accepted Islam shaking right hands with Rasul ﷺ did not use that hand to touch private parts whole life; (d) Right hand; (e) zakat purifies wealth; (f) many scientific research prove the importance of cleanliness; (g) all infections diseases are due to unclean habits; (h) Islamic principles in wudu, eating, sleeping, sex, etc; (I) One doctor came to Madina and could not find patient; (j) Da'wah help educate people towards cleanliness.
22. **KNOWLEDGE:** (a) Zaher and baten; (b) trees pray, punishment in grave; (c) Quran and hadith; Elme ladun; (d) Rasul ﷺ said worst person- bad Alem; (e) Alem who sold Elm, on the day of judgement without meat in face- skin only; (f) On the day of judgement one question- how much acted on knowledge; (g) proper knowledge to benefit; (h) Rasul ﷺ prayed for Elm-e-Nafa.
23. **WOMB-WORLD-AKHERAT**: (a) At the womb of mother, space is limited, no clothe needed, no food…everything is very small; (b) In the world: you need food, clothes, house, car, computer…large world to live; (c) In akherat: your life is forever, large houses (minimum 10 times the world), many status depending on good amals, etc; (d) world time is short but important…prepare here with good deeds; (e) Do Da'wah to maximize rewards.

24. **SIMULATION**: (a) Everything is simulated to develop; (b) Simulate for death, grave, day of judgements, etc - what are expected, what can happen, what preparation needed; (c) Fully prepare for life hereafter; (d) Simulate and correct accordingly; (e) Simulate before its time; (f) Plan ahead; (g) Da'wah is simulation; (h) May not have second chance to do a thing; (I) No-failure tolerant on critical areas; (j) Do and practice again and again; (k) Prepare now.

25. **SPACE**: (a) Vast space; (b) Hubble telescope; (c) Time and space, black hole, galaxies; (d) creations of Allah, 7 skies; (e) zero-gravity affect- adapt the environment, Space Station; (f) Night of Meraj; (g) Know Allah, give Da'wah; (h) Use your talent for Da'wah.

26. **TARIKA/WAY**: (a) Everything has a rule...car, business, doctor surgery; (b) Islamic way- how to pray, business; (c) Imam Abu Hanifa cloth business; (d) Sunnah of Rasul ﷺ; (e) Meswak decides one battle; (f) If flying in the sky but no sunnah- don't follow; (g) success in sunnah.

27. **IKRAM**: (a) Islam teaches high morals; (b) self sacrifice; (c) Ibne Abbas helped - 10 years of Ittekaf at Masjid-e-Nabawi; (d) best help to anyone is engage him/her in Da'wah; (e) Goat head travels 7 houses and returns to first house; (f) Treat a guest- turn off light, Allah revealed Quranic ayat; (g) No hotel system in Islam; (h) Develop qualities through Da'wah.

28. **VALUE**: (a) Everything we see has a value; (b) All amals have value; (c) find best Amal to get maximum rewards; (d) Prophets did Da'wah- highest reward, highest honor; (e) All doors of haven will want Abu Bakr to enter, first person to enter; (f) Allah sends salam to Abu Bakr; (g) Sahabas are valuable for their sacrifice.

29. **EFFORTS**: (a) Efforts needed to learn anything even for small things such as typing, swimming; (b) how about learning Islamic values and customs; (c) First efforts of Sahaba to teach and learn in Makka and in Madina; (d) Efforts for Da'wah; (e) organize efforts, pursue, follow-up- establish efforts; (g) Constant efforts and fikr for Da'wah.

30. **ATTRIBUTES OF ALLAH**: (a) All the attributes of Allah, (b) He knows everything, He can even see a black ant walking on black stone at the bottom of pacific ocean and He can hear the sound of ant's steps, heart rate, etc, (c) He can hear everything, (d) Even a leaf of tree can not fall without His permission, (e) 4 Big angels-Jibrael, Azrael, Michael and Israfel, (f) seven skies-one inside the other, (g) our knowledge, vision, activities are limited, (f) we should obey Him and Prophet's Sunnah as Allah wants.

31. **HUMAN BODY**: Allah designed human perfectly, (a) many languages to know each other, (b) heart pumps 7000 liters/day, 100,000 beats/day, lung breathes 20,000 times/day, breathes 7000 liters of oxygen in and 7000 liters of CO2 out/day; (c) many joints in body; (d) whole body connected by nerve system; (e) connected by ruh-order of Allah.

32. **MIRACLE OF QURAN**: Allah's miracle is Quran, (a) 23 years of collection, (b) guidance for mankind, (c) Many scientific references in Quran; (d) 2 copies of original Quran still exists, Allah promised to preserve it, (e) Benefit from Quran, (f) Da'wah through Quran.

33. **DIFFERENT PROPHETS**: (a) Ibrahim *alaihes salam*: Sacrifice, in fire, best moments of his life, his sacrifice along with his family members, Ishmael sacrifice, (b) Musa *alaihes salam*: his struggle for his people against Pharos, Allah open ocean to escape, (c) Suleiman *alaihes salam*: his kingdom, he invited all creations for food, deputed Jinns to build his palace, (d) Nuh *alaihes salam*: he preached 950 years, built boat, flood; (e) Saleh *alaihes salam*: Allah created pregnant she-camel from mountain and delivered baby, people did not accept him; (f) Shoaib *alaihes salam*: his people was in trade, earthquake; (g) Mohammad ﷺ: he built ummat for Da'wah.

34. **3 QUESTIONS IN GRAVE and 5 IN HASR**: Grave: (a) Who is your Rabb?, (b) What is your religion?, (c) Who is Mohammad ﷺ?; Hasr: (a) How did you spent your life?, (b) How did you spent our youth?, (c) How did you earn?, (d) How did you spent?, (e) How much did you act on the knowledge you had?

35. **5 THINGS BEFORE 5 THINGS**: Take care of 5 things before 5 things happen: (a) Life before death, (b) Free time before busy time, (c) Health before sickness, (d) Youth before old age, (e) Well being before poverty.

36. **WHAT RASUL ﷺ & SAHABA LIKE:** Rasul ﷺ: perfume, woman, salat; Abu Bakr: see Rasul's face, spend wealth on Rasul ﷺ, Aisha married to Prophet ﷺ; Omar: wear old clothes, call towards good, forbid evil; Usman: Feeding the hungry, clothe the naked, recite Quran; Ali: fasting in hot, serve guests, use sword on enemy; Gibrael: love poor worshipper, help poor family, guide people gone astray; Allah: strive in the path of Allah, weep on sins, patient on hunger.

37. **HEAVEN & HELL: Heaven:** (a) describe all 8 heavens, (b) beautiful description of heaven, (c) best heaven- Jannatul Ferdous, (d) qualities of people in heaven, (e) Allah visits people of heaven, (f) Allah will announce that people will stay there forever. Hell: (a)

describe about 7 hells, (b) consequences till kiyamat, (c) types of people in hell, (d) punishment in hell.

38. **CHANNEL OF KNOWLEDGE**: (a) Eye 83%, Hearing 10%, Smelling 4%, Touching 2%, Testing 1%; (b) Eye is an arrow of Saitan; (c) Momin's life is controlled; (d) Spend more in Da'wah; (e) Use your faculties properly to save from disaster, Saitan; (f) Use proper judgment on knowledge source; (g) Hear & talk Da'wah frequently.

39. **MASJIDWALI WORK**: (a) Abu Hurairah ﷺ went to bazar and saw everybody busy in buying/selling; (b) Madina masjid environment during Rasul ﷺ even munafeq used to pray in jamat; today 90% Muslims do not come to masjid; (c) Establish 5 amals; (d) work with every Muslim to get involved in Da'wah.

40. **ISLAM: COMPLETE CODE OF LIFE**: (a) Complete code of life on 24 hours basis; (b) Quran say: *famai yumal....wamai yamal ...yarah*: every small amal will be rewarded, every bad deed will be accounted for; (c) Every action counts-shopping, bring grocery, toilet, sleep; (d) Do everything according to Sunnah- it is the only acceptable way; (e) Add Da'wah effort to maximize your rewards.

41. **REWARDS OF DA'WAH**: (a) Few moments is better than 70 years of good deeds; (b) Dust will not come in contact with hellfire smoke; (c) all amals are multiplied; (d) sadqa-e-zaria; (e) Abu Bakr's amal heavier than all amals of all Muslims combined; (f) Receive rewards of Da'wah till the last day of the world; (g) Personal deeds can never match Da'wah rewards; (h) Make best use of your life for Da'wah.

42. **DA'WAH BENEFITS**: 5 benefits: (a) Hayat-e-Tayeba; (b) People love him/her; (c) Whole world will help him including animals; (d) Barakat in life; (c) Mustajab Du'a.

43. **KHIDMAT TO MUSLIMS**: (a) Abu Bakr served old lady, (b) Omar and his wife served a Bedouin couple to deliver baby, (c) Omar carry food for children at night, (d) Sincerity in khidmat for Allah, (e) At the battle of Yarmuk: 3 died for water; (f) Goat head traveled 7 houses and came to first house; (g) One Sahabi's efforts to feed guest by turning off light, Allah revealed in Quran.

44. **IMPACT OF BAYAN**: (a) Prefer 3 things for Da'wah which help: Sacrifice, Fikr, Du'a; (b) Do not rely on 3 things: Lot of planning, Speech, literature; (c) Impact comes from Allah, depend on Allah as Rasul ﷺ did; (d) Organize Bayan, structure Bayan, prepare Bayan.

45. **PROCESSING**: (a) Everything in this world is processed for improvement; (b) Qualities can be improved; (c) There is always room for improvement; (d) Process things, do mashwara to improve; (e)

Ponder on everything; (f) See everything with fikr to improve; (g) Sadqa-e-zaria whatever establish, unlimited rewards.

46. **STOP ALLAH'S PUNISHMENT ON EARTH**: (a) **Activate Masjid-** make efforts in masjid on 5 amals, make every masjid like the masjid of Rasul ﷺ; (b) **Late night prayer and Istegfar-** make people aware of sins and disobedience, make istegfar, make people cry at late night for forgiveness; (c) **Get together for Allah only**- make efforts in Da'wah, get people together for the pleasure of Allah only, make zikr, discuss Allah and His Rasul ﷺ, akherat, grave, hell and heaven, etc; (d) **Effort of Da'wah to bring people to Allah-** make people engaged in Da'wah, organize Da'wah in every level in every place, go out in the path of Allah in large numbers to reach people, cry, bring mercy of Allah.

47. **YOUNG PERSON**: (a) How did you spend your life and youth; (b) Best moments of life to earn; (c) one person will get shadow under the Arch of Allah who refused offer of sex; (d) 2 youngsters contested to join jehad; (e) Musaib bin Umair's life; (f) 2 young sahaba kills Abu Jahl; (g) Zaid's sacrifice.

48. **WOMAN'S SCRIFICE**: (a) Significant contribution by woman in society, children; (b) One pious woman is better than 70 wali Allah; (c) Stories of Aisha, Khadija, Fatima, Sumiyyah, Zainab; (d) Capacity to adapt any situation, can benefit Da'wah in many ways; (e) Good qualities of Ibadat; (f) Da'wah among relatives, neighbor.

49. **ALLAH'S DECISION**: 4 steps to get help from Allah and how Allah decides: (a) **Kiyam of Da'wah** - Da'wah starts, Rasul ﷺ worked 13 years in Makka on Da'wah, people join in Da'wah and make efforts; (b) **Okfe Tarbiyat-** Da'wah changes people, environment is created, people obey Allah and benefit through Da'wah in Amals; (c) **Ijhar-e-Nusrat-** Help of Allah starts coming as it happened with prophets including Rasul ﷺ, people strengthen their faith when they see the help of Allah; (d) **Faisala of Allah-** When Da'wah efforts and sacrifices reach certain level, Allah decides- He gives hedayat to some people and destroy others, as He did with all prophets, Like battle of Badr, Sura Nasr, during Rasul ﷺ's time- Makka was conquered, many accepted Islam, many did not. During this period: Allah makes His decision and all uncertainties are gone. This is the final outcome of Da'wah. It happened with all Prophets including Rasul ﷺ.

50. **RASULﷺ'S AKHLAQ**: (a) Uswatun hasana-best example; (b) Al-Amin before prophethood, trustworthy; (c) Journey to Taif, deal with chiefs, assaulted, bleeding blood clogged his shoes, angel of

mountain asked permission to destroy the people, Rasul ﷺ made d'ua for their progeny; (d) Respect and honor even to his enemies- Khaled who made so much bloodshed at the battle of Uhud, received at Madina with great honor; (e) Rasul ﷺ attended Janaza salat to one open munafiq; (e) Forgave everybody after the victory of Makka, even to Hinda who brutally killed Rasulﷺ's Uncle Hamza; (f) Akhlaq is the best tool for Da'wah.

51. **5 STEPS OF PROGRESS**: (a) **Ibadat** –People makes good deeds, obey Allah, follow the sunnat of Rasul ﷺ; (b) **Khilafat**- Muslims act as the representative of Allah on earth in good deeds, amals, dealings, behavior; (c) **Niabat**- Muslims act as representative of Allah to establish His orders, remove disobedience, create peace and tranquility, remove the sufferings of people, provide justice for the victim within his capacity; (d) **Akhlaq**- Dealings and behavior influences people with the beauty of Islam, can rely, can trust, can depend, people are impressed by your dealings, accept Islam, can happen only if doing everything with sincerity for the pleasure of Allah; (e) **Nabuat**- the time for prophet, guides mankind, help of Allah is always with him, establish peace and justice everywhere, establish the laws of Allah. Since Rasul ﷺ is the last messenger and he is the Rasul ﷺ for the entire universe, it is the duty of every Muslim to be a dayee and spread Islam.

## B6B: Du'as before Bayaan

1. **Bayaan / Speech start with**

إِنَّ ٱلْحَمْدَ لِلَّـهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ،وَنَعُوذُ بِاللَّـهِ مِنْ شُرُورِ
أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَامَنْ يَهْدِهِ ٱللَّهُ فَلاَ مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلاَ
هَادِيَ لَهُ وَأَشْهَدُ أَنْ لاَ إِلَـهَ إِلاَّ ٱللَّهُ، وَحْدَهُ لاَ شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ.

*Al-Hamdu lillah.* Indeed, all praise is due to Allah. We praise Him and seek His help and forgiveness. We seek refuge with Allah from our souls' evils and out wrong doings. He whom Allah guides, no one can misguide; and he whom He misguides, no one can guide. I bear witness that there is no (true) god except Allah – alone without any partners. And I bear witness that Muhammad ﷺ is His *'abd* (servant) and messenger.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٠٢﴾

2. O you who believe! Revere Allah the right reverence, and do not die except as Muslims. (*3:102*)

3. O you who believe! Revere Allah and say just words. He will then rectify your deeds and forgive your sins. He who obeys Allah and His Messenger has certainly achieved a great victory. (*33:70-71*).

أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ (ﷺ) وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا، وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ، وَكُلَّ ضَلَالَةٍ فِي النَّارِ

4. Verily, the best speech is Allah's speech; the best guidance is Muhammad's (ﷺ) guidance; and the worst matters (in creed or worship) are those innovated (by the people), for every innovated matter is a *bid'ah* (prohibited innovation), and every *bid'ah* is an act of misguidance that (whoever initiated it) will reside in the fire. (*Muslim*).

رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾ وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾ وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي ﴿٢٧﴾ يَفْقَهُوا قَوْلِي ﴿٢٨﴾

5. O my Lord! Enlighten my chest. And make my task easy and loose the knot of my tongue that they may understand my speech. (*20:25-28*).

رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْغَفُورُ.

6. O my Lord, forgive me and turn towards me (to accept my repentance). Verily You are The Oft-Returning, The Oft-forgiving). (*Tirmidhi, Ibn Majah*)

## B6B: Du'as after Bayaan

1. **Taleem/Halaqa/Bayaan/Speech Finish**

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَٰهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Glory be to You, praise be to You O Allah! I bear witness that there is no one worthy of worship but You, I ask You for forgiveness and I repent to You. (*Abu Dawud*).

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

2. Our Lord! Give us in this world that which is good, and save us from the torment of the Fire. (2:201)

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾

3. Our Rabb accept from us (this duty). Definitely You are the Hearer, the Knower. (*2:127*).

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾

4. O Allah! Do not stray our hearts after granting us guidance and grant us from Your Mercy, definitely You are the only Bestower. (*3:8*).

رَبَّنَآ إِنَّكَ جَامِعُ ٱلنَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ ۚ إِنَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِيعَادَ ﴿٩﴾

5. O Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allah never breaks His Promise. (*3:9*).

رَبِّ ٱجْعَلْنِى مُقِيمَ ٱلصَّلَوٰةِ وَمِن ذُرِّيَّتِى ۚ رَبَّنَا وَتَقَبَّلْ دُعَآءِ ﴿٤٠﴾

رَبَّنَا ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ ٱلْحِسَابُ ﴿٤١﴾

6. O Allah! Make me one who performs Salat, and from my offspring, our Lord! And accept my Du'a. O Allah! Forgive me and my parents and (all) the believers on the day of Judgment. (*14: 40-41*).

رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ ﴿١٩١﴾

7. O Allah! You have not created (all) this without purpose, glory to you! Give us salvation from the torment of the fire. (*3:191*).

سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴿٢٨٥﴾ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا
مَا ٱكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ
مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا
فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٢٨٦﴾

8. We hear and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all). Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. Our Lord! Punish us not if we forget or fall into error, Our Lord! Lay not on us a burden like that which You did lay on those before us; our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our *Maula* (Patron, supported, Protector, etc) and give us victory over the disbelieving people. (*3:285-286*).

رَبَّنَآ إِنَّنَآ ءَامَنَّا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ ٱلنَّارِ ﴿١٦﴾

9. O Allah! We have indeed believed, so forgive us our sins and save us from the punishment of the fire. (*3:16*).

رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا لِّلَّذِينَ ءَامَنُوا۟ رَبَّنَآ إِنَّكَ
رَءُوفٌ رَّحِيمٌ ﴿١٠﴾

10. O Allah! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts and hatred against those who have hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful. (*59:10*).

رَّبِّ زِدْنِى عِلْمًا ﴿١١٤﴾

11. My Lord! Increase me in knowledge. (*20:114*).

رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿٨٣﴾

12. My Lord! Bestow *Hukm* (religious knowledge, right judgment of the affairs and prophethood) on me, and join me with religious. (26:83).

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾

13. Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people. (*2:250*)

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

14. Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the *Muttaqun*. (25:74).

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُل رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾

15. And lower unto them the wing of submission and humility through mercy, and say: My Lord! Bestow on them Your Mercy as they did bring me up when I was young. (*17:24*).

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ،
فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

16. Abu Bakr ﷺ asked Rasul ﷺ: teach me an invocation, which I may petition with in my prayer. He said: (O Allah! I have been extremely unjust to myself, and none grants forgiveness against sins but You; therefore, forgive me with forgiveness that comes from You, and have Mercy upon me. Verily You are the Most-Forgiving, the Most-Merciful). (*Bukhari*).

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ جَهَنَّمَ،
وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ

17. (O Allah! I take refuge in You from the punishment of the grave, from the torment of the fire, from the trials and tribulations of life and death and from the evil affliction of Al-Maseeh Ad-Dajjal). (*Bukhari*).

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ، وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ، وَمَا أَعْلَنْتُ،
وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي. أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ

18. Amongst the final things Rasul ﷺ would say before Salaam: (O Allah! forgive me for those sins which have come to pass as well as those which shall come to pass, and those I have made public, and where I have exceeded all bounds as well as those things about which You are more knowledgeable. You are *Al-Muqaddam* and *Al-Muakkhir*. None has the right to be worshipped except You). (*Muslim*).

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَأَعُوذُ بِكَ مِنَ النَّارِ

19. O Allah, I ask You to grant me paradise and I take refuge in You from the Fire. (*Abu Dawud*).

اللّٰهُمَّ اَعِنِّي عَلَىٰ ذِكْرِكَ وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ

20. O Allah, help me to remember You, to give You thanks, and to be Your good slave. (*Abu Dawud*).

اللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ،
وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَىٰ أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ

21. O Allah, I seek Your protection from miserliness, I seek Your protection from cowardice, and I seek Your protection that I don't suffer from feeble old age. I seek Your protection from the trials of this world and from torment of the grave. (*Bukhari*).

اَللّٰهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِي عَلَيْكَ الْخَيْرَ
وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ اَللّٰهُمَّ إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي
وَنَسْجُدُ وَإِلَيْكَ نَسْعٰى وَنَحْفِدُ وَنَرْجُوْا رَحْمَتَكَ وَنَخْشٰى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ

22. O Allah! we beseech Your help and we ask Your Pardon and we believe in You and we put our trust in You and we praise You in the best manner and we thank You and we are not ungrateful to You and we cast off, and leave one who disobeys You. O Allah! You alone we serve and to You do we pray and we prostrate and to You do we flee and we are quick and we hope for Your mercy and we fear Your punishment. No doubt Your punishment overtakes the unbelievers.

لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ، اللّٰهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

23. Rasul ﷺ used to say after each salat: None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omni- potent. O Allah, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty. (*Bukhari*).

لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ، لَا إِلٰهَ إِلَّا اللّٰهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ
الْحَسَنُ، لَا إِلٰهَ إِلَّا اللّٰهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ

24. There is no might nor power except with Allah, none has the right to be worshipped except Allah and we worship none except Him. For Him is all favor, grace, and glorious praise. None has the right to be worshipped except Allah and we are sincere in faith and devotion to Him although the disbelievers detest it. (*Muslim*).

سُبْحَانَ اللّٰهِ، وَالْحَمْدُ لِلّٰهِ وَاللّٰهُ أَكْبَرُ لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

25. How perfect Allah is, all praise is for Allah, and Allah is the greatest. None has the right to be worshipped except Allah, alone, without

partner, to Him belongs all sovereignty and praise and He is over all things omnipotent. (*Muslim*).

26. Maaz bin Jabal ☪ said that the Rasul ﷺ took him by the hands and said: O Maaz I do (by Allah) love you, so make sure you never give

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ

up saying after every salat: O Allah! Help me so that I may remember You, express my gratitude to You and adore You in the best way. (*Abu Dawud*)

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْماً نَافِعاً وَرِزْقاً طَيِّباً، وَعَمَلاً مُتَقَبَّلاً

27. O Allah, I ask You for knowledge that is of benefit, a good provision, and deeds that will be accepted. (*Ibn Majah*).

اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ

28. O Allah! Save me from the hell fire.

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

29. Glorified is your Lord, the Lord of Honor above what they describe, and Salam on the Messengers. And all praise to Allah, the Lord of the worlds.



# Chapter C: Sacrifice of Sahaba & Virtues of Amal

A few selected stories of the sacrifice of Sahaba are listed under section X at the beginning. 15 types of Virtues of Amals (2-16) are listed with references from Quran and Hadith. In order to sort them for quick location and to use them properly in Bayan, Taleem or any other use, they are organized in the following numbering scheme. The first character is the type of Amal, 2[nd] is from Quran (Q) or Hadith (H), 3[rd] is the sequence number (##) under either Quran or Hadith. These numbers are referred in all chapters of the book including chapter-B for use in Bayan. Since there are so many virtues under each category, only a limited number are listed in this book, which are commonly used. Also each list (especially Hadith) are SEQUENCED (lumped) in 3 broad categories to gradually buildup the values and importance of different Amals. They are:

**Rewards** ⇨ **How to do?** ⇨ **Implications for *not* doing properly**

| | | |
|---|---|---|
| 1 | X | Sacrifice of Sahaba |
| 2 | D | Da'wah & Tablig |
| 3 | K | Kalima Tayyiba/Iman |
| 4 | P | Salat / Prayers |
| 5 | E | Ilm / Knowledge |
| 6 | Q | Quran |
| 7 | Z | Zikr/Remembrance of Allah |
| 8 | M | Ikram-ul-Muslim |
| 9 | I | Ikhlas/Sincerity of Intention |
| 10 | V | Avoiding the Irrelevant |
| 11 | R | Ramadan / Fasting |
| 12 | H | Hajj / Pilgrimage |
| 13 | S | Sadaqat / Charity |
| 14 | U | Durud / Salam to Rasul (ﷺ) |
| 15 | T | Repentance |
| 16 | L | Love for Allah |

(Items 2–16: **VIRTUES OF AMAL**)

**Quran**

DQ## Da'wa / Quran/##

DH## Da'wa / Hadith/##

**Hadith**

# Sacrifice of Sahaba

## X1: Steadfastness During Hardships

### X1A: Prophet's Journey to Taif

Since his selection by Allah (ﷻ) for His mission, for the first 9 years, Rasul (ﷺ) had been delivering the message of Allah in Mecca and making all out efforts to guide and reform his community. Except a few persons who had either embraced Islam or who helped him though did not accept his message, rest of Mecca did everything possible to persecute him and his followers. His Uncle Abu Talib was one of those good-hearted people who helped him, though he did not accept Islam. The following year, after the death of Abu Talib, the Quresh got a free hand and accelerated their sinister pursuits without check and hindrance. Banu Taqif - a clan strong in number, used to live at Taif, second largest city of Hijaz. Rasul (ﷺ) went to Taif to invite them to Islam and thus would open a shelter to Muslims from the persecution of the Quresh of Mecca, and to establish a base for the future propagation of Islam. He visited three clan chiefs separately and invited each of them to the message of Allah. Instead of accepting his message, they refused even to listen to him. Rasul (ﷺ) expected a civil, cordial treatment and due courtesy from them, as they were the heads of the clan. Each of them treated him rudely ignoring the Arab hospitality. They told him that they did not like his stay in their town. One of them said: Hey, Allah has made you a Prophet! The second one exclaimed could Allah not lay His hand on anyone else beside you to make him His prophet? The third one told him: I do not want to talk to you, for if you are in fact a prophet, then to oppose you is to invite trouble, and if you only pretend to be one, why should I talk with an imposter? Rasul (ﷺ) who was a rock of steadfastness and perseverance, did not lose heart over these remarks from the chiefs, and tried to approach the common people. But nobody would listen to him. Instead they asked him to leave their town. When he realized that further efforts would be in vain, he decided to leave the town. But they would not let him depart in peace. They set the street urchins after him to hiss, to hoot, to jeer at, and to stone. He was so much pelted with stones that his whole body was covered with blood, and his shoes were clogged to his feet. He left the town in this woeful condition. When he was far from town and safe from the rabble, he prayed to Allah:

O, my Allah (ﷻ)! To You I complain of my weakness, of my lack of resources and my being unimportant in the eyes of people. O, Most Merciful of all those capable of showing mercy! You are the Lord of the weak, and You are my own Lord. To You lies my trust; to an

اَللّٰهُمَّ اِلَيْكَ اَشْكُوْا ضُعْفَ قُوَّتِيْ وَقِلَّةَ حِيْلَتِيْ وَهَوَانِيْ عَلَى النَّاسِ يَااَرْحَمَ الرَّاحِمِيْنَ ، اَنْتَ رَبُّ الْمُسْتَضْعَفِيْنَ وَاَنْتَ رَبِّيْ اِلٰى مَنْ تَكِلُنِيْ اِلٰى بَعِيْدٍ يَتَجَهَّمُنِيْ اَمْ اِلٰى عَدُوٍّ مَلَّكْتَهُ اَمْرِيْ اِنْ لَمْ يَكُنْ بِكَ عَلَيَّ غَضَبٌ فَلَااُبَالِيْ وَلٰكِنْ عَافِيَتُكَ ، هِيَ اَوْسَعُ لِيْ اَعُوْذُ بِنُوْرِ وَجْهِكَ الَّذِيْ اَشْرَقَتْ لَهُ الظُّلُمَاتُ وَصَلَحَ عَلَيْهِ اَمْرُ الدُّنْيَا وَالْاٰخِرَةِ مِنْ اَنْ تُنْزِلَ بِيْ غَضَبَكَ اَوْ يَحِلَّ عَلَيَّ سَخَطُكَ لَكَ الْعُتْبٰى حَتّٰى تَرْضٰى وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِكَ

unsympathetic foe who would show resentment at me, or to an alien to whom You have given control over my affairs? Not in the least do I care for anything except that I may have Your protection for myself. I seek shelter in Your light-the light which illuminates the Heavens and dispels all sorts of darkness, and which controls all affairs in this world as well as in the Hereafter. May it never be that I should incur Your wrath, or that You should be displeased with me. I must remove the cause of Your displeasure till You are pleased. There is neither strength nor power but through You.

Gibrail (*alaihis salam*) appeared before Rasul (ﷺ) greeting him with *assalamo alaikum* and said: Allah knows all that has happened between you and these people. He has deputed an angel in charge of the mountains to be at your command. Saying this, Gibrail (*alaihis salam*) ushered the angel before Rasul (ﷺ). The angel greeted Rasul (ﷺ) and said: O, Prophet of Allah! I am at your service. If you wish, I can cause the mountains overlooking this town on both sides to collide with each other, so that all the people therein would be crushed to death, or you may suggest any other punishment for them. The merciful and noble Rasul (ﷺ) said: Even if these people do not accept Islam, I do hope from Allah that there will be persons from among their progeny who would accept Islam and serve His cause.

### X1B: Martyrdom of Anas bin Nadhr

Anas bin Nadhr (رضي الله عنه) was one of the Sahaba who could not take part in the battle of Badr. He regretted very much to miss the honour of participating in the first and the most illustrious battle for Islam. He waited for an opportunity to makeup for Badr. The battle of Uhud came next year. He joined with most determined zeal. The Muslims were winning at the beginning. Rasul (ﷺ) had positioned a group of fifty archers to guard a pass in the rear against the enemy cavalry. They had definite instructions not to move from their position till further orders

from him. But when they saw that the Muslims were gaining victory and the enemy were fleeing, they left their position with the belief that the battle was over and it was time to collect the booty. The leader of the group tried his best to stop them by reminding them of Rasul's command and urged them to stay on. But no more than 10 persons would listen to him. Rest of them argued that the orders given by Rasul (ﷺ) were only for the duration of the actual fight. The enemy cavalry noticed the unguarded passage in the rear and attacked the Muslims who were pre-occupied with the booty. It was in this state that Anas (رضي الله عنه) saw Sa'ad bin Maaz (رضي الله عنه) passing in front of him. He shouted to him: O Saad! Where are you going? By Allah! I smell the fragrance of paradise coming from Mount Uhud. Saying this, he threw himself into the enemy and fought till he was martyred. After the battle, it was found that his body had been mauled and mutilated to such an extent that only his sister could identify him. No less than 80 wounds of arrows and swords were counted on his body.

### X1C: Bilal and his Suffering

Bilal (رضي الله عنه) is best known as Moazzin of the Prophet's Masjid. He was an Ethiopian slave of a disbeliever in Mecca. His master did not like his conversion to Islam. He was persecuted mercilessly. Umaya bin Khalaf, who was the worst enemy of Islam, would make him lie down on the burning sand at mid-day and would place a heavy stone on his breast, so that he could not even move. He would then say to him: Renounce Islam or swelter and die. Even under these afflictions, Bilal رضي الله عنه would exclaim: Ahad-The One (Allah); Ahad-The One (Allah). The urchins of Mecca would drag him in the streets, with his words Ahad! Ahad! ringing in their wake. He was whipped at night and would make cuts on his body. He was made to lie on the burning ground during the day to make him either forsake Islam or die a lingering death from wounds. The torturers would get tired and take turns (Abu Jahl, Umayya and others) in afflicting more and more painful punishment. But Bilal (رضي الله عنه) would not yield. At last Abu Bakr (رضي الله عنه) bought his freedom, and he became a free Muslim. Allah rewarded his steadfastness! He had the honor of becoming the Prophet's Moazzin. He was always with him at home and abroad to call out the Azan for Salat. After the Prophet's death, it became very hard for him to continue his stay in Madina where he would miss him at every step and in every corner. He therefore left Madina, and decided to pass the rest of his life striving in the path of Allah. One day he saw Rasul (ﷺ) in his dream saying to him: O Bilal! How is it that you never visit me? No sooner did he get up than he set out for Madina. On reaching Madina, Hasan and Husain (رضي الله عنه) (The Prophet's grandsons) requested him to call out the Azan. He could not refuse them, as they

were very dear to him. But as soon as the Azan was called, the people of Madina cried openly out of their anguish at the memory of the happy old days of the Prophet's time. Even the women came out of their houses weeping. Bilal (ﷺ) left Madina again after a few days and died at Damascus in 20AH.

### X1D: Afflictions of Khabbab

Khabbab ﷺ was the 6th or 7th person to embrace Islam and therefore suffered long. He was made to put on steel armour and lie in the sun to sweat and swelter. Very often he was made to lie flat on burning sand, which caused the flesh on his back to waste away. He was the slave of a woman. When she came to know that he was visiting the Prophet (ﷺ), she used to brand his head with a hot iron rod. Umar ﷺ during his caliphate once asked him about his sufferings after embracing Islam. He showed him his back. Seeing that, Umar (ﷺ) remarked: I have never seen such a back before. He said: My body was dragged over heaps of burning charcoal, and the blood and fat melting out of my back put out the fire. Later when Islam spread and the Muslims conquered all the surrounding territory, he used to weep and say: Allah seems to be compensating us in this world for all our sufferings, and perhaps nothing would be left for us as reward in the Hereafter. Khabab (ﷺ) narrates: Once Prophet (ﷺ) performed unusually long rakat while leading a Salat. When the Sahaba enquired him, he said: This was a Salat of yearning and humility. I asked three boons from Allah: O Allah! Let not my Ummah perish by famine; let not my Ummah be annihilated by an enemy gaining an upper hand on them; and let not my Ummah fight among them. Allah granted the first two prayers, but not the third one. Khabbab (ﷺ) died in 37 Hijra. He was the first Sahaba to be buried at Kofa. Ali (ﷺ) once passing his grave said: May Allah bless and show mercy on Khabbab - he embraced Islam willingly, emigrated with great pleasure and spent his whole life in striving and suffering for Islam.

### X1E: Umar coming into Islam

Umar (ﷺ) opposed the prophet (ﷺ) and persecuted Muslims before he embraced Islam. One day, the Quraish in a meeting called for somebody to volunteer himself for the assassination of the Prophet (ﷺ). Umar (ﷺ) offered himself for this job. Everybody exclaimed: Surely, you can do it, 'Umar! With sword hanging from his neck, he set out straight ahead. On his way he met Saad bin Abi Waqqas. When Saad inquired, Umar said: I am after finishing Muhammad. Saad: But don't you see that Banu Hashim, Banu Zuhra and Banu Abde Munaf are likely to kill you in retaliation? Umar (upset at the warning) said: It seems that you also have renounced the religion of' your forefathers. Let me settle with you first.

So saying, Umar drew out his sword. Saad announcing his Islam also took out his sword. They were about to start a duel when Saad said: You had better first set your own house in order. Your sister and brother-in-law both have accepted Islam. Hearing this, Umar flew into a rage and turned his steps towards his sister's house. The door of the house was bolted from inside. Both husband and wife were receiving lessons of the Quran from Khabbab (ﷺ). Umar knocked at the door and shouted for his sister to open it. Khabbab (ﷺ) hearing the voice of Umar hid himself in some inner room, forgetting to take the pages of the Holy Quran with him. When the sister opened the door, Umar hit her on the head saying: O, enemy of yourself. You too have renounced your religion. Her head began to bleed. Umar went inside and inquired, what were you doing? And who was the stranger I heard from outside? His brother-in-law replied: We were talking to each other. Umar said to him: Have you also forsaken the religion of your forefathers and gone over to the new religion? The brother-in-law replied: But what if the new religion is better and true one? Umar got angrier and fell on him, pulling his beard and beating him most savagely. When the sister intervened, he hit her so violently on her face that she started bleeding heavily. She was after all, Umar's sister, she burst out Umar! We are beaten only because we have become Muslims. Listen! We are determined to die as Muslims. You are free to do whatever you like. When Umar had cooled down and felt a bit ashamed over his sister's bleeding, his eyes fell on the pages of the Quran left behind by Khabbab (ﷺ). Umar said: Alriglit show me, what are these? The sister said: No, you are unclean and no unclean person can touch the Scripture. He insisted, but the sister was not prepared to allow him to touch the leaves unless he washed his body. Umar at last gave in. He washed his body and then began to read the leaves. It was Sura Ta'Ha. He started from the beginning of the Sura, and he was a changed man altogether when he came to the verse:

إِنَّنِىٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدْنِى وَأَقِمِ ٱلصَّلَوٰةَ لِذِكْرِىٓ (طٰهٰ : ١٤)

Lo! I, indeed I am Allah. There is none worthy of' worship to save Me. So serve Me and establish Salat for My remembrance. (Ta-Ha:14). Umar said: All right, take me to Muhammad (ﷺ). On hearing this, Khabbab (ﷺ) came out from inside and said: O, Umar! Glad tidings for you. Yesterday (on Thursday night) the Prophet (ﷺ) prayed to Allah: O, Allah strengthen Islam with either Umar or Abu Jahl, whomsoever You like. It seems that his prayer has been answered in your favour. Umar then went to the Prophet (ﷺ) and embraced Islam on Friday morning. Umar's Islam was a terrible blow to the morale of the unbelievers. But the Muslims were still few in numbers and the whole country was against them. The disbelievers intensified their efforts for the complete annihilation of

Muslims and the extinction of Islam. With Umar on their side, the Muslims now started saying their Salat in the Haram. Abdullah bin Masood (ﷺ) says: Umar's Islam was a big triumph; his emigration to Madina was a tremendous reinforcement and his accession to the caliphate a great blessing for the Muslims.

## X2: Fear of Allah

### X2A: Abu Bakr and The Fear of Allah

Abu Bakr (ﷺ) is the most exalted person after the Prophet (ﷺ). The Prophet (ﷺ) himself conveyed to him the glad tidings of his being the head of a group of persons in Paradise. The Prophet (ﷺ) once remarked: Abu Bakr's name shall be called out from all the gates of Paradise, and he will be the first of my followers to enter it. With all these virtues and privileges, Abu Bakr (ﷺ) used to say: I wish I were a tree that would be cut and done away with. Sometimes he would say: I wish I were a blade of grass, whose life ended with the grazing by some beast. He also said: I wish I were a hair on the body of a Momin. Once he went to a garden, where he saw a bird singing. He said: O, bird! How lucky you are! You eat, you drink and fly under the shade of the trees, and you fear no reckoning of the Day of Judgement. I wish I were just like you. Rabia Aslami (ﷺ) narrates: Once I had some argument with Abu Bakr (ﷺ) during which he uttered a word that I did not like. He realized it immediately and said to me: Brother, please say that word back to me in retaliation. I refused to do so. He persisted, and even spoke of referring the matter to the Prophet (ﷺ) but I did not agree to utter that word. He got up and left me. A few people of my clan remarked: Look! How strange! The person does wrong to you and, on the top of that he threatens to complain to the Prophet (ﷺ). I said: Do you know who he is. He is Abu Bakr (ﷺ). To displease him is to displease the Prophet (ﷺ) and to displease the prophet is to displease Allah, and if Allah is displeased then who can save Rabiah from ruin? I went to the Prophet (ﷺ) and narrated the whole story to him. He said: You were quite right in refusing to utter that word. But you could have said this much in reply: O, Abu Bakr (ﷺ) May Allah forgive you!

### X2B: Umar and the Fear of Allah

Umar (ﷺ) would often hold a straw in his hand and say: I wish I were a straw like this. Sometimes he would say: I wish my mother had not given birth to me. Once he was busy with some important work when a person came to him and, complained about some grievance, requested for its help. Umar (ﷺ) laid a lash across his shoulders, saying: When I sit for that purpose, you do not come to me but when I am engaged in other

important work you come with your grievances to interrupt me. The person walked away. But Umar (ﷺ) sent for him and handed his whip to him, said: you now lash me to even the matter. He said: I forgive you for the sake of Allah. Umar (ﷺ) went home, prayed a Salat of two rakats in repentance and controlled himself saying: O, Umar! You were low but Allah elevated you. You were wandering astray but Allah guided you. You were base but Allah elevated you and gave you sovereignty over His people. Now one of them comes and asks you for help of the wrong done to him, and you beat him? What answers have you to give before Allah? He kept on crying for a very long time. Once Umar (ﷺ) was going on his usual round towards Harrah (a suburb of Madina) with his helper Aslam, when he saw a distant fire in the desert. He said: There seems to be a camp. Perhaps, it is a caravan that could not enter the town due to nightfall. Let's go and look after them and arrange for their protection during the night. When he reached there, he found a woman and some children. The children were crying. The woman had a pan of water over the fire. Umar (ﷺ) greeted her with Salam and, with her pemiission, went near her. Umar: Why are these children crying? The Woman: Because they are hungry. Umar: What is in the pan? The Woman: Only water to soothe the children, so that they may go to sleep in the belief that food is being prepared for them. Allah will judge between Umar (ﷺ) and me on the Day of Judgement for neglecting me in my distress. Umar (weeping): May Allah have mercy on you! How can Umar know of your distress? The Woman: When he is our Amir, he must keep himself informed about us. Umar (ﷺ) returned to the town and straightway went to Baitul Mal to fill a sack with flour, dates, fat and clothes, and also drew some money. When the sack was ready, he said to Aslam: Now put this sack on my back, Aslam. Aslam: No please, Amir-ul-Momineen! I shall carry this sack. Umar refused to listen to Aslam, even on his persistent requests to allow him to carry the sack, and remarked: Will you carry my load on the Day of Judgement? I must carry this bag, for it is I who would be questioned (in the Hereafter) about this woman. Aslam most reluctantly placed the bag on Umar's back who carried it with a swift pace right to the woman's tent. Aslam followed him. He put a little flour and some dates and fat in the pan and began to stir. He blew (with his mouth) into the fire to kindle it. Aslam says: I saw the smoke passing through his thick beard. After some time, the food was ready. He himself served it to the family. When they had eaten to their fill, he gave her the leftover for their next meal. The children were very happy after their meal and began to play. The woman felt very grateful and remarked: May Allah reward you for your kindness! In, fact you deserve to take the place of Khalifa instead Umar. Umar consoled her and said: When you come to see the Khalifa, you will find me there. He sat for a while at

a place close by and kept on watching the children. He then returned to Madina. On his way back, he said to Aslam: Do you know why I sat there, Aslam? I had seen them weeping in distress. I wanted to see them laughing and happy for some time. It is said that Umar while leading Fajr Salat used to recite Sura Kahf, Ta'Ha and other such suras in his Salat, and would weep so much that his crying could be heard way back to several rows. Once he was reciting Sura Yusuf in Fajr. When he came to the verse:

إِنَّمَآ أَشْكُوا بَثِّى وَحُزْنِىٓ إِلَى اللهِ

I only plead for my distress and anguish unto Allah (Yusuf: 86), he wept so much that he could not recite any further. In Tahajjud, he would sometimes fall to the ground with excessive weeping.

### X2C: The Prophet's Reprimand on the Sahaba's Laughing

Once, the Prophet (ﷺ) came to Masjid for Salat and noticed some people laughing and giggling. He remarked: If you remembered your death, I would not see you like this. Think of your death often. Not a single day passes when the grave does not call out: I am a wilderness, I am a place of dust, I am a place of worms. When a Momin is laid in the grave, it says: Welcome to you. It is good of you to have come into me. Of all the people walking on the earth, I liked you best. Now that you have come into me, you will see how I entertain you. It then expands as far as the occupant can see. A door from Paradise is opened for him in the grave and, through this door, he gets the fresh and fragrant air of the Paradise. But when an evil man is laid in the grave it says; No word of welcome for you. Your coming into me is very bad for you. Of all the persons walking on the earth, I disliked you most. Now that you have been made over to me, you will see how I treat you! It then closes upon him so much that his ribs of one side penetrate into the ribs of the other. As many as 70 serpents are then set upon him to keep biting him till the day of resurrection. These serpents are so venomous that if one of them happened to spurt its venom upon the earth, not a single blade of grass would ever grow. After this, the Prophet (ﷺ) said: The grave is either a garden of Paradise or a pit of Hell. Fear of Allah is the basic and essential qualification of a Muslim. The Prophet (ﷺ) advised the believers to remember death, off and on, to keep the fear of Allah always present in their hearts.

### X2D: Hanzala's Fear of Nifaq

Hanzala (رضي الله عنه) says: We were once with the Prophet (ﷺ) when he delivered a sermon. Our hearts became tender. Our eyes were flowing with tears, and we realised where we stood. I left the Prophet (ﷺ) and returned

home. I sat with my wife and children and cut jokes with my wife, and I felt that the effect of the Prophet's sermon had completely vanished from my heart. Suddenly, it occurred to me that I was not what I had been, and I said to myself: O, Hanzala! You are a Munafiq. I was striken with grief and I left my house repeating these words in sorrow: Hanzla has turned Munafiq. I saw Abu Bakr (ﷺ) coming towards me and I said to him: Hanzala has turned Munafiq. He said: Subhanallah What are you saying? Hanzala can never be a Munafiq. I explained to him: When we are with the Prophet (ﷺ) and listen to his discourses about Paradise and Hell, we feel as if the both are present before our very eyes but when we return home and are absorbed in our domestic and family affairs, we forget all about the Hereafter. Abu Bakr (ﷺ) said: My case is exactly the same. We both went to the Prophet (ﷺ) and I said; I have turned Munafiq, O Prophet of Allah! He inquired about the matter, and I repeated what I had said to Abu Bakr (ﷺ). The Prophet (ﷺ) remarked: By Him Who controls my life, if you could keep up the fervour aroused in you all times when you are with me, angels would greet you in your walks and in your beds. But, O Hanzala! This is rare! This is rare!

## X3: Abstinence and Self-Denial

### X3A: The Prophet's Life of Abstinence

Once the Prophet (ﷺ) decided to stay away from his wives for one month, as he was displeased with them on some account. He lived for that one month in a separate room. A rumour spread that the Prophet (ﷺ) had divorced his wives. When Umar heard of this, he came running to the Masjid and found the Sahabi sitting in groups, struck with grief over the Propliet's suffering. He went to his daughter who was a wife of the Prophet, and found her weeping in her room. He said to her why are you weeping now? Have I not been warning you all these times to refrain from any act likely to cause the Prophet's displeasure? He returned to the Masjid and found some of the Sahaba sitting near the pulpit and weeping. He sat there for some time, but could not sit for long due to his excessive grief. He went towards the room where the Prophet (ﷺ) was staying. He found Rabah (ﷺ), sitting on the steps. He asked him to go and inquire of the Prophet (ﷺ) if he could allow Umar to see him. Rabah (ﷺ) went inside and came back to inform him that the Prophet said nothing. Umar returned to the Masjid and sat near the pulpit. Again the anguish would not allow him any rest, and he requested Rabah to convey his request to the Prophet a second time. The Prophet (ﷺ) did not make any answer this time too. After sitting near the pulpit for some time more, Umar craved permission to see the Prophet for the third time. This time, his request was accepted. When Umar entered, he saw the Prophet

(ﷺ) lying on a date leaf matting. The crossed pattern of the matting could easily be seen imprinted on his handsome body. He had a leather bag filled with the bark of the date palm as his pillow. Umar says: I greeted him with *Assalamu alaikum* and inquired: Have you divorced your wives, O Prophet of Allah? He answered in the negative. Much relieved, Umar made bold remark amusingly: O Prophet of Allah! We the Qureish have always been having the upper hand over our women, but in case of the Ansar of Madina, it is the women who have the upper hand. Our women have also got influenced by the women over here. I said a few more similar things, which made him smile. I noticed that the contents of his room consisted of only three pieces of tanned skin and a handful of barley lying in a corner. I looked around, but I failed to find anything else. I began to weep. He said: Why are you weeping? I replied: O, Prophet of Allah! why should I not weep? I can see the mat's pattern imprinted on your body, and I also see all that you have in this room. O Prophet of Allah! Pray that Allah may grant ample provisions for us. The Persians and the Romans who have no true faith and who worship not Allah but their kings (the Kaiser and the Cosroes), presently live in gardens with streams running in their midst, but the chosen Prophet and the accepted slave of Allah does live in such a dire poverty! The Prophet (ﷺ) was resting against his pillow, but when he heard Umar talk like this, he sat up and said: O Umar! Are you still in doubt about this matter? Ease and comfort in the Hereafter are much better than ease and comfort in this world. The unbelievers are enjoying their share of the good things in this very world, whereas we have all such things in store for us in the hereafter. I implored him: O, Prophet of Allah! Ask forgiveness for me. I was really wrong. Somebody inquired Aisha (رضي الله عنها) about the bedding of the Prophet (ﷺ) in her house. She said: It consisted of a skin filled with the bark of date palm. The same question was put to Hafsa (رضي الله عنها)- she said: It consisted of a piece of canvas, which I spread doublefolded under him. Once I laid it fourfold in an effort to make it more comfortable. The next morning he asked me: What did you spread under me last night! I replied: The same canvas, but I had four-folded it instead of the customary double fold. He said: Keep it as it was before. The additional softness stands in the way of getting up for Tahajjud.

### X3B: Abu Hurairah in a State of Hunger

Abu Hurairah (رضي الله عنه) after wiping his nose with a piece of fine linen remarked to himself: Look at Abu Hurairah (رضي الله عنه)! He cleans his nose with fine linen, today. I remember the time when I used to lie down between the pulpit and the Prophet's house. People took him to be suffering from epilepsy and put their feet on his neck. But there was no other disease with him other than pain of hunger. Abu Hurairah (رضي الله عنه) had to remain

hungry for days together. At times, he was overpowered with hunger so much that he fell unconscious, and people mistook this as attacks of epilepsy. In those days they treated epilepsy by placing a foot on the neck of the patient. Abu Hurairah (ﷺ) is one of those people who suffered from poverty in the early days of Islam. He however, saw better days in later years when Muslim conquests followed in succession. He was very pious, and loved very much to say the Nafl Salat. He had a bag full of date-stones. He used these stones for his Zikr. When the bag was exhausted, his maid filled it again with date-stones. Someone was always busy in Salat in his house during the night: his wife and his servant took turns with him in the prayers.

### X3C: Rasul's opinion about 2 Persons

Some people were sitting with the prophet (ﷺ) when a person passed that way. The Prophet (ﷺ) asked the company: What do you think of this person? They replied: O, Prophet of Allah! He is from a good family. By Allah, if he seeks in marriage the hand of a woman of the most illustrious family, he would not be rejected. If he recommends anybody, his recommendation would be readily accepted. Thereupon the Prophet (ﷺ) kept quite. A little later, another person happened to pass that way, and the Prophet (ﷺ) put the same question to his companions about that person also. They replied: O, Prophet of Allah! He is a very poor Muslim. If he proposes somewhere, chances are that he will not be married. If he recommends anyone, his recommendation is not likely to be accepted. If he talks, few would listen to him. Thereupon the Prophet (ﷺ) remarked: This latter person is better than a whole lot of such persons as the former. Belonging to a good family carries absolutely no weight with Allah. A poor Muslim, who is of little esteem and who commands little respect in this world, is far nearer to Allah than hundreds of the so-called noblemen who, though respected and attended by the worldly people, are far from Allah. It will be the end of this world when there will be not a single soul to say the name of Allah. It is by the Holy name of Allah that the system of this universe is running.

## X4: Piety and Abstinence

### X4A: The Prophet's Sleepless Night.

Once the Prophet (ﷺ) spent a sleepless night. He would turn from side to side and could not sleep. His wife asked him: O, Prophet of Allah! Why can you not sleep? He responded: A date was lying about. I took it up and ate it, lest it should be wasted. Now I am troubled lest it might be from Sadaqa. Most probably the date belonged to the Prophet himself,

but because people sent him their Sadaqa as well (for distribution), he could not sleep with the apprehension that it might be of Sadaqa.

### X4B: Abu Bakr and a Soothsayer's food

Abu Bakr (ﷺ) had a slave who used to give him a portion of his daily income as the master's share. Once he brought him some food, and Abu Bakr (ﷺ) took a morsel out of it. The slave remarked: You always enquire about the source of what I bring to you, but today you have not done so. He replied: I was feeling so hungry that I failed to do that. Tell me now, how did you come by this food? The slave said: Before I embraced Islam, I practised soothsaying. During those days I came across some people for whom I practised some of my charms. They promised to pay me for that later on. I happened to pass by those people today, while they were engaged in a marriage ceremony, and they gave me this food. Abu Bakr (ﷺ) exclaimed: Ah! you would have surely killed me? Then he tried to vomit the morsel he had swallowed, but could not do so as his stomach was quite empty. Somebody suggested him to take water to his fill and then try to vomit. He sent for a bowl of water and kept on taking water and forcing it out, till the morsel was vomitted out. Somebody remarked: May Allah have mercy on you! You put yourself to such trouble for one single morsel. He replied: I would have thrust it out even if I had to lose my life. I have heard the Prophet (ﷺ) saying: The flesh nourished by haram food, is destined for the fire of Hell. I, made haste to vomit this morsel, lest any portion of my body should receive nourishment from it.

### X4C: The Prophet's Verdict about Haram Food

The Prophet (ﷺ) once mentioned of a person, who was a wayfarer with hair in disarray and dusty clothes, raising-his hands towards the heaven, he calls out: O, Allah! O Allah! but his food, drink and dress all were from Haram sources. So, Allah would never listen to him and answer his prayers, even though his outward condition showed him deserving. People wonder why Allah does not always fulfill the prayers of the Muslims. Though Allah does sometimes grant the prayers of even a Kafir (not to mention the prayer or requests of a sinful Muslim), but it is particularly the prayer of a pious person that is seldom rejected.

## X5: Devotion to Salat

### X5A: The Prophet Spends the Whole Night in Salat

A person asked Aisha *radiallahu anha*: Tell me something noteworthy concerning the Prophet (ﷺ). She answered: There was nothing, which was not unusual about him. Everything he did was noteworthy. One

night he came and lay down with me. After sometime, he got up saying: Now let me pray to my Lord, the Sustainer. With this, he stood up in Salat humbly before his Creator with such sincerity that tears rolled down his cheeks to his beard and on to his breast. He then bowed for Ruku and Sejda, and his tears flowed down as fast as before and after raising his head from his Sejda, he continued weeping in this manner till Bilal (ﷺ) announced the approach of Fajr. I pleaded with him: O, Prophet of Allah! You are sinless, as Allah has forgiven your each and every sin (even if committed) in the past and which may happen in the life to come and still you grieve so much. He replied: Why then, should I not be a grateful slave of Allah? Then he added: Why should I not be praying like this when Allah has today revealed to me these verses?

إِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ لَاٰيَاتٍ لِّأُولِي الْأَلْبَابِ
اَلَّذِيْنَ يَذْكُرُوْنَ اللهَ قِيَامًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ (آل عمران ١٩٠-١٩١)

Lo! In the creation of the Heavens and the Earth, and in the difference of night and day, are tokens (of His Sovereignty) for men of understanding, such as remember Allah, standing, sitting and reclining... (Al-Imran:190-191). It has been reported in many hadith that the Prophet's feet would get swollen because of his very long rakats in Salat, people tried to reason with him: O, Prophet of Allah! You are sinless and still you labor so hard! He would reply: Should I not be a grateful slave of my Allah?

### X5B: Salat of a Muhajir and an Ansari Keeping Watch

While returning from a campaign, the Prophet (ﷺ) happened to halt for the night at some place. He inquired: Who would keep watch over the camp this night? Ammar bin Yasir (ﷺ) of the Muhajir and Abbaad bin Bishr of the Ansar, offered their services. Both of them were posted to watch from a hilltop against any possible night attack by the enemy. Abbaad said to Ammar: Let us keep watch and sleep turn by turn. In the first half of the night I shall keep awake, while you go to sleep. In the next half, you may keep watch while I go to sleep. Ammar agreed and went to sleep. Abbaad started his Salat. But an enemy saw him in the dark from a distance, and shot an arrow at him. Seeing that he made no movement, the enemy shot another and stills another arrow at him. Abbaad drew out and threw away each arrow as it struck him, and at last awakened his companion. The enemy fled when he saw them both together, fearing that there might be many more of them. Ammar noticed Abbaad bleeding from three places. He said: Subhanallah! Why did you not awake me earlier? Abbaad replied: I had started reciting Sura Kahf in my Salat. I did not like to cut it short, but when I was struck by the third arrow, I was greatly concerned that my death might jeopardise the safety of the Prophet (ﷺ). I, therefore finished the Salat and awakened you.

But for this fear, I would not have gone to Ruku before finishing the Sura even if I had been killed.

## X6: Sympathy and Self Sacrifice

### X6A: Feeding the Guest in Darkness

A Sahabi came to the Prophet (ﷺ) and complained of hunger and distress. The Prophet (ﷺ) had nothing in hand, or in his home, to feed him. He asked the Sahaba: Would anybody entertain him as a guest tonight on my behalf? One of the Ansar said: O, Prophet of Allah, I will do that. The Ansari took the person to his house and instructed his wife: Look, this man is a guest of the Prophet (ﷺ). We will entertain him as best as we can, and won't spare anything in doing so. The wife replied: By Allah! I have no food in the house, except a very little - something just enough for the children. The Ansari said: You make the children to sleep without feeding them, while I sit with the guest with the little meal. When we start eating, put out the lamp pretending to fix it, so that the guest will not know that I am not eating from the meal. The scheme worked out nicely, and the whole family, including the children, stayed hungry to enable the guest to eat to his fill. It was over this incident that Allah revealed the verse:

يُؤْثِرُوْنَ عَلٰى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ (الحشر ٩)

(They prefer others above themselves, even though poverty becomes their lot). (Hasr: 9).

### X6B: Umar Trying to Emulate Abu Bakr

Umar (رضي الله عنه) narrates: At the time of Tabuk expedition, Abu Bakr (رضي الله عنه) has surpassed me in spending for the sake of Allah. I shall by the Grace of Allah surpass him this time, because I have just now some wealth with me to spend. I went home and divided my whole propertv into two exactly equal parts. One I left for my family, and with the other I went to the Prophet (ﷺ), who asked me: Did you leave anything for your family, Umar? Umar: Yes, O Prophet of Allah. The Prophet: How much? Umar: Exactly one-half. Abu Bakr (رضي الله عنه) came along with his load. The Prophet: What did you leave for your family, Abu Bakr? Abu Bakr: I have left Allah and his Prophet for them. Umar (رضي الله عنه) says that on that day he admitted to himself that he could never hope to surpass Abu Bakr (رضي الله عنه).

### X6C: Sahaba dying thirsty for others

Abu-Jahm-bin-Huzaifa (رضي الله عنه) narrates: During the battle of Yarmuk, I went out in search of my cousin, who was in the forefront of the fight. I also took some water with me for him. I found him deep inside the battleground with last moment of death. I advanced to help him with the

little water I had. But, soon, another wounded soldier beside him asked for water, and my cousin averted his face, and asked me to take the water to that person first. I went to this other person with the water. He turned out to be Hisham bin-Abil Aas (ﷺ). I had hardly reached him, when I heard yet another person lying not very far and asking for water. Hisham too motioned me in his direction. Alas, before I could approach him, he had breathed his last. I made all haste back to Hisham and found him dead as well. I hurried as fast as I could to my cousin and in the meantime he had also joined the other two. *Inna lillaahi wa inna ilaihi rajioon.*

### X6D: Hamza's Shroud

The Prophet's dear uncle, and one of his earliest supporters, Hamza (ﷺ) was martyred in Uhud. The ruthless enemy brutally cut off his nose, ears and vitals. He was ripped open, and his heart, lungs and liver were torn out; and the whole body was thoroughly mutilated. While the Prophet ﷺ was making arrangements for the burial of the dead, he caught sight of Harmza's body, and was shocked to find it in that condition. He covered the body with a sheet of cloth. Hamza's sister Safiya also came to see her martyred brother for the last time. The Prophet (ﷺ) feared that the sight might be too much for her to bear. He asked her son Zubair (ﷺ) to pursue her from seeing the body. She, however, rejoined: Yes, I have heard that the enemies have mutilated my dear brother's body. It is not too much in the path of Allah. I will bear all this patiently, and may Allah in His Grace have mercy on us all. Zubair (ﷺ) informed the Prophet (ﷺ) of his mother's resolve, and he gave her permission to see the body. When she beheld what they had done to it, she simply exclaimed *Inna lillaahi wa inna ilaihi rajioon* and offered a prayer for his soul. In another Hadith, Zubair (ﷺ) himself narrates the incident. He says: We saw a woman drawing near the place where the martyrs of Uhud had been gathered. On her close approach, I recognised her to be my own mother. I advanced to stop her, but she proved to be too strong for me. She thrust me aside, with the words: Leave me alone. When I told her that the Prophet (ﷺ) had prohibited her from seeing the dead body, she at once stopped and explained: Hearing the news of' my brother's death, I have brought a couple of sheets for his shroud. Take these sheets and make use of them. We took the sheets and had begun to cover the body, when the dead body of an Ansari named Suhail (ﷺ) caught our eyes. It was also lying close by in the same condition. We considered it a shame to cover Hamza (ﷺ) in two sheets, while the body of another Muslim brother lay bare. We, therefore, decided to use one sheet each for the two bodies. Now, one sheet was bigger than the other, so we drew lots, and the bigger sheet came to the lot of Suhail (ﷺ) and

the smaller one to that of Hamza (ﷺ). We found that the sheet meant for Hamza (ﷺ), being too small, would not-cover his body: if we covered the head the feet remained uncovered, and when we pulled it down to cover the feet, the head was exposed. The Prophet (ﷺ) said: Cover the head with the sheet, and the feet with tree leaves.

### X6E: Story of the Goat's head

Ibn-Umar (ﷺ) says: One of the Sahaba received a goat's head as a present. He thought of his neighbor who had a larger family and was in greater need of it than himself, and presented the same to him. This brother, on receipt of the present, recollected yet another person whom he considered even more deserving than himself, and sent the head to him. The goat's head is, thus, said to have changed hands no less than 7 times, and at last came back to the original person from whom the circulation had started. We learn from the story how poor and needy the Sahaba usually were, and yet how they indeed preferred others above themselves.

### X6F: Umar's Wife Acts as a Midwife

Amir-ul-Mominin Umar (ﷺ), during the time of his Khalafat, used to patrol the streets and suburbs of Madina himself during the night to keep a watch. During one of his night-patrols, he noticed a tent pitched in an open space. He had never seen this particular tent before. Approaching the tent, he found an individual sitting outside, and heard a pain crying sound coining out of the tent. Umar (ﷺ) greeted the stranger with Assalamo-alaikum and sat down beside him. U mar: Whence brother? The person: I am from the desert and a stranger to this place. I have come to request Amir-ul-Momnin for some help in my need. Umar: Who is there crying like this inside the tent? The person: Please mind your own business. Umar: Do tell me please. May be that I can help you. The person: If you must know, inside there is my wife with labor pains. Umar: Is there anybody else to attend her? The person: No one. Umar (ﷺ) got up and hurried homewards. He talked the subject to his wife Umme-Kulsum *radiallahu anha*: Allah has brought you an opportunity to receive great blessings. Wife: What is it, O Amir-ul-Mominin? Umar: A poor woman of the desert is in childbirth, with none to attend her. Wife: I am ready to attend her, if it may please you. Umme-Kulsum was after all the daughter of Fatima, and granddaughter of the Prophet (ﷺ). Umar: Then you should make get ready quickly. Also take a pan, some butter, provisions and other things needed during the childbirth. Unime-Kulsum did accordingly and left for the place where the tent was pitched. Umar followed her close. She entered the tent; Umar made a fire and occupied himself with cooking something, which those people could eat.

After some time, Umme-Kulsum *radiallahu anha* called out from inside the tent: Amir-ul-Mominin, congratulate your friend on the birth of a son. The person was very much embarrassed when he heard the address of 'Amir-ul-Mominin' and realized the position of the person who had been serving him. But Umar (ﷺ) put all his fears to rest, saying: That is all right, there is nothing to worry about. He then placed the pan near the tent, asked his wife to take it and feed the woman. She fed her and returned the pan. Then Umar (ﷺ) asked the Beduin to take the food, as he had kept awake the whole night. Having rendered this service, Umar (ﷺ) returned home with his wife, told the Beduin: Come to me tomorrow, and I shall see what I can do for you.

## X7: Valour and Heroism

### X7A: Ibn Jahsh and Saad Pray for Each Other

On the eve of Uhud, Abdullah-bin-Jahsh (ﷺ) said to Sa'ad-bin-Abiwaqas (ﷺ): O Saad! Come, let us pray together. Let each pray to Allah for the grant of his sole desire, and the other would say amin to it. This way, the prayers are more likely to be answered by Allah. Saad (ﷺ) agreed, and they both went to a corner to pray. Saad (ﷺ) was first to pray, saying: O Allah, when the battle rages tomorrow, let me face a very strong and fierce enemy. Let him attack me with might and main, and let me repulse him with all my strength. Then O Allah, let me be triumphant by killing him for your sake, and allow me to have his possessions as booty. Abdullah said: Amin. Then Abdullah (ﷺ) started his prayer, saying: O, Allah, let me face one of the toughest fighters among the enemy tomorrow. Let him attack me with full fury and let me attack him with my full strength. Then let him have the upper hand and kill me. He may cut my nose and ears from my body. And when I appear before You on the day of judgement, You may ask me: How did you lose your nose and ears, O Abdullah to which I may reply: These were lost in the way of Allah and His Prophet. Then You will say: Yes! Surely these were lost in My way. Saad said: Amin. In the battlefield next day, both of the Sahaba saw their prayers answered exactly as they had asked. Saad says: Abdullah's prayer was better than mine. In the evening I noticed his ears and nose strung in a thread.

### X7B: Hanzala is martyred

When the battle of Uhud started, Hanzala (ﷺ) had just been wedded and therefore did not join the battle from the beginning. He had just left the bed of his wife and had hardly started taking his bath, when he heard somebody breaking the news about the defeat of Muslims. He postponed the bath and with sword in hand, rushed towards the battlefield. He

jumped into the enemy concentration, fighting and penetrating till he was killed. Now the body of the person killed in the path of Allah is not washed unless a bath has been incumbent on him before his death. Not knowing his failure to take the bath incumbent on him, the Sahaba planned to bury him without a wash. Just before his burial, the Prophet (ﷺ) said: I see the angels washing Hanzala's body. Abu Saeed Saadi (ﷺ) says: On hearing this from the Prophet (ﷺ), I went to have a look at Hanzala's face and I noticed drops of water trickling down his hair. When the Prophet (ﷺ) returned to Madina, he made queries and the facts of Hanzala's postponing his bath came to light.

### X7C: Amar-bin-Jamoh's desire For Martyrdom

Amar-bin-Jamoh (ﷺ) was lame. He had four sons, who often remained in the company of the Prophet (ﷺ) and took part in the campaigns. In Uhud, Amar (ﷺ) desired very much to join the battle. People said to him: You are excusable, as you are lame. You need not go to the battle. He replied: How sad! That my sons go to Paradise, and I stay behind. His wife also wanted him to fight and get martyred, so that she might have the honor of being the widow of a martyr. To exhort him, she said to him: I do not believe that people have stopped you from going. It seems that you are yourself afraid to go to the battlefield. Hearing this, Amar (ﷺ) equipped himself with arms and facing Qibla prayed: O Allah! Let me not come back to my family again. He then went to the Prophet (ﷺ) and said: I had always wished for martyrdom, but my people have always been stopping me from going into the battle. O Prophet of Allah! I cannot resist my desire any more. Do permit me to join the battle. I hope to walk in Paradise with my lame foot. The Prophet (ﷺ) said to him: You have an excuse. There is no harm if you stay behind. But he still insisted, and at last the Prophet (ﷺ) permitted him to fight. Abu Talha (ﷺ) says: I saw Amar (ﷺ) fighting. He walked proudly and said: by Allah! I am fond of Paradise. One of his sons was following him at his heels. The father and the son fought till both of them were killed. His wife on hearing of the death of her husband and son came with a camel to fetch their bodies. It is said that when the bodies were loaded on the camel, it refused to stand up. When it was made to stand up after great beating, it would not go to Madina and would turn towards Uhud, again and again. When the Prophet (ﷺ) was informed of this, he said: The camel is charged to do that. Did Amar (ﷺ) say anything at the time of leaving his home? His wife informed the Prophet (ﷺ) that he had prayed to Allah, facing Qiblah: O, Allah! let me not come back to my family again. The Prophet (ﷺ) said: This is why the camel is refusing to go towards his home.

## X7D: Musab-bin-Umair get Martyred

Musab-bin-Umair (رضي الله عنه) was brought up with great love and affection by his rich parents. Before embracing Islam, he lived in luxury and comfort. He was the most well-dressed youth of Mecca. His parents would buy for him dress worth two hundred dirhams. He embraced Islam in its early days without the knowledge of his parents. When they came to know about it, thev tied him with a rope and compelled him to stay at home. He got an opportunity to escape and immigrated to Abysinia. After return from Abysinia, he immigrated again to Madina. So a person like him, brought up in luxury and comfort, was now living a life of abstinence and austerity. Once the Prophet (ﷺ) was sitting when Musab passed in front of him. He had only one sheet of cloth to cover his body, and it had a number of patches, including one of leather. The Prophet (ﷺ) with tears in his eyes mentioned Musab's life of luxury before Islam. In the battle of Uhud, Musab (رضي الله عنه) held the flag of Islam. When the Muslims were dispersing in confusion, he held the flag and stood at the post like a rock. An enemy came and cut his hand with a sword, so that the flag might fall and the defeat might be accomplished. He at once took the flag in the other hand. The enemy then cut the other hand also. He held the flag with his bleeding arms. The enemy at last pierced his body with an arrow. He fell dead and the flag fall that he had not allowed to fall while he was alive. Another Muslim ran and took over the flag. At the time of his burial, he had only one sheet to cover his body. This sheet was too short for his size. When it was drawn to cover the head, the feet would be exposed, and when it was drawn to cover the feet, the head would become uncovered. The Prophet (ﷺ) said: Cover his head with the sheet and his feet with the *Azkhar* leaves.

## X7E: Wahb-bin-Qabus gets martyred

Wahb-bin-Qabus (رضي الله عنه) was a shepherd and had been a Muslim for some time. He lived in his village in the desert. He came to Madina with his nephew to see the Prophet (ﷺ). He left his herd of goats tied with a rope. He learnt that the Prophet (ﷺ) was in Uhud. He left his goats and went to Uhud to fight by the side of the Prophet (ﷺ). A group of the enemy was at that time advancing to attack the Prophet (ﷺ). The Prophet announced: The person who disperses these people will be my companion in Paradise. Wahb (رضي الله عنه) attacked them fiercely and repulsed all of them. A second and third group of the enemy tried to advance, and each time it was Wahb (رضي الله عنه) who fought them single-handed. The Prophet (ﷺ) gave him glad tidings of Paradise. As soon as he heard this, he jumped into the enemy lines and fought till he was martyred. Saad-bin-Abi-Waqqas (رضي الله عنه) says: I have never seen a person fought so bravely and fearlessly as Wahb did. I saw the Prophet (ﷺ) standing beside his dead body, saying: O Wahb! You have pleased me. May Allah be pleased with you.

Although the Prophet (ﷺ) himself was wounded in this battle, yet he buried Wahb's body with his own hands. Umar (ﷺ) used to say: I never envied anybody more than Wahb (ﷺ). I wish I could appear before Allah with a record as good as his.

## X8: Zeal for Knowledge

### X8A: Musab-bin-Umair Carries out Dawah

When the first group of people from Madina embraced Islam in Mina, the Prophet (ﷺ) deputed Musab-bin-Umair (رضي الله عنه) to go with them to teach Islam and preach to others. He remained busy all the time in teaching the Quran and other Islamic practices to the people. He stayed with Asad-bin-Zarara (رضي الله عنه) and was known Muqre (the teacher). Saad-bin-Maaz and Usaid-bin-Hudairiya, who were among the Chiefs of Madina, did not like Musab's activities. Saad said to Usaid: You go to Asad and tell that we do not like his stranger with him to Madina, who misleads the poor and simple folk of the town. Usaid went to Asad and talked to him very harshly. Asad (رضي الله عنه) said to him: You first listen to him; if you like his teachings, you may accept them, if not, you have every right to denounce and stop him. Usaid agreed to it. Musab (رضي الله عنه) explained the virtues of Islam and recited a few verses of the Quran before him. Usaid said: These teachings are very fine and these verses are simply beautiful. How do you admit a person to your faith? He said: You take a bath, put on clean clothes and recite the Kalema. Usaid immediately complied with all these formalities and embraced Islam. He then went to Saad and brought him to Musab (رضي الله عنه) to listen to his Dawah. Saad also embraced Islam. As soon as Saad accepted Islam, he went to people of his clan (Banu Ashal) and said to them: What type of person do you think I am? They replied: You are the best and the noblest of the clan. He then said: I have vowed not to talk to your men and women until you all embrace Islam and believe in Muhammad (ﷺ). All the men and women of Banu Ashal embraced Islam then and there. Musab (رضي الله عنه) began to teach them and train them in Islam. As soon as anybody embraced Islam, he began to preach it. Every one of them considered it incumbent upon him to preach and teach to others what he knew about Islam. His trade, farm or occupation was no barrier to Dawah.

### X8B: Abu Hurairah's Memory for Hadith

Abu Hurairah (رضي الله عنه) is an eminent Sahabi. No other person has narrated as many hadith as he did. He embraced Islam in 7 AH and the Prophet (ﷺ) died in 11 AH. He was with him for only four years. People used to marvel how he could remember so many hadith in such a short time. He explains this himself saying: The fact is that my Muhajir brothers

remained busy in trade and my Ansar brothers did their farming, while I was always with the Prophet (ﷺ) even when no one else was there. I never cared to earn my living. I was contented with the little food that the Prophet (ﷺ) used to give me. I once complained to the Prophet (ﷺ) about my poor memory. He said: spread your shawl and I did so. He made some signs on the shawl with his own hands and said: Now wrap this shawl around you. I wraped it around my breast. Since then, I have never forgotten anything that I have wished to remember. I was among the people of' Suffa. They were residents in the Prophet's mosque. They had no regular source of income. They were the guests of the Prophet (ﷺ), who used to transfer the Sadaqa to them and shared with them the gifts that he received. Abu Huraira ؓ would, sometimes, go without food for days together and sometimes would behave like a lunatic, due to excessive hunger. In spite of such difficulties, he was all the time occupied in memorising the sayings of the Prophet (ﷺ). This enabled him to narrate such a large number of hadith. Ibn Jauzi has attributed as many as 5374 hadith to him. Once he narrated the following Hadith: A person participating in a funeral gets one Qirat of reward if he returns after the funeral service, but gets two Qirats of reward if he remains there till the burial is over, and one Qirat is heavier than mount Uhad. Abdulla bin Umar (ؓ) heard this and doubted authenticity of the Hadith, saying: O, Abu Hurairh! Think before you speak. Abu Hurairah got upset over this and took Abdulla-bin-Umar (ؓ) to Aisha and said to her: O, Ummul-Mominin, I request you to say by Allah if you have heard from the Prophet (ﷺ) the hadith regarding Qirats of reward? She said: Yes, I have heard this Hadith. Abu Hurairah ؓ then said to Abdulla bin Umar ؓ: During the Prophet's time, I had no tree to plant in the orchard and no merchandise to sell in the market. I was always with the Prophet. My only job was to memorise what the Prophet said, and to eat only what he gave me. Abdulla bin Umar (ؓ) said: No doubt, you are the most constant in attendance to him and therefore most informed about the Prophet (ﷺ) with all these achievements, Abu Hurairah (ؓ) says: I recite Istighfar 12,000 times daily. He had a piece of thread with 1,000 knots. He would not go to sleep until he had said Subhanalla on all of these knots.

## X9: Pleasing the Rasul

### X9A: An Ansari Razes a Building to the ground

The Prophet (ﷺ) was once passing through a street of Madina when he saw a building with a dome. He inquired to the companions: What is this? They informed him that it was a new building built by one of the Ansar. The Prophet (ﷺ) ramained silent. At some other time, the Ansari

who had built that house came to the Prophet (ﷺ) and greeted him with *Assalam alaikum*. The Prophet (ﷺ) turned his face from him. He repeated the greetings, but the Prophet (ﷺ) again gave him the cold shoulder. He was very much shocked to notice the Prophet's action. When he investigated, he was given the account of the Prophet's inquiring about his new building. He immediately went and razed the new building to the ground, and did not even inform the Prophet (ﷺ) about his action. The Prophet (ﷺ) happened to pass that way again. He inquired: Where is that building with a dome that I saw at this spot last time? The Sahaba informed him of Ansari's razing it to the ground, as it had been the likely cause of the Prophet's displeasure. He remarked: Every new structure is a sinful burden for its owner, except that which is absolutely essential. This is a matter of love and devotion. The Sahaba could not bear the displeasure of the Prophet (ﷺ) and, no sooner did they smell such a thing, than they removed the cause at all costs. Again the person did not even inform the Prophet (ﷺ) of his drastic action in removing the cause of his displeasure till he himself happened to notice it. The Prophet (ﷺ) had a special aversion for the people wasting their money on buildings. His own house was a temporary structure of date palm, with mats serving the purpose of walls to secure privacy. Once, during his absence from Madina, Ummul Mominum Umme Salma (رضي الله عنها) who had some money in hand, erected walls of unbaked bricks for her house. When the Prophet (ﷺ) returned from his journey, he asked her: Why did you do this? She replied: O, Prophet of Allah. This is only to have better privacy. The Prophet (ﷺ) remarked: The worst use of money is to spend it in raising up buildings. Abdulla-bin-Amar (رضي الله عنه) narrates: I and my mother were once repairing a wall of our house. The Prophet (ﷺ) happened to see us working, remarked: Your own fall (death) is more at hand than the fall of this wall.

### X9B: Huzaifa Goes For Spying

Huzaifa رضي الله عنه narrates: In the war of the Trench, we were facing a very big army of the enemy from Mecca and other such groups. At the same time, the Jews of Banu Quraiza in Madina were preparing to stab us in the back, and we apprehended their plundering our houses and families, for all of us were outside defending Madina against the invaders. The Munafiqin started asking permission from the Prophet (ﷺ) to go back to Madina, on the pretext of their homes being unattended and open to enemy. He permitted every one of them. During those days of trial, one night it was unusually very dark and windy. It was so dark that one could not see his own hand, and the wind was blowing wildly. The Munafiqin were returning to their homes. We, three hundred strong, were sticking to our posts. The Prophet (ﷺ) approached every one and made enquiries

about him. I had no arms to defend myself, nor clothes to resist the cold. I had only one small sheet, which belonged to my wife and was lent to me. I wrapped it round my body and sat with my knees clinging to the ground. When the Prophet (ﷺ) passed by me, he said: Who are you? I said: Huzaifa! I could not stand up due to severe cold and I clung to the ground more tightly with shame. He said: Huzaifa, stand up and go to the enemy camp and bring us their news. Of all the Sahaba, I was the most ill equipped, both against the enemy and against the cold that night, but as soon as I got the order I stood up and left for the enemy camp. As I was going, the Prophet (ﷺ) prayed for me saying: Oh Allah! Protect him from all directions. Immediately after his prayer, I was completely relieved of my fear and cold. I felt as if I was walking in a warm and peaceful atmosphere. The Prophet (ﷺ) warned me: Return immediately after observing what they are doing. Do not take any other step. When I reached the enemy camp, I found a fire burning and people sitting round it. Each person warmed his hands before the fire and then rubbed them over his abdomen. The shouts of retreat were heard from all directions. Every one was shouting to the people of his clan to pack up and go back. The wind was causing the stones to fly and strike against their tents. The ropes of the tents were breaking and the animals were dying. I found Abu-Sufyan, the Commander-in-Chief of the enemy forces, sitting near the fire warming him. I thought of finishing him off. I had actually taken out an arrow from my quiver and placed it in my bow, when I remembered the directive of the Prophet (ﷺ). I put the arrow back into the quiver. While I was among them, they seemed to become aware of my presence. They shouted: There is a spy among us. Every one of us should catch the hand of the person next to him. I immediately caught the hand of a person and shouted: Who are you? He said: Subhanalla! you do not know me. I am so and so. I then returned to my camp. While I was on my way back, met twenty horsemen with turbans on their heads. They said to me: Tell your master that Allah has dealt with his enemy and that he has nothing to worry about now. When I reached my camp, I found the Prophet (ﷺ) saying his Salat with a small shawl around him. Whenever he faced a difficulty, he immediately turned towards Salat. When he had finished, I reported to him what I had seen in the enemy camp. When I narrated how I escaped their search for the spy, I could see his beautiful teeth shining. He then asked me to he lay down near his feet and put a corner of his shawl over my body. I lay down and pressed my breast against the soles of his feet.

# X10: Sahaba's Courage and Spirit for Islam

## X10A: Fatima's Tasbi

Ali (ؓ) once said to one of his pupils: Shall I tell you the story of Fatima *radiallahu anha* the dearest and the most loved daughter of the Prophet (ﷺ)? When the pupil replied in the affirmative, he said: Fatima *radiallahu anha* used to grind the grain herself, which caused corns on her hands. She carried water for the house in a leather bag, which left a mark on her breast. She cleaned the house herself, which made her clothes dirty. Once some war-captives were brought to Madina. I said to her: Go to the Prophet (ﷺ) and request him for an assistant to help you in your housework. She went to him, but found many people round him. As she was very modest, she could not be bold enough to request the Prophet (ﷺ) in the presence of other people. Next day the Prophet (ﷺ) came to our house and said: Fatima! what made you come to me yesterday? She felt shy and kept quiet. I said: O Prophet of Allah! Fatima has developed callusses on her both hands and breast on account of grinding and carrying water. She is constantly busy in cleaning the house and in other domestic jobs, causing her clothes to remain dirty. I informed her about the captives and advised her to go to you and make a request for a servant. Fatima made a request: I and Ali own only one bedding and that also is a skin of a goat. We use it in the morning to put the feed of the camel. The Prophet (ﷺ) said: Fatima! Be patient. The Prophet Moses (*Alaihis Salam*) and his wife owned only one bedding. Fear Allah, acquire Taqwa and keep doing your service to Allah and attend to your domestic jobs. When you go to bed, recite *Subhaanalla* 33 times, *Alhamdulilla* 33 times and *Allahuakbar* 34 times. You will find this more helpful than an assistant! Fatima remarked: I am happy with what Allah and His Prophet (ﷺ) would be pleased. In other hadith, the Prophet (ﷺ) is reported to have advised Fatima to recite after every Salat: *Subhaanalla* 33 times, *Alhamdulilla* 33 times, *Allahuakbar* 33 times and once:

لَآ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَاشَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

*Lailah illallaho wahdahu la sharikalahu lahu lahul mulku walahul hamdu wahua ala kulli sayyin Qadir.*

## X10B: Aisha's Spending in the Path of Allah

Once Aisha *radiallahu anha* received a gift of two bags containing 100,000 dirhams. She started distributing these among the poor, till by the evening not a single dirham was left with her. She was fasting that day. Her maid servant brought her a loaf of bread and a little olive oil for Iftar, and remarked: I wish we had kept one dirham for ourselves to get

some meat for Iftaar. Aisha *radiallahu anha* said: Do not be sorry now. If you had told me at that time I would have perhaps spared one dirham. Gifts of this nature were often received by Aisha from Amir Muawia, Abdulla bin Zubair (ﷺ) and others as it was the time of ease and plenty for the Muslims as territory after territory fell into their hands. In spite of this abundance, Aisha led a life of abstention. Once she was fasting and had nothing for her Iftar except one piece of bread. A poor man came and begged for some food. She asked her maid to give him that piece of bread. The maid said: If I give him the piece of bread, there will be nothing left for your Iftar. She said: Never mind. Let him have the piece. Once she killed a snake. She saw in her dream: Aisha killed a Muslim. She replied: How could a Muslim come into the house of the Prophet's widow? The reply was: But he had come in disguise. She abruptly got up from her sleep and at once spent 12,000 dirhams in Sadaqa, which was the blood-money fixed for a Muslim killed by mistake. Urwa says:I once saw Aisha *radiallahu anha* spending 70,000 darhams in charity, while she herself was wearing a dress with patches.

### X10C: The Story of Zainab

Ummul Mominin Zainab *radiallahu anha* was a cousin of the Prophet (ﷺ). She accepted Islam soon after its advent. In the beginning, she was married to Zaid, who was a liberated slave and the adopted son of the Prophet (ﷺ). He was therefore, known as Zaid bin-Muhammad (ﷺ). Zaid could not get along smoothly with Zainab and at last divorced her. Now, according to the pre-Islamic customs, an adopted son was treated as a real son, so much so that his widow or divorced wife could not be married to his adopted father. The Prophet (ﷺ) with a view to break this unjustified custom, communicated to Zainab *radiallahu anha* with a proposal for marriage. When Zainab *radiallahu anha* received the proposal, she said: Let me consult my Lord! She then performed Wudhu and stood up in her Salat. Her action was so much blessed by Allah that the following verse was revealed to Prophet (ﷺ): So when Zaid had performed the necessary formality (of divorce) from her, we gave her unto you in marriage, so that (hence forth) there may be no sin for believers in respect of the wives of their adopted sons, when the latter have performed necessary formality (of release) from them. The commandment of Allah must be fulfilled. When Zainab *radiallahu anha* was informed of the good news that Allah had given her in Prophet's marriage and had revealed a verse to that effect, she gave away to the reporter in gratification all her jewellery that she was wearing at that time. Then she fell down in Sajda and vowed to keep fast for two months. She was justly proud of the fact that, while every other wife of the Prophet (ﷺ) was given in the marriage to him by her relations, she

was given by Allah, as mentioned in Quran. As Aisha was also proud of being the most beloved wife of the Prophet (ﷺ), there was always some rivalry between the two. In spite of all this, when the Prophet (ﷺ) asked Zainab's opinion about Aisha *radiallahu anha* in the matter of the slander against Aisha, she said: I find everything good in Aisha *radiallahu anha*. Look at her integrity and strong character. Had she wished, she could have harmed the reputation of her rival and lowered her, in the eyes of their common husband, who loved Aisha *radiallahu anha* so much. On the other hand, she praised her in very strong words. Zainab was a very pious lady. She fasted very often and would say her Nafl Salat very frequently. She earned by working with her hands, and spent all that she earned in the path of Allah. At the time of the Prophet's death, his wives asked him: Which of us will join you first? He said: The one with long arms. They began to measure their arms with a stick. They, however, came to know later that long hands meant lavish spending in charity. Zainab *radiallahu anha* was indeed the first to die after the Prophet (ﷺ). Baraza narrates: Umar (رضي الله عنه) decided to pay an annual allowance to the Ummul-Mominin from the Baitulmal. He sent 12000 dirhams to Zainab through me as her share. She thought that it was for all of them, and said to me: Umar should have asked somebody else to distribute this money. I said: It is the annual share for you alone. She asked me to throw it in the corner of a room and cover it with a piece of cloth. Then she mentioned the names of some poor persons, widows and her relatives and asked me to give one handful to each of them. After I had distributed as desired, some money was still left under the cloth. I expressed a desire to have something for myself. She said: You take the rest. I counted the money. It was 84 darhams. Then she lifted her hands in prayer and said: O Allah keep this money away from me, for it brings temptation. She died before the allowance for the next year could be paid to her. When Umar رضي الله عنه came to know of what she had done with the money, he sent her another 1,000 dirhams for her personal needs but even those she spent in no time. Although during the last portion of her life, the Muslims were conquering territory after territory, and wealth was pouring into Madina, yet she left no money or other wealth after her, except the house where she lived. She was called Mawa-al Masakin, (refuge of the poor), due to her lavish spending in charity. A woman narrates: Zainab *radiallahu anha* and I were dyeing our clothes with red color. The Prophet (ﷺ) came in, but went out again when he saw us engaged in dyeing. Zainab *radiallahu anha* felt that the Prophet (ﷺ) had perhaps not liked our dyeing in that color. She immediately washed all the dyed clothes till their color was gone. Everybody knows the love and liking of women for money and colors. But look at these ladies, who would push away the

money coming to them and who were prepared to discard any color on receiving the least hint of the Prophet's disapproval.

### X10D: Khansa Exhorts Her Sons to Bravery

Khansa *radiallahu anha* was a famous poetess. She embraced Islam in Madina, along with some others of her clan. Ibn-Athir writes: All masters of literature are unanimous in declaring Khansa *radiallahu anha* as the best Woman poet in Arabic. No woman in history has ever written such poetry as Khansa. During the time of Umar in 16 AH, the famous battle of Qadsia was fought between the Muslims and the Persians. Khansas, along with her four sons, took part in this battle. On the eve of the battle, she exhorted all her four sons saying: O, My sons! You embraced Islam and emigrated of your own free will. By Allah, beside Whom there is no God, you all are the sons of the same father, just as you are the sons of the same mother. I never betrayed your father, nor defamed your maternal uncle. I never allowed a blot to come on your high birth nor polluted your pedigree. You know what rewards Allah has promised for those who fight against the disbelievers in His path. You must remember that the everlasting life of the Hereafter is far better than the transitory life of this world. Allah has said in His Holy Book: (O, You who believe! Endure, out do all others in endurance, be ready and observe your duty to Allah, in order that you may succeed. (3:200). When you get up tomorrow morning, be prepared to contribute your best in the battle. Go ahead into the enemy lines, seeking help from Allah. When you see the flames of war rising high, get right into the center and face the enemy chiefs. Inshallah you will get your abode in paradise with honor and success. Next day, when the battle was in full swing, all the four sons advanced towards the enemy lines. One by one, they attacked the enemy, reciting the words of their mother in verses and fought till all of them were martyred. When the mother got the news, she said: *Alhamdulilla*. Glory to Allah Who has honored me with their martyrdom. I hope that Allah will unite me with them under the shade of His Mercy.

### X10E: Martyrdom of Sumiyya

Sumiyya *radiallahu anha* is the mother of Ammar (ﷺ). Just like Ammar (ﷺ) her son and Yasir her husband, she patiently bore the hardships in various forms in the cause of Islam. She would not weaken in her love and devotion to Islam in spite of all these afflictions. One day, Sumiyya *radiallahu anha* was standing when Abu Jahl passed that way. He flung all sorts of dirty words at her and then put his spear through her private parts. She died on account of the wound. She is the first to meet

martyrdom for the cause of Islam. No affliction is too much when a person blessed with the spirit of Islam is determined to bear it.

### X10F: Story of Prophet's Daughter Zainab

Zainab *radiallahu anha* was bom after fve years of the Prophet's (ﷺ) marriage to Khadija, when the Prophet (ﷺ) was 30 years of age. She was married to her cousin Abul-Aasbin-Rabi. Her husband fought in Badr for Qureysh and fell a captive to the Muslims. When the Qureysh were paying ransom to secure release of their prisoners, Zainab *radiallahu anha* gave over as ransom for her husband the necklace she had received in dowry from her mother Khadija *radiallahu anha*. When the Prophet (ﷺ) saw the necklace, the memories of Khadija *radiallahu anha* came to his mind and tears were in his eyes. After consultation with Sahaba, he returned the necklace to Zainab *radiallahu anha* and released her husband without ransom on the condition that he would send Zainab to Madina on his return to Mecca. Two men were sent to stay outside Mecca and bring Zainab *radiallahu anha* safely to Madina when she was made over to them. Her husband asked his brother Kanana to take Zainab *radiallahu anha* outside Mecca and make her over to Muslim escort. As Zainab and Kanana were moving out of the town on camel's back, the Qureysh sent a party to intercept them. Her own cousin Habar-bin Aswad flung a spear at her, which wounded her and made her fall from the carmel. As she was pregnant, she had an abortion. Kanana started sending arrows towards the interceptors, when Abu Sufyan said to him: We cannot tolerate the daughter of Muhammad ﷺ leaving Mecca so openly. Let her go back and you can send her secretly after a few days. Kanana agreed. Zainab *radiallahu anha* was despatched after a few days. She suffered from this wound for a long time, till at last she died of the same in 8AD. The Prophet (ﷺ) said at the time of her death: She was my best daughter; she has suffered much on my account. The Prophet (ﷺ) buried her with his own hands. As he went into the grave to lay her down, he looked very sad but when he came out of the grave, he looked quite happy. When the Sahaba asked, he said: Wen I saw the weak condition of Zainab *radiallahu anha*, I prayed to Allah to remove from her the tortures of grave, and this prayer has been answered by Allah.

## X11: Young Sahaba – Devotion to Islam

### X11A: Two Youngsters of Ansar killed Abu Jahl

Abdur Rahman bin Auf (رضي الله عنه) one of the most eminent Sahaba, narrates: In the battle of Badr, I was standing in the fighting line when I noticed two

Ansar youngsters, one on either side. I thought it would have been better if I had been between strong men who could help me in need. Suddenly, one of the boys caught my hand and said: Uncle do you know Abu Jahl. I said: Yes, But what do you mean by this? He said: I heard that the wretched man says bad about the Prophet (ﷺ). By Him who holds my life in His hand, if I see him I will not leave him until I kill him or I am killed. Then the other boy had a similar talk with me. I happened to notice Abu Jahl dashing about in the battlefield on the back of his horse. I said to the boys: here is the object of your quest. Both of them immediately went towards him and started attacking him with their swords, till I saw him fall from the horse's back. These boys were Miabin kniar-bin-Jamooh and Maaz-bin-Arfa. Aaaz-bin-Amar-bin-Jam says: I had heard the people say: No one can kill Abu Jahl. He is very well guarded. At that time, I took upon myself to finish him. Abu Jahl was arranging his lines for assault, when he was spotted by Abdur Rahman-bin-Auf. The boys were on foot, while Abu lahl was on horse-back. One of the boys hit a leg of the horse and the other that of Abu Jahl. This caused both to fall down and Abu Jahl was unable to get up. The boys left him in this condition. Mawaz-bin-Afra brother of Mahz-bin-Afra then went and further disabled him with his sword, so that he might not drag himself to his camp. Abdullah-bin-Masood attacked him and severed his head from the body. Miaz-bin-Amar-bin-Jamoo says: When I hit Abu Jahl with my sword, his son Ikrama was with him. He attacked me on my shoulder and cut my arm, leaving it hanging by the skin only. I threw the broken arm over my shoulder and kept fighting with one hand. But when I found it too cumbersome, I severed it from my body, by placing it under my foot and pulling myself up, and threw it away.

## X11B: A Contest Between Rafe and Samara

Whenever an army of Mujahidin move out from Madina for a campaign, the Prophet (ﷺ) inspect them at some distance outside to ensure that nothing was lacking in men and equipment. It was here that he usually returned to Madina all those tender-aged boys who had come out with the army in their zeal to fight for Islam. While setting out for Uhud, the Prophet (ﷺ) carried out this inspection just outside Madina. He ordered the young boys to go back. Among them were Abdullah-bin-Umar, Zaid-bin-Thabit, Usman-bin-Zaid, Zaid-bin-Arqam Bara-bin-Azib, Amar-bin-Hazm, Usaid-bin-Zubair, Uraba-bin-Aus, Abu Said Khudri, Sumura-bin-Jundub and Rafe-bin-Khudaij. All of them had just entered their teens. Khudaij said to the Prophet (ﷺ): O Prophet of Allah! My son Rafe is a very good archer. Rafe too, stood on his toes to show himself taller than he actually was. The Prophet (ﷺ) permitted him to stay on. When Saumura-bin-Jundub learnt about this, he complained to his step-father

Murra-bin-Sanan saying: The Prophet (ﷺ) has permitted Rafe and rejected me, while I am sure to beat him in a wrestling contest and, therefore, I was more deserving of the Prophet's favour.

This was reported to the Prophet (ﷺ) who allowed Samra to prove his claim by wrestling with Rafe. Samra did actually beat Rafe in the bout and he too was permitted to stay in the army. A few more boys made similar efforts to stay on, and some of them did succeed. Meanwhile it became dark. The Prophet (ﷺ) made necessary arrangements for the watch and ward of the camp during the night, and then inquired: Now, who is going to guard my tent during the night?

A person (standing at his place): I, O Prophet of Allah!

The Prophet: What is your name?

The person: Zakwan.

The Prophet: All right. You take your seat.

He again inquired: Who else is ready to guard my tent for tonight?

A voice: I, O Prophet of Allah!

The Propliet: Who are you?

The voice: Abu Saba (father of Saba).

The Prophet: All right. Sit down.

He enquired third time: Who will be the third man to guard my tent!

Again came a voice from the crowd: I, O Prophet of Allah.

The Prophet: Your name?

The voice: Ibn Abdul Qais (son of Abdul Qais).

The Prophet: All right. You also sit down.

Then the Prophet (ﷺ) asked all the three volunteers to come to him. Only one person came forward.

The Prophet: Where are your other two comrades?

The Person: O Prophet of Allah! It was I who stood up all three times.

The Prophet (ﷺ) blessed him with his prayers, and allowed him to guard his tent. He kept watching the tent all night long.

## X12: Love for Rasul

### X12A: Abu Bakr's Sufferings for Islam

In the beginning, those who embraced Islam had to keep their faith secret, as much as possible. The Prophet (ﷺ) advised all new converts to practise Islam secretly, so that they might not have to suffer at the hands of Qureysh. When, however, the number of Muslims reached 39, Abu Bakr (رضي الله عنه) made a suggestion for the open preaching and practising of Islam. The Prophet (ﷺ) did not agree. But when Abu Bakr (رضي الله عنه) insisted, he gave his consent and all of them went to Haram for Dawah. Abu Bakr (رضي الله عنه) began to speak and gave his first Khutba, which was delivered in the history of Islam. Hamza (رضي الله عنه) the Prophet's uncle and he embraced Islam

on that very day, while Umar ﷺ came into Islam on the third day of this address. As soon as Abu Bakr (ﷺ) started speaking, the idolators and disbelievers from the Qureysh attacked the Muslims from all sides. Abu Bakr (ﷺ) was beaten so much that his nose, ears and his entire face were covered with blood. He was kicked, thrashed with shoes under feet and handled most roughly and savagely. He became unconscious and half-dead. None hoped that he would ever survive this brutal onslaught. Banu-Teem, the people of his clan, came and carried him to his house. They also announced in the Haram that if Abu Baqr dies from the injuries, they would in retaliation take the life of Utba-bin-Rabia, who actively attacked. Abu Bakr (ﷺ) remained unconscious the whole day. People round him shouted his name again and again to know if he was in senses, but he would not speak. Late in the evening however he opened his eyes and showed signs of consciousness. As soon as he was able to speak, he enquired: How is the Prophet (ﷺ)? The people were disappointed with him and they said: How is it that, despite all this calamity and virtually remaining in the jaws of death all day long on account of the Prophet (ﷺ), as soon as he has come back to consciousness he has nothing else to talk about, but the Prophet? They left Abu Bakr, disgusted at his devotion for the Prophet (ﷺ), while they were satisfied that he was out of danger. They advised Umme Khair, his mother to give him something to eat. But Abu Bakr (ﷺ) impatiently asked his mother the same question again and again i.e. how is the Prophet (ﷺ)? When she showed ignorance about the welfare of the Prophet (ﷺ), Abu Bakr requested her to go to Umme Jamil (Umar's sister) and find out from her the latest news about the Prophet (ﷺ). The mother could not refuse the request of her son in this terrible condition, and hurried to Umme Jamil's house to enquire about the welfare of the Prophet (ﷺ). Like other Muslims of that time, Umme Jamil was also keeping her faith secret. She therefore concealed her knowledge about the Prophet (ﷺ), saying: Who is Muhammad and who is Abu Bakr? Why should I know anything about them? I am however sorry to learn about the condition of your son, if you like, I can go with you to see him. Umme Khair agreed and they both came to Abu Bakr. On seeing Abu Bakr (ﷺ) in that miserable condition, Umme Jamil could not control herself and began to cry, saying: what they have done to a man like Abu Bakr. May Allah punish them for their misconduct. Regardless of what Umme Jamil said, Abu Bakr ﷺ had the same words on his lips viz: How is the Prophet (ﷺ)?

Umme Jamil (pointing towards Umme Khair): Is it safe to say anything in her presence?

Abu Bakr: Do not worry about her. Tell me how is the Prophet (ﷺ)?

Unime Jamil: He is quite well.

Abu Bakr: Where is he at this moment?
Umme Jamil: He is at Arqam's place.
Abu Bakr: By Allah! I will not eat anything until I see him.

His mother was very anxious to feed him. She knew that when he had sworn by Allah he would not break his oath and would not eat under any circumstances. She therefore agreed to take him to Arqam's place. She had to wait till the people least frequented the street and she was able to take him to that place undetected by Qureysh. When they both reached Arqam's place, Abu Bakr (ؓ) saw the Prophet (ﷺ) and clung to him weeping profusely. The Prophet (ﷺ) reciprocated, and all the Muslims who were present there also began to weep bitterly over the condition of Abu Bakr (ؓ). Abu Bakr (ؓ) then introduced his mother Umme Khair to the Prophet (ﷺ), saying: She is my mother, O Prophet of Allah! Pray for her and induce her to accept Islam. The Prophet first prayed for her and then preached to her. She accepted Islam.

### X12B: An Ansari Woman's Anxiety about the Prophet

In the battle of Uhud, the Muslims suffered heavy losses and quite a large number of them were killed. When this sensational news of their heavy casualties reached Madina, the women came out of their houses eager to know the actual details of these casualties. On seeing a crowd of people at a place, a woman of the Ansar anxiously inquired: How is the Prophet (ﷺ)? When told that her father was killed in the battle, she uttered *Inna Lillali* and impatiently repeated the same question about the Prophet (ﷺ). This time she was told that her husband was no more, her brother was dead and that her son too was slain. With ever-growing anxiety, she repeated the same question about the welfare of the Prophet (ﷺ). She was told that he was safe and sound, but she would not rest contented, and insisted on seeing him herself. When at last she had satisfied her eyes with his siglit, she said: O Prophet of Allah, every affliction is eased and every worry removed with the blessing of seeing you. According to another narration, she herself clung to the Prophet's robes and said: O Prophet of Allah! You are dearer to me than my parents. The death of my kinsmen has lost its entire sting for me when I see you living.



# Virtues Of Amal

## Da'wah & Tablig

### *Virtues of Da'wah from Quran*

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ

**DQ01.** You are the best peoples ever raised up for mankind. You enjoin to good, and forbid evil, and you believe in Allah. (*3:110*)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ۝

**DQ02.** O you who believe! If you help Allah, He will help you, and make your foothold firm. (*47:7*)

ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَن ضَلَّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۝

**DQ03.** Invite (mankind, O Muhammad ﷺ) to the way of your Rabb (Islam) with wisdom (with the reasoning of the Quran) and excellent preaching and argue with them in a way that is better. Truly, your Rabb knows best who has gone astray from His Path, and He is the Vest Aware of those who are guided. (*16:125*).

وَذَكِّرْ فَإِنَّ الذِّكْرَىٰ تَنفَعُ الْمُؤْمِنِينَ ۝

**DQ04.** And remind (by preaching the Quran, O Muhammad ﷺ), for verily, he reminding profits the believers. (*51:55*).

قُلْ هَٰذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

**DQ05.** Say (O Muhammad ﷺ): This is my way; I invite towards Allah, with clear evidence and strong belief, 1 and whosoever follows me. (*12:108*).

انفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ۝

**DQ06.** March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the cause of Allah. This is better for you, if you but know. (*9:41*).

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا
تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ۝
نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ۝
نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ۝
وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ۝

**DQ07.** Verily, those who say: 'Our lord is Allah (Alone), and then they are upright, on them the angels will descent, saying: 'Fear not, nor grief! But receive the glad tidings of paradise, which you have been promised. We have been your friends in this world and in the hereafter. Therein shall have that your inner-selves desire, and therein you shall have for which you ask for. An entertainment from (Allah), the oft-Forgiving, Most Merciful. And who is better in speech than he who invites (mankind) towards Allah, and does what is right and says: I am one of the Muslims. (*41: 30-33*).

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

**DQ08.** As for those who strive hard in Us (Our cause), We will surely guide them to Our Paths. And Verily! Allah is with the *Muhsinun* (good doers). (*29:69*).

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿١٠﴾
تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١١﴾
يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ۚ
ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾

**DQ09.** O you who believe! Shall I tell you about a trade that will save you from a painful torment? That you believe in Allah and His Messenger (Muhammad ﷺ), and should strive for the cause of Allah with your wealth and your lives. That is better for you, if you but know it. (If you do so) He will forgive your sins, and enter you into gardens under which rivers flow, and pleasant dwellings in 'And (Eden) paradise. That is indeed the great success. (*61:10-12*)

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

**DQ10.** We sent you not (O Muhammad ﷺ), but as a Mercy for all creatures. (*21:107*)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ ﴿٣٣﴾

**DQ11.** You who believe! Obey Allah, and obey the Messenger (Muhammad ﷺ) and render not vain your deeds. (*47:33*)

قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ
كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُم مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ
اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٤﴾

**DQ12.** Say (O Muhammad ﷺ): If your fathers, your sons, your brothers, your wives, our tribe, your wealth that you have acquired, the commerce in which you fear a decline, and your homes which are dearer to you than Allah and His Messenger, and striving in His cause, then wait until Allah brings about His decision (punishment). Allah does not guide the sinful disobedient. (*9:24*).

وَاللَّهُ يَدْعُوا إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ

**DQ13.** Allah calls to the Home of peace (paradise), and guides whom He wills to the straight path. (*10:25*).

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

**DQ14.** You who believe! Enter into Islam wholeheartedly; and follow not the footsteps of Saitan. Verily he is to you a plain enemy. (*2:208*)

وَالْعَصْرِ ۝ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ۝

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝

**DQ15.** By the time. Verily man is in loss, Except those who believe, and do good deeds, and recommend one another to the truth, and recommend one another to the patience. (*103:1-3*).

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ

فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ

**DQ16.** Whosoever does an evil deed, will not be requited except the like thereof; and whosoever does a righteous deed, whether male or female and is a true believer, will enter paradise, where they will be provided therein without limit. (*40:40*)

يَا أَيُّهَا الْمُدَّثِّرُ ۝ قُمْ فَأَنذِرْ ۝ وَرَبَّكَ فَكَبِّرْ ۝

**DQ17.** O you (Muhammad ﷺ) wrapped in garments! Arise and warn! And magnify your Rabb. (*74:1-3*).

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ

غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

**DQ18.** O you who believe! Ward off yourselves and your family from a Fire, whose fuel is man and stones, over which are set angels strong, and severe, who disobey not (in executing) the commandments they receive from Allah, but do that which they are commanded. (*66:6*).

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۚ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ

**DQ19.** Muslims! There must be a group among you who would invite people to good and would command them to do good deeds and would prevent them from forbidden things and these are people who will attain salvation. (*3:105*)

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

**DQ20.** The Believers, men and women, are protectors, one to another; they enjoin what is just, and forbid what is evil. (*9:71*).

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

**DQ21.** Think not of those who are killed in the way of Allah as dead, they are alive, with their Lord, and they have provision. (*3:169*).

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ ۖ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ ۗ وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

**DQ22.** If Allah helps you, no one can overpower you; and if He does not help you, then who can come to help you? And only In Allah should believers put their trust. (*3:160*).

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ ۖ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ
فِي الْآخِرَةِ مِنْ نَصِيبٍ

**DQ23.** Whoever desires the harvest of the hereafter, We grant increase in his harvest and whoever desires the harvest of this world we give him the fruit thereof but there is no portion for him in the hereafter. (*42:20*).

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ

**DQ24.** Verily, there has come to you a Messenger (Muhammad ﷺ) from amongst yourselves. It grieves him much that any harm should come to you; full of concern for each one of you, (that you may be rightly guided, and) for the believers is compassionate and merciful. (*9:128*)

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي
سَبِيلِ اللَّهِ ۚ أُولَٰئِكَ هُمُ الصَّادِقُونَ

**DQ25.** The (true) believers are those who only believe in Allah and His Messenger and afterwards doubt not, but strive with their wealth and their lives for the cause of Allah. Such are the truthful. (*49:15*).

لَا يَسْتَوِى الْقٰعِدُوْنَ مِنَ الْمُؤْمِنِيْنَ غَيْرُ اُولِى الضَّرَرِ وَالْمُجٰهِدُوْنَ فِىْ سَبِيْلِ اللّٰهِ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ

**DQ26.** Not equal are those believers who sit (at home), except those who are disabled (by injury, blind or lame), and those who strive and fight in the Cause of Allah with their wealth and their lives. (*4.95*)

## *Virtues of Da'wah from Hadith*

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو رَضِيَ اللّٰهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: بَلِّغُوا عَنِّيْ وَلَوْ آيَةً. رواه البخارى

**DH01.** Abdullah ibne-'Amr ؓ narrates that Nabi ﷺ said: Convey from me even if it be a single verse. (*Bukhari*).

عَنْ أَنَسٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: غَدْوَةٌ فِيْ سَبِيْلِ اللّٰهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيْهَا. (وهو بعض الحديث) رواه البخارى

**DH02.** Anas ibne-Malik ؓ narrates that Rasulullah ﷺ said: A morning or an evening spent in the path of Allah is better than the world and all that it contains. (*Bukhari*).

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: مَوْقِفُ سَاعَةٍ فِيْ سَبِيْلِ اللّٰهِ خَيْرٌ مِنْ قِيَامِ لَيْلَةِ الْقَدْرِ عِنْدَ الْحَجَرِ الْأَسْوَدِ. رواه ابن حبان

**DH03.** Abu Hurairah ؓ narrates: I heard Rasulullah ﷺ saying: To be in the path of Allah, for a short while, is better than worshipping on the night of Al-Qadr in front of *Hajaril-Aswad*. (*Ibne-Hibban*).

عَنْ سُهَيْلٍ رَضِيَ اللّٰهُ عَنْهُ يَقُوْلُ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: مَقَامُ أَحَدِكُمْ فِيْ سَبِيْلِ اللّٰهِ سَاعَةً خَيْرٌ لَهُ مِنْ عَمَلِهِ عُمْرَهُ فِيْ أَهْلِهِ. رواه الحاكم ٣/٢٨٢

**DH04.** Suhail ؓ narrates: I heard Rasulullah ﷺ saying: Your striving in the path of Allah for a short while, is far better than your good deeds of the whole life staying with your family. (*Hakim*).

عَنْ فَضَالَةَ بْنِ عُبَيْدٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: أَقْرَبُ الْعَمَلِ إِلَى اللّٰهِ عَزَّوَجَلَّ الْجِهَادُ فِيْ سَبِيْلِ اللّٰهِ، وَلَا يُقَارِبُهُ شَيْءٌ. رواه البخارى فى التاريخ وهو حديث حسن، الجامع

**DH05.** Fudalah ibne-Ubaid ؓ narrates that Rasulullah ﷺ said: The deed which brings one closest to Allah 'Azza wa Jall is to strive in the path of Allah. No other good deed can be better than Jihad itself in getting Allah's closeness. (*Bukhari*).

عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَا خَالَطَ قَلْبَ امْرِئٍ مُسْلِمٍ رَهْجٌ فِيْ سَبِيْلِ اللهِ إِلَّا حَرَّمَ اللهُ عَلَيْهِ النَّارَ. رواه احمد والطبراني في الأوسط ورجال احمد ثقات،

**DH06.** Aishah narrates: I heard Rasulullah ﷺ saying: When the dust of the path of Allah enters the body of a Muslim, Allah prohibits Hell-fire on him. (*Ahmad, Tabarani*).

عَنْ أَبِيْ عَبْسٍ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنِ اغْبَرَّتْ قَدَمَاهُ فِيْ سَبِيْلِ اللهِ عَزَّوَجَلَّ حَرَّمَهُمَا اللهُ عَزَّوَجَلَّ عَلَى النَّارِ. رواه احمد ٣/٤٧٩

**DH07.** Abu 'Abs ؓ narrates that Rasulullah ﷺ said: Whosoever's feet become dusty in the path of Allah 'Azza wa Jall; Allah 'Azza wa Jall will prohibit those feet from hell-fire. (*Ahmad*).

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يَجْتَمِعُ غُبَارٌ فِيْ سَبِيْلِ اللهِ عَزَّوَجَلَّ وَدُخَانُ جَهَنَّمَ فِيْ مَنْخَرَيْ مُسْلِمٍ أَبَدًا. رواه النسائي

**DH08.** Abu Hurairah ؓ narrates that Rasulullah ﷺ said: The dust of the path of Allah and the smoke of Hell can never be together in the nostrils of any Muslim. (*Nasai*).

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ صُدِعَ رَأْسُهُ فِيْ سَبِيْلِ اللهِ فَاحْتَسَبَ، غُفِرَ لَهُ مَا كَانَ قَبْلَ ذٰلِكَ مِنْ ذَنْبٍ. رواه الطبراني

**DH09.** Abdullah ibne-Umar ؓ narrates that Rasulullah ﷺ said: He who suffers a headache in the path of Allah, and hopes for a reward, then all his past sins are forgiven. (*Tabarani*).

عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: حَرْسُ لَيْلَةٍ فِيْ سَبِيْلِ اللهِ تَعَالٰى أَفْضَلُ مِنْ أَلْفِ لَيْلَةٍ يُقَامُ لَيْلُهَا وَيُصَامُ نَهَارُهَا. رواه احمد ١/٦١

**DH10.** Uthman ibne-Affan ؓ narrates: I heard Rasulullah ﷺ saying: To be a guard a single night in the path of Allah is better than a 1,000 nights of worship standing by night and fasting in the day. (*Ahmad*).

عَنْ مُعَاذٍ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: إِنَّ الذِّكْرَ فِيْ سَبِيْلِ اللهِ يُضَعَّفُ فَوْقَ النَّفَقَةِ بِسَبْعِ مِائَةِ ضِعْفٍ. قال يحيى في حديثه: بِسَبْعِمِائَةِ أَلْفِ ضِعْفٍ. رواه احمد ٣/٤٣٨

**DH11.** Mu'adh ؓ narrates that Rasulullah ﷺ said: Verily, the reward of remembrance of Allah, in the path of Allah is enhanced 700 times over the spending thereof. In another narration the reward is increased 700,000 times. (*Ahmad*)

عَنْ مُعَاذٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ الصَّلَاةَ وَالصِّيَامَ وَالذِّكْرَ يُضَاعَفُ عَلَى النَّفَقَةِ فِيْ سَبِيْلِ اللهِ عَزَّوَجَلَّ بِسَبْعِ مِائَةِ ضِعْفٍ. رواه ابوداؤد

**DH12.** Mu'adh ﷺ narrates that Rasulullah ﷺ said: Verily, the reward of offering Salat, Siyam and Zikr, in the path of Allah is enhanced, 700 times over the spending in the path of Allah. (*Abu Dawud*).

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَثَلُ الْمُجَاهِدِ فِيْ سَبِيْلِ اللهِ، كَمَثَلِ الصَّائِمِ الْقَائِمِ الْقَانِتِ بِآيَاتِ اللهِ لَا يَفْتُرُ مِنْ صَوْمٍ وَلَا صَدَقَةٍ حَتّٰى يَرْجِعَ الْمُجَاهِدُ إِلٰى أَهْلِهِ. (وهو بعض الحديث) رواه ابن حبان

**DH13.** Abu Hurairah ﷺ narrates that Rasulullah ﷺ said: The example of a Mujahid in the path of Allah, is like a man who fasts, spends the night reciting the Quran in salat, and does not give up fasting and giving sadaqa until the Mujahid returns to his family. (*Ibne-Hibban*).

**DH14.** Narrated Abu Hurairah ﷺ that Allah's Messenger ﷺ said, "If anyone of you improves his religion, then his good deeds will be rewarded 10 times to 700 times for each good deed and a bad deed will be recorded as it is." (*Bukhari*)

عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ جَهَّزَ غَازِيًا فِيْ سَبِيْلِ اللهِ فَلَهُ مِثْلُ أَجْرِهِ، وَمَنْ خَلَفَ غَازِيًا فِيْ أَهْلِهِ بِخَيْرٍ وَأَنْفَقَ عَلٰى أَهْلِهِ فَلَهُ مِثْلُ أَجْرِهِ. رواه الطبراني

**DH15.** Zaid ibne-Thabit ﷺ narrates that Nabi ﷺ said: He who helps prepare for the journey of one going in the path of Allah, for him is the *same* reward. And he who looks after the families of those in the path of Allah in their absence, and spends on their families, for him also is the *same* reward. (*Tabarani*).

عَنْ أَبِيْ مَسْعُوْدٍ الْبَدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ دَلَّ عَلٰى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ. (وهو جزء من الحديث) رواه ابوداؤد، باب في الدال على الخير، رقم: ٥١٢٩

**DH16.** Abu Mas'ud ﷺ narrates that Rasulullah ﷺ said: Whoever guides others to do good, his reward is like the one who *does* it. (*Abu Dawud*).

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ دَعَا إِلٰى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُوْرِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذٰلِكَ مِنْ أُجُوْرِهِمْ شَيْئًا، وَمَنْ دَعَا إِلٰى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذٰلِكَ مِنْ آثَامِهِمْ شَيْئًا. رواه مسلم

**DH17.** Abu Hurairah ﷺ narrates that Rasulullah ﷺ said: Whoever invites towards righteousness, his reward would be equal to the rewards of all those who followed him, without diminishing their reward in any respect. And whoever invites towards wrongdoing, the sin of which he is guilty would be equal to the sins of all those who followed him, without diminishing their sins in any respect. (*Muslim*).

عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ، أَكْثَرُنَا ظِلًّا مَنْ يَسْتَظِلُّ بِكِسَائِهِ، وَأَمَّا الَّذِيْنَ صَامُوا فَلَمْ يَعْمَلُوا شَيْئًا، وَأَمَّا الَّذِيْنَ أَفْطَرُوا فَبَعَثُوا الرِّكَابَ وَامْتَهَنُوا وَعَالَجُوا، فَقَالَ النَّبِيُّ ﷺ: ذَهَبَ الْمُفْطِرُونَ الْيَوْمَ بِالْأَجْرِ. رواه البخاري

**DH18.** Anas ﷺ narrates that we were with Nabi ﷺ; the one amongst us who used his own sheet for shade had the maximum shade. Those who were fasting could not do any work. And those who were not fasting, arose and set up the tents, watered the animals, and did all the painstaking hard work. Nabi said: Those not fasting have earned all the reward today. (*Bukhari*).

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: بَعَثَ النَّبِيُّ ﷺ عَبْدَ اللهِ بْنَ رَوَاحَةَ فِيْ سَرِيَّةٍ فَوَافَقَ ذٰلِكَ يَوْمَ الْجُمُعَةِ، فَغَدَا أَصْحَابُهُ، فَقَالَ: أَتَخَلَّفُ فَأُصَلِّيْ مَعَ رَسُوْلِ اللهِ ﷺ ثُمَّ أَلْحَقُهُمْ، فَلَمَّا صَلَّى مَعَ النَّبِيِّ ﷺ رَآهُ، فَقَالَ لَهُ: مَا مَنَعَكَ أَنْ تَغْدُوَ مَعَ أَصْحَابِكَ؟ فَقَالَ: أَرَدْتُ أَنْ أُصَلِّيَ مَعَكَ ثُمَّ أَلْحَقَهُمْ، فَقَالَ: لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيْعًا مَا أَدْرَكْتَ فَضْلَ غَدْوَتِهِمْ. رواه الترمذي

**DH19.** Ibne-Abbas ﷺ narrates that Rasulullah ﷺ deputed Abdullah ibne-Rawaha on an expedition and that was Friday. His companions set out on an expedition and that was a Friday. His companions set out in the morning, but he decided to stay back and offer salat with Rasulullah, and join them later. When he offered salat with Nabi, Nabi saw him. He enquired: What prevented you from going out in the morning with your companions? He replied: I intended to offer *Salat-ul-Jumu'ah* with you and then join them. Rasulullah said: Even if you spend whatever is in the world, you will not be able to achieve the reward of those who left in the morning. (*Tirmidhi*).

عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذٰلِكَ أَضْعَفُ الْإِيْمَانِ.

رواه مسلم

**DH20.** Abu Sa'id Al-Khudri ﷺ narrates: I heard Rasulullah ﷺ saying: Anybody amongst you who sees as evil should change it with his hands; if he is unable to so, then with his tongue; if he is unable to do this, then by his heart and this is the weakest form of Iman. (*Muslim*).

عَنِ الْعُرْسِ بْنِ عَمِيْرَةَ الْكِنْدِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا عُمِلَتِ الْخَطِيْئَةُ فِي الْأَرْضِ كَانَ مَنْ شَهِدَهَا فَكَرِهَهَا كَانَ كَمَنْ غَابَ عَنْهَا، وَمَنْ غَابَ عَنْهَا فَرَضِيَهَا كَانَ كَمَنْ شَهِدَهَا. رواه أبو داؤد

**DH21.** Urs ibne-Umairah Al-Kindi ﷺ narrates that Nabi ﷺ said: When a sin is committed on the earth; he who sees it and disapproves it, will be like the one who was *not present*. And the one who was not present when the sin was committed but approves of it, will be like the one who *was present* there. (*Abu Dawud*).

**DH22.** Sahl bin Sad ﷺ narrated that Allah's Messenger ﷺ said: Be patient till you face them (the infidels) and invite them to Islam and inform them of what Allah has enjoined upon them. By Allah! If a single person embraces Islam at your hands (through you) that will be better for you than the red camels. (*Bukhari*)

عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَثَلُ الْقَائِمِ عَلَى حُدُوْدِ اللهِ وَالْوَاقِعِ فِيْهَا كَمَثَلِ قَوْمٍ اسْتَهَمُوْا عَلَى سَفِيْنَةٍ، فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا وَبَعْضُهُمْ أَسْفَلَهَا، فَكَانَ الَّذِيْنَ فِيْ أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ الْمَاءِ مَرُّوْا عَلَى مَنْ فَوْقَهُمْ، فَقَالُوْا: لَوْ أَنَّا خَرَقْنَا فِيْ نَصِيْبِنَا خَرْقًا وَلَمْ نُؤْذِ مَنْ فَوْقَنَا، فَإِنْ يَتْرُكُوْهُمْ وَمَا أَرَادُوْا هَلَكُوْا جَمِيْعًا، وَإِنْ أَخَذُوْا عَلَى أَيْدِيْهِمْ نَجَوْا، وَنَجَوْا جَمِيْعًا. رواه البخاري

**DH23.** Nu'man ibne-Bashir ﷺ narrates that Rasulullah ﷺ said: The example of the person abiding by Allah's orders and restrictions and the one who is not, is like those who drew lots for their position in a ship. Some of them settled in the upper part and others in the lower. When those who were in the lower part needed water, they had to pass by those (with water) who were on the upper part. So they said: Let us make a hole in our part of the ship and save troubling those who are above us. So, if the people in the upper part let them do what they intended, they would all perish. And if they stopped them with their hands, they would be saved and all would be saved. (*Bukhari*).

عَنْ أَبِي بَكْرَةَ رَضِيَ اللهُ عَنْهُ (فِيْ حَدِيْثٍ طَوِيْلٍ) عَنِ الرَّسُوْلِ ﷺ قَالَ: أَلَا هَلْ بَلَّغْتُ؟ قُلْنَا: نَعَمْ! قَالَ: اللّٰهُمَّ اشْهَدْ فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ، فَإِنَّهُ رُبَّ مُبَلَّغٍ يُبَلِّغُهُ مَنْ هُوَ أَوْعٰى لَهُ. رواه البخاري

**DH24.** Abu Bakrah ﷺ narrates that (at the conclusion of the sermon of Hajj, on 10 Dhil Hajah, at Mina) Rasulullah ﷺ said: Have I conveyed to you the commandments of Allah? We all said: Yes. He said: O Allah! Be witness to this, then he said: Let him who is present here convey to him who is absent; for verily its so happens that one to whom a message is conveyed will preserve it (that is understand and remember it with all its implications including Da'wah) more than he who conveys it. (*Bukhari*).

عَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: اَوَّلُ مَادَخَلَ النَّقْصُ عَلٰى بَنِيْ اِسْرَائِيْلَ اَنَّهُ كَانَ الرَّجُلُ يَلْقَى الرَّجُلَ فَيَقُوْلُ يَاهٰذَا اِتَّقِ اللهَ وَدَعْ مَاتَصْنَعُ بِهٖ فَاِنَّهُ لَايَحِلُّ لَكَ ثُمَّ يَلْقَاهُ مِنَ الْغَدِ وَهُوَ عَلٰى حَالِهٖ فَلَايَمْنَعُهُ ذٰلِكَ اَنْ يَّكُوْنَ اَكِيْلَهُ وَشَرِيْبَهُ وَقَعِيْدَهُ فَلَمَّا فَعَلُوْا ذٰلِكَ ضَرَبَ اللهُ قُلُوْبَ بَعْضِهِمْ بِبَعْضٍ ثُمَّ قَالَ لُعِنَ الَّذِيْنَ كَفَرُوْا مِنْ بَنِيْ اِسْرَائِيْلَ اِلٰى قَوْلِهٖ فَاسِقُوْنَ ثُمَّ قَالَ كَلَّا وَاللهِ لَتَأْمُرُنَّ بِالْمَعْرُوْفِ وَلَتَنْهَوُنَّ عَنِ الْمُنْكَرِ وَلَتَأْخُذُنَّ عَلٰى يَدِ الظَّالِمِ وَلَتَأْطِرُنَّهُ عَلَى الْحَقِّ اَطْرًا (رواه أبو داود والترمذي كذا في الترغيب)

**DH25.** Ibne Masood ﷺ said that Rasul ﷺ said: The decline and fall of Bani Israel started thus: when the pious among them saw certain sins being committed by the transgressors, they forbade them from doing the same; but when the sinners did not repent, the pious because of their relationship and friendship continued to mix with them. So when this state of affairs began to prevail, Allah caused their hearts to be accursed in the same manner. Then in support of this, Rasulullah recited verse from Holy Quran: The disobedient and the transgressors among the Bani Israel were accursed by Allah. On this , Rasulullah emphatically instructed his companions: you people must enjoin upon others to do good deeds and prevent them from doing forbidden things, you should restrain every tyrant from tyranny and invite him towards truth and justice. (*Abu Dawud, Tirmidhi*).

عَنْ جَرِيْرِ بْنِ عَبْدِ اللهِ قَالَ سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَامِنْ رَجُلٍ يَكُوْنُ فِيْ قَوْمٍ يَعْمَلُ فِيْهِمْ بِالْمَعَاصِيْ يَقْدِرُوْنَ عَلٰى اَنْ يُّغَيِّرُوْا عَلَيْهِ وَلَايُغَيِّرُوْنَ اِلَّا اَصَابَهُمُ اللهُ بِعِقَابٍ قَبْلَ اَنْ يَّمُوْتُوْا (رواه أبو داود وابن ماجه وابن حبان)

**DH26.** Jareer bin Abdullah ﷺ says Rasul ﷺ said: When a sin is committed before an individual or a group and they do not prevent it, in spite of having the capability, then Allah inflicts a severe punishment on them before their death. (*Abu Dawud, Ibne Majah*).

عَنْ زَيْنَبَ بِنْتِ جَحْشٍ رَضِيَ اللهُ عَنْهَا قَالَتْ: قُلْتُ يَا رَسُوْلَ اللهِ! أَنَهْلِكُ وَفِيْنَا الصَّالِحُوْنَ؟ قَالَ: نَعَمْ إِذَا كَثُرَ الْخَبَثُ. رواه البخاري

**DH27.** Zainab binte Jahash ﷺ narrates: I asked: O Rasulullah ﷺ! Would we perish when we have the righteous among us? He replied: Yes! When wickedness prevails. (*Bukhari*).

عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَوْ كَانَتِ الدُّنْيَا تَعْدِلُ عِنْدَ اللهِ جَنَاحَ بَعُوْضَةٍ مَا سَقَى كَافِرًا مِنْهَا شَرْبَةَ مَاءٍ. رواه الترمذي

**DH28.** Sahl ibne-Sa'd ﷺ narrates that Rasulullah ﷺ said: If the world was worth a mosquito's wing to Allah, He would not have given the disbeliever even a sip of water (*Tirmidhi*).

عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ إِذَا عَظَّمَتْ أُمَّتِيْ الدُّنْيَا نُزِعَتْ مِنْهَا هَيْبَةُ الْاِسْلَامِ وَاِذَا تَرَكَتِ الْاَمْرَ بِالْمَعْرُوْفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ حُرِمَتْ بَرَكَةَ الْوَحْيِ وَاِذَا تَسَابَّتْ أُمَّتِيْ سَقَطَتْ مِنْ عَيْنِ اللهِ

(كذا في الدر عن الحكيم الترمذي)

**DH29.** Abu Huraira ﷺ said Rasul ﷺ said: When my followers will begin to adore worldly benefits, their hearts will be deprived of the dignity and love of Islam and when they stop preaching of truth and preventing transgression, they will be deprived of the blessings of the revelation and when they will abuse each other, they will fall from the esteem of Allah. (*Tirmidhi*).

عَنِ ابْنِ عَائِذٍ رَضِيَ اللهُ عَنْهُ خَرَجَ رَسُوْلُ اللهِ ﷺ فِي جَنَازَةِ رَجُلٍ، فَلَمَّا وُضِعَ قَالَ عُمَرُ بْنُ الْخَطَّابِ: لَا تُصَلِّ عَلَيْهِ يَا رَسُوْلَ اللهِ فَإِنَّهُ رَجُلٌ فَاجِرٌ، فَالْتَفَتَ رَسُوْلُ اللهِ ﷺ إِلَى النَّاسِ فَقَالَ: هَلْ رَآهُ أَحَدٌ مِنْكُمْ عَلَى عَمَلِ الإِسْلَامِ، فَقَالَ رَجُلٌ: نَعَمْ يَا رَسُوْلَ اللهِ، حَرَسَ لَيْلَةً فِي سَبِيْلِ اللهِ، فَصَلَّى عَلَيْهِ رَسُوْلُ اللهِ ﷺ وَحَثَى التُّرَابَ عَلَيْهِ وَقَالَ: أَصْحَابُكَ يَظُنُّوْنَ أَنَّكَ مِنْ أَهْلِ النَّارِ وَأَنَا أَشْهَدُ أَنَّكَ مِنْ أَهْلِ الْجَنَّةِ. (الحديث) رواه البيهقي

**DH30.** Ibne-A'idh ﷺ narrates that Rasulullah ﷺ came out to a man's funeral. When the bier was laid down, Umar ibnil-Khattab said: Do not offer his funeral salat, O Rasulullah, for he was sinful. Rasulullah turned towards the people and inquired whether any of them has seen

him doing any deed of Islam. A man replied: Yes; O Rasulullah! He guarded one night in the path of Allah. Rasulullah offered his funeral salat and spread dust over his grave. Then he said (to demised): Your companions think that you are one of those who will go to hell but I testify that you are one of those who will go to paradise. (*Baihaqi*).

عَنْ أَنَسٍ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَسِّرُوا وَلَا تُعَسِّرُوا، وَبَشِّرُوا وَلَا تُنَفِّرُوا رواه البخاري

**DH31.** Anas ؓ narrates that Rasulullah ﷺ said: Make things easy (for people) do not make things hard and difficult for them. Give them good tidings and do not create hatred. (*Bukhari*).

**DH32.** Abdullah bin Amir ؓ narrated that the Prophet ﷺ never used bad language. He used to say, The best amongst you are those who have the best manners and character. (*Bukhari*)

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: يَسِّرُوا وَلَا تُعَسِّرُوا، وَسَكِّنُوا وَلَا تُنَفِّرُوا. رواه مسلم

**DH33.** Anas ibne-Malik ؓ narrates that Rasulullah ﷺ said: Make things easy and do not make them difficult. Comfort people and do not scare them (from Deen). (*Muslim*).

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: عَلِّمُوا وَبَشِّرُوا وَلَا تُعَسِّرُوا، وَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَسْكُتْ. رواه أحمد ١/٢٣٩

**DH34.** Abdullah ibne-Abbas ؓ narrates that Nabi ﷺ said: Teach religion to people, give them good tidings, do not make things difficult for them; and when anyone of you gets angry, he should remain silent. (*Ahmad*).

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قِيْلَ: يَا رَسُوْلَ اللّٰهِ! ادْعُ عَلَى الْمُشْرِكِيْنَ، قَالَ: إِنِّيْ لَمْ أُبْعَثْ لَعَّانًا وَإِنَّمَا بُعِثْتُ رَحْمَةً. رواه مسلم

**DH35.** Abu Hurairah ؓ narrates that it was requested: O Rasulullah ﷺ! Curse the polythesists. He said: I have not been sent as one who curses; Indeed, I have been sent only as a mercy. (*Muslim*).

عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ دَخَلَ عَلَيَّ النَّبِيُّ ﷺ فَعَرَفْتُ فِيْ وَجْهِهِ أَنْ قَدْ حَضَرَهُ شَيْءٌ فَتَوَضَّأَ وَمَا كَلَّمَ أَحَدًا فَلَصِقْتُ بِالْحُجْرَةِ أَسْتَمِعُ مَا يَقُوْلُ فَقَعَدَ عَلَى الْمِنْبَرِ فَحَمِدَ اللّٰهَ وَأَثْنَى عَلَيْهِ وَقَالَ يَاأَيُّهَا النَّاسُ إِنَّ اللّٰهَ تَعَالٰى يَقُوْلُ لَكُمْ مُرُوْا بِالْمَعْرُوْفِ وَانْهَوْا عَنِ الْمُنْكَرِ قَبْلَ أَنْ تَدْعُوْا فَلَا أُجِيْبَ لَكُمْ وَتَسْأَلُوْنِيْ فَلَا أُعْطِيَكُمْ وَتَسْتَنْصِرُوْنِيْ فَلَا أَنْصُرَكُمْ فَمَا زَادَ عَلَيْهِنَّ حَتّٰى نَزَلَ رواه ابن ماجه وابن حبان

DH36. Aishah says: Once Rasulullah ﷺ entered the house and I guessed from his face that something of great importance had happened to him. He did not talk to anyone, and after making wudu (ablution) he entered the mosque. I stood behind the wall to hear what he said. He sat at the pulpit and after praising Allah, he said: "O Muslims! Allah has commanded you to call people to good deeds, and prevent them from committing sins; otherwise a time will come when you will pray to Him, but He will not listen to you; you will ask your needs of Him, but He will not grant them; you will demand His help against your enemies, but He will not help you". After saying this, he came down from the pulpit. (*Ibne Majah*)

عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: وَالَّذِىْ نَفْسِي بِيَدِهٖ لَتَأْمُرُنَّ بِالْمَعْرُوْفِ وَلَتَنْهَوُنَّ عَنِ الْمُنْكَرِ، اَوْ لَيُوْشِكَنَّ اللّٰهُ اَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ تَدْعُوْنَهٗ فَلَا يَسْتَجِيْبُ لَكُمْ. رواه الترمذى

**DH37.** Hudhaifah ؓ narrates that Nabi ﷺ said: By Him, in Whose Hand is my life, undoubtedly you must enjoin what is good and forbid what is evil or else Allah will certainly send upon you a punishment; then you will supplicate to Him and He will not accept it. (*Tirmidhi*).

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ أَنَّهٗ مَرَّ بِسُوْقِ الْمَدِيْنَةِ فَوَقَفَ عَلَيْهَا قَالَ: يَاأَهْلَ السُّوْقِ مَا أَعْجَزَكُمْ؟ قَالُوا: وَمَا ذَاكَ يَا أَبَا هُرَيْرَةَ؟ قَالَ: ذَاكَ مِيْرَاثُ رَسُوْلِ اللّٰهِ ﷺ يُقْسَمُ، وَأَنْتُمْ هٰهُنَا، أَلَا تَذْهَبُوْنَ فَتَأْخُذُوْنَ نَصِيْبَكُمْ مِنْهُ؟ قَالُوا: وَأَيْنَ هُوَ؟ قَالَ: فِي الْمَسْجِدِ، فَخَرَجُوْا سِرَاعًا، وَوَقَفَ أَبُوْهُرَيْرَةَ لَهُمْ حَتّٰى رَجَعُوْا، فَقَالَ لَهُمْ: مَا لَكُمْ؟ قَالُوا: يَا أَبَا هُرَيْرَةَ! فَقَدْ أَتَيْنَا الْمَسْجِدَ فَدَخَلْنَا فَلَمْ نَرَ فِيْهِ شَيْئًا يُقْسَمُ؛ فَقَالَ لَهُمْ أَبُوْهُرَيْرَةَ: وَمَا رَأَيْتُمْ فِي الْمَسْجِدِ أَحَدًا؟ قَالُوا: بَلٰى! رَأَيْنَا قَوْمًا يُصَلُّوْنَ، وَقَوْمًا يَقْرَءُوْنَ الْقُرْآنَ، وَقَوْمًا يَتَذَاكَرُوْنَ الْحَلَالَ وَالْحَرَامَ، فَقَالَ لَهُمْ أَبُوْهُرَيْرَةَ: وَيْحَكُمْ فَذَاكَ مِيْرَاثُ مُحَمَّدٍ ﷺ. رواه الطبرانى

**DH38.** Abu Hurairah ؓ while passing by a market of Madinah stopped and asked: O people of the market; what has disabled you? They asked: What is the matter, O Abu Hurairah? He said: The inheritance of Rasulullah ﷺ is being distributed and you are sitting here. Why do you not go there and take your share of it? They asked: Where is it being distributed? He replied: In the masjid. So they rushed towards the masjid. Abu Hurairah stood there till they returned. And he asked: What happened? They said: O Abu Hurairah! We went to the masjid, entered it, and saw nothing being distributed. Abu Hurairah asked: Did you not see anyone in the masjid? They replied: Yes! Verily we say

some people performing salat, and some reciting the Quran and some were discussing what is permissible and what is forbidden. Abu Hurairah said: Woe unto you that is the inheritance of Muhammad. (*Tabarani*).

عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَوْحَى اللهُ عَزَّوَجَلَّ إِلَى جِبْرِيْلَ عَلَيْهِ السَّلَامُ أَنِ اقْلِبْ مَدِيْنَةَ كَذَا وَكَذَا بِأَهْلِهَا، قَالَ: يَا رَبِّ إِنَّ فِيهِمْ عَبْدَكَ فُلَانًا لَمْ يَعْصِكَ طَرْفَةَ عَيْنٍ، قَالَ: فَقَالَ: اقْلِبْهَا عَلَيْهِ وَعَلَيْهِمْ فَإِنَّ وَجْهَهُ لَمْ يَتَمَعَّرْ فِيَّ سَاعَةً قَطُّ. مشكاة المصابيح

**DH39.** Jabir ﷺ narrates that Rasulullah ﷺ said: Allah 'Azza wa Jall commanded Jibrail to overturn such and such city with its inhibitants. Jibrail 'Alaihis salam submitted: O my Rabb! Amongst them is your slave who was never disobeyed you, even to the blinking of an eye. Rasulullah said that Allah commanded Jibrail: Overturn the city on him and on all the inhabitants; for his face did not ever change color for a while on My disobediences. (*Miskat*).

عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ غُلَامٌ يَهُوْدِيٌّ يَخْدُمُ النَّبِيَّ ﷺ فَمَرِضَ، فَأَتَاهُ النَّبِيُّ ﷺ يَعُوْدُهُ، فَقَعَدَ عِنْدَ رَأْسِهِ فَقَالَ لَهُ: أَسْلِمْ، فَنَظَرَ إِلَى أَبِيْهِ وَهُوَ عِنْدَهُ فَقَالَ لَهُ: أَطِعْ أَبَا الْقَاسِمِ فَأَسْلَمَ فَخَرَجَ النَّبِيُّ ﷺ وَهُوَ يَقُوْلُ: الْحَمْدُ لِلّٰهِ الَّذِيْ أَنْقَذَهُ مِنَ النَّارِ. رواه البخاري

**DH40.** Anas ﷺ narrates that a young Jew, who used to serve Nabi ﷺ, fell ill. Nabi visited him and sat by his head and said to him: Accept Islam. He looked at his father, who was beside him. His father said: Obey Abul Qasim. So he accepted Islam. At this Rasulullah came out saying: All praise be to Allah, Who has saved him from the fire. (*Bukhari*).

عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: لَمَّا رَأَيْتُ مِنَ النَّبِيِّ ﷺ طِيْبَ نَفْسٍ قُلْتُ: يَا رَسُوْلَ اللهِ! ادْعُ اللهَ لِيْ، قَالَ: اللّٰهُمَّ اغْفِرْ لِعَائِشَةَ مَا تَقَدَّمَ مِنْ ذَنْبِهَا وَمَا تَأَخَّرَ، وَمَا أَسَرَّتْ وَمَا أَعْلَنَتْ فَضَحِكَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا حَتّٰى سَقَطَ رَأْسُهَا فِيْ حِجْرِهَا مِنَ الضَّحِكِ. فَقَالَ رَسُوْلُ اللهِ ﷺ: أَيَسُرُّكِ دُعَائِيْ؟ فَقَالَتْ: وَمَا لِيْ لَا يَسُرُّنِيْ دُعَاؤُكَ؟ فَقَالَ: وَاللهِ إِنَّهَا لَدَعْوَتِيْ لِأُمَّتِيْ فِيْ كُلِّ صَلَاةٍ. رواه البزار

**DH41.** Aisha narrates that once I saw Nabi ﷺ delighted, I asked: O Rasulullah! Supplicate to Allah for me. He supplicated: O Allah! Forgive Aisha, all her past sins, future sins, her secret sins, and her open sins. Hearing this Aisha laughed so much in pleasure that her head touched her lap. Rasulullah said: Are you very happy with my du'a? She replied: Why should I not be happy with your du'a for me! He said: I swear by Allah! This is my du'a for my ummat in each salat

عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ أَوْقَدَ نَارًا، فَجَعَلَ الْجَنَادِبُ وَالْفَرَاشُ يَقَعْنَ فِيْهَا وَهُوَ يَذُبُّهُنَّ عَنْهَا، وَأَنَا آخِذٌ بِحُجَزِكُمْ عَنِ النَّارِ وَأَنْتُمْ تَفَلَّتُونَ مِنْ يَدِيْ. رواه مسلم

**DH42.** Jabir ﷺ narrates that Rasulullah ﷺ said: My example and that of yours is like that of a person who ignites a fire and moths and other insects start falling into it. He tries to prevent them from falling in the fire. Similarly, I am grasping your wrists and holding you back from the fire, and you are trying to escape from my hands. (*Muslim*).

عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: يُجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ، فَتَنْدَلِقُ أَقْتَابُهُ فِي النَّارِ فَيَدُوْرُ كَمَا يَدُوْرُ الْحِمَارُ بِرَحَاهُ، فَيَجْتَمِعُ أَهْلُ النَّارِ عَلَيْهِ فَيَقُوْلُوْنَ: يَا فُلَانُ! مَا شَأْنُكَ، أَلَيْسَ كُنْتَ تَأْمُرُنَا بِالْمَعْرُوْفِ وَتَنْهَانَا عَنِ الْمُنْكَرِ؟ قَالَ: كُنْتُ آمُرُكُمْ بِالْمَعْرُوْفِ وَلَا آتِيْهِ وَأَنْهَاكُمْ عَنِ الْمُنْكَرِ وَآتِيْهِ. رواه البخاري

**DH43.** Usama Ibne Zaid ﷺ narrates Rasulullah ﷺ saying: A man will be brought on the day of Resurrection and cast into the fire, and his intestines will come out of fire, and he will go around them as a donkey goes around a mill-stone. The inhabitants of hell will gather around him and ask: O you so and so, what happened to you? Were you not enjoining us to do good and forbidding us from evil? He would reply: I was asking you to do good, but was not doing it myself; and I was forbidding you from evil, but was doing it myself. (*Bukhari*).

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَرَرْتُ لَيْلَةَ أُسْرِيَ بِي عَلَى قَوْمٍ تُقْرَضُ شِفَاهُهُمْ بِمَقَارِيْضَ مِنْ نَارٍ قَالَ: قُلْتُ: مَنْ هٰؤُلَاءِ؟ قَالُوا: خُطَبَاءُ مِنْ أَهْلِ الدُّنْيَا كَانُوا يَأْمُرُوْنَ النَّاسَ بِالْبِرِّ وَيَنْسَوْنَ أَنْفُسَهُمْ وَهُمْ يَتْلُوْنَ الْكِتَابَ أَفَلَا يَعْقِلُوْنَ. رواه أحمد ٣/١٢٠

**DH44.** Anas ibne-Malik ﷺ narrates that Rasulullah ﷺ said: I passed on the night of ascension (Mai'raj) by a people whose lips were being cut with scissors of fire. I asked Jibrail: Who are they? He told me: They are the religious orators from amongst the people of the world, who enjoined upon others to do good but were neglectful of themselves, though they read the book of Allah. Were they not sensible? (*Ahmad*).

عَنِ ابْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: الصَّلَاةُ لِوَقْتِهَا، وَبِرُّ الْوَالِدَيْنِ، ثُمَّ الْجِهَادُ فِيْ سَبِيْلِ اللهِ. رواه البخاري

**DH45.** Ibne-Mas'ud ﷺ narrates that a man asked Nabi ﷺ, what deeds are the best? He replied: Offering salat on time; kindness to parents; and Jihad in the path of Allah. (*Bukhari*).

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا. رواه ابن ماجه

**DH46.** Ibne-Abbas ﷺ narrates that Nabi ﷺ said: Whenever you are asked to go out in the path of Allah, you must go out. (*Ibne Majah*).

عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: مَاتَ رَجُلٌ بِالْمَدِيْنَةِ مِمَّنْ وُلِدَ بِهَا، فَصَلَّى عَلَيْهِ رَسُوْلُ اللهِ ﷺ ثُمَّ قَالَ: يَا لَيْتَهُ مَاتَ بِغَيْرِ مَوْلِدِهِ قَالُوا: وَلِمَ ذَاكَ يَا رَسُوْلَ اللهِ؟ قَالَ: إِنَّ الرَّجُلَ إِذَا مَاتَ بِغَيْرِ مَوْلِدِهِ قِيْسَ لَهُ مِنْ مَوْلِدِهِ إِلَى مُنْقَطَعِ أَثَرِهِ فِي الْجَنَّةِ. رواه النسائي

**DH47.** Abdullah ibne-'Amr ﷺ narrates that a man died in Madinah, he was one of those who were born in Madinah. Rasulullah ﷺ offered his funeral salat, then said: Alas! He would have died somewhere else other than his place of birth! The Sahabah said: O Rasulullah! Why so? He replied: When a person dies at a place other than his birthplace, he is given abode in paradise by measuring the distance from his place of birth to the place where he died. (*Nasai*).

عَنْ عُرْوَةَ رَحِمَهُ اللهُ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّهَا كَانَتْ تَقُوْلُ: وَاللهِ! يَا ابْنَ أُخْتِيْ! إِنْ كُنَّا لَنَنْظُرُ إِلَى الْهِلَالِ ثُمَّ الْهِلَالِ ثُمَّ الْهِلَالِ، ثَلَاثَةَ أَهِلَّةٍ فِيْ شَهْرَيْنِ، وَمَا أُوْقِدَ فِيْ أَبْيَاتِ رَسُوْلِ اللهِ ﷺ نَارٌ، قَالَ: قُلْتُ: يَا خَالَةُ! فَمَا كَانَ يُعَيِّشُكُمْ؟ قَالَتْ: الْأَسْوَدَانِ: التَّمْرُ وَالْمَاءُ. (وهو طرف من الرواية) رواه مسلم

**DH48.** Urwah ﷺ narrates that Aisha used to say: I swear by Allah, O son of my sister! We used to see a new moon, then would see a 2nd new moon, and then the 3rd new moon; this way we would see 3 moons in 2 consecutive months; but fire (for cooking) was not burnt in the houses of Rasulullah. Urwah said: O Aunt! Then what were your means of sustenance? She said: Two black things; dates and water. (*Muslim*).

عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: ثَلَاثَةٌ كُلُّهُمْ ضَامِنٌ عَلَى اللهِ، إِنْ عَاشَ رُزِقَ وَكُفِيَ، وَإِنْ مَاتَ أَدْخَلَهُ اللهُ الْجَنَّةَ: مَنْ دَخَلَ بَيْتَهُ فَسَلَّمَ فَهُوَ ضَامِنٌ عَلَى اللهِ، وَمَنْ خَرَجَ إِلَى الْمَسْجِدِ فَهُوَ ضَامِنٌ عَلَى اللهِ، وَمَنْ خَرَجَ فِيْ سَبِيْلِ اللهِ فَهُوَ ضَامِنٌ عَلَى اللهِ. رواه ابن حبان

**DH49.** Abu Umama ﷺ narrates that Rasulullah ﷺ said: Three people and who are under Allah's protection. If alive, they are sustained and looked after, and if they die, Allah will send them to paradise. 1. One who enters his house and offers salam, he is under Allah's guarantee; 2. One who goes to masjid, he is under Allah's guarantee; 3. On who goes out in Allah's path, he is under Allah's guarantee. (*Ibne Hibban*).

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيْلِ اللهِ دَعَاهُ خَزَنَةُ الْجَنَّةِ، كُلُّ خَزَنَةِ بَابٍ: أَيْ فُلُ هَلُمَّ، قَالَ أَبُوْبَكْرٍ: يَارَسُوْلَ اللهِ! ذَاكَ الَّذِيْ لَا تَوَى عَلَيْهِ، فَقَالَ النَّبِيُّ ﷺ: إِنِّي لَأَرْجُوْ أَنْ تَكُوْنَ مِنْهُمْ. رواه البخاري

**DH50.** Abu Hurairah ؓ narrates that Rasulullah ﷺ said: He who contributes a pair of anything (for instance-two clothes or two horses) in the path of Allah, he would be invited by the warden of paradise to enter. Every warden will invite him from his door: O such and such! Come in. Abu Bakr said: O Rasulullah! That person shall have no far. Nabi said: I do hope that you will be one of those. (*Bukhari*).

عَنْ عَرْفَجَةَ بْنِ شُرَيْحٍ الْأَشْجَعِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ يَدَ اللهِ عَلَى الْجَمَاعَةِ، فَإِنَّ الشَّيْطَانَ مَعَ مَنْ فَارَقَ الْجَمَاعَةَ يَرْكُضُ. (وهو بعض الحديث) رواه النسائي

**DH51.** Arfajah Ibne Shuraih Al-Ashja' ؓ narrates that Rasulullah ؓ said: Indeed, Allah's hand is on *Jama'at*. Indeed Saitan is with the one who has separated himself from the *Jama'at* and provokes him. (*Nasai*).

عَنْ أَبِي سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِذَا خَرَجَ ثَلَاثَةٌ فِيْ سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُمْ. رواه ابوداؤد

**DH52.** Abu Sa'id Al-Khudri ؓ narrates that Rasulullah ﷺ said: When three set out on a journey, they must make one of them as their *Amir*. (*Abu Dawud*).

عَنْ مَعْقِلِ بْنِ يَسَارٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا مِنْ وَالٍ يَلِي رَعِيَّةً مِنَ الْمُسْلِمِيْنَ، فَيَمُوْتُ وَهُوَ غَاشٌّ لَهُمْ، إِلَّا حَرَّمَ اللهُ عَلَيْهِ الْجَنَّةَ. رواه البخاري

**DH53.** Ma'qil Ibne Yasar ؓ narrates that Rasulullah ﷺ said: Anyone made responsible for the governance of the affairs of *Muslims* dies acting dishonesty towards them, Allah will forbid paradise for him. (*Bukhari*)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا مِنْ أَحَدٍ يُؤَمَّرُ عَلَى عَشَرَةٍ فَصَاعِدًا لَا يُقْسِطُ فِيْهِمْ إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ فِي الْأَصْفَادِ وَالْأَغْلَالِ. رواه الحاكم

**DH54.** Abu Hurairah ؓ narrates that Rasulullah ﷺ said: If anyone made *Amir* over 10 or more persons does not deal with them equitably, he will come chained and handcuffed on the day of Reckoning. (*Hakim*).

عَنْ أُمِّ الْحُصَيْنِ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنْ أُمِّرَ عَلَيْكُمْ عَبْدٌ مُجَدَّعٌ أَسْوَدُ يَقُوْدُكُمْ بِكِتَابِ اللهِ، فَاسْمَعُوْا لَهُ وَأَطِيْعُوْا. رواه مسلم

**DH55.** Umme Husain ✽ narrates that Rasulullah ✽ said: If a slave is made an Amir on you' whose nose and ears are cut and he is of black complexion; but he leads you according to the Book of Allah, you should listen to his orders and obey him. (*Muslim*).

عَنْ وَائِلِ الْحَضْرَمِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: اسْمَعُوا وَأَطِيْعُوا، فَإِنَّمَا

عَلَيْهِمْ مَا حُمِّلُوا وَعَلَيْكُمْ مَا حُمِّلْتُمْ. رواه مسلم

**DH56.** Anas ibne-Malik ✽ narrates hat Rasulullah ✽ said: Listen and obey the *Amir*, for on them shall be the responsibility of what they do, and on you shall be the responsibility of what you do. (*Muslim*).

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ لِأَكْثَمَ بْنِ الْجَوْنِ الْخُزَاعِيِّ: يَا

أَكْثَمُ! اغْزُ مَعَ غَيْرِ قَوْمِكَ يَحْسُنْ خُلُقُكَ، وَتَكْرُمْ عَلَى رُفَقَائِكَ، يَا أَكْثَمُ! خَيْرُ الرُّفَقَاءِ أَرْبَعَةٌ،

وَخَيْرُ السَّرَايَا أَرْبَعُمِائَةٍ، وَخَيْرُ الْجُيُوْشِ أَرْبَعَةُ آلَافٍ، وَلَنْ يُغْلَبَ اِثْنَا عَشَرَ أَلْفًا مِنْ قِلَّةٍ. رواه ابن ماجه

**DH57.** Anas ibne-Malik ✽ narrates that Rasulullah ✽ told Aktham ibne-Jawn Al-Khuza'I: O Aktham! Participate in jihad with others besides your own people. This will improve your conduct, and you will become respectable in the eyes of your companions. O Aktham! The best companions are the eyes of your companions. O Aktham! The best companions are 4, and the best detachment is of 400,and the best army is of 4,000 men. 12,000 men can never be defeated due to shortage of manpower. (*Ibne Majah*).

عَنْ عَبْدِ اللّٰهِ هُوَ ابْنُ عَمْرٍو رَضِيَ اللّٰهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: قَفْلَةٌ كَغَزْوَةٍ. رواه ابوداؤد

**DH58.** Abdullah ibne-'Amr ✽ narrates that Rasulullah ✽ said: Returning from a jihad is like going on jihad. (*Abu Dawud*).

عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ رَضِيَ اللّٰهُ عَنْهُمَا يَقُوْلُ: فَلَمَّا أَتَيْنَا الْمَدِيْنَةَ قَالَ (لِيْ رَسُوْلُ

اللّٰهِ ﷺ): ائْتِ الْمَسْجِدَ فَصَلِّ رَكْعَتَيْنِ. رواه البخاري

**DH59.** Jabir Ibne Abdullah ✽ narrates that when we came to Madina, Rasulullah ✽ said to me: Go to the Masjid and offer *2 Rakats* salat. (*Bukhari*)

عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: نَهَى رَسُوْلُ اللّٰهِ ﷺ إِذَا أَطَالَ الرَّجُلُ الْغَيْبَةَ،

أَنْ يَأْتِيَ أَهْلَهُ طُرُوْقًا. رواه مسلم

**DH60.** Jabir ibne-'Abdullah ✽ narrates that Rasulullah ✽ forbade a man who was away for a prolonged duration to come back to his family by night. (*Muslim*).

## Kalima Tayyiba

### *Virtues of Kalima Tayyiba from Quran*

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ ﴿٢٥﴾

**KQ01.** And We sent no Messenger before you (O Muhammad) except that we revealed to him: There is none worthy of worship except Me, so worship Me. (*21:25*).

قُلْ إِنَّ صَلَاتِى وَنُسُكِى وَمَحْيَاىَ وَمَمَاتِى لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٦٢﴾

**KQ02.** Say (O Muhammad ﷺ): Verily, my salat and my sacrifice, and my living and my dying are for Allah, Rabb of the worlds. (*6:162*).

يَٰٓأَيُّهَا ٱلنَّاسُ ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ ۚ هَلْ مِنْ خَٰلِقٍ غَيْرُ ٱللَّهِ يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ لَآ
إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٣﴾

**KQ03.** O mankind! Remember Allah's favors upon you! Is there any Creator other than Allah Who provides for you sustenance from the sky and the earth? None is worthy of worship but He. How then are you turning away (from Him). (*35:3*).

قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلْمُلْكِ تُؤْتِى ٱلْمُلْكَ مَن تَشَآءُ وَتَنزِعُ ٱلْمُلْكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ
مَن تَشَآءُ ۖ بِيَدِكَ ٱلْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٦﴾ تُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَتُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ ۖ وَ
تُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَتُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ ۖ وَتَرْزُقُ مَن تَشَآءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾

**KQ04.** Say (O Muhammad ﷺ): O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will. You exalt with honor whom You will, and You humiliate whom You will. In your Hand is the good. Indeed, You are able to do all things. You make the night to enter into the day and You make the day to enter into night, and You bring the living from the dead and You bring the dead from the living, and You give sustenance to whom You choose without limit. (*3:26-27*).

لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْءَاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ﴿٢١﴾

**KQ05.** Indeed in the Messenger of Allah you have a good example to follow for him who hopes for (the meeting with) Allah and the Last Day and remembers Allah much. (*33:21*)

مَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُۥ حَيَوٰةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُم
بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ ﴿٩٧﴾

**KQ06.** Whoever does righteous deeds- whether male or female- while he (or she) is a true believer, verily to him We will give a good life (in this world, respect, contentment, lawful provision, the pleasure of the remembrance of Allah and the delights of His love). And We shall pay them certainly a reward in proportion to the best of what they used to do (i.e, paradise in the hereafter). (*16:97*)

قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣١﴾

**KQ07.** Say (O Muhammad ﷺ to mankind): If you (really) love Allah, then follow me, Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful. (*3:31*).

وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

**KQ08.** And whosoever fears Allah, He (Allah) will make for him a way out (of every difficulty). And He will provide him from where (sources) he could never imagine. *(65:2-3)*

### *Virtues of Kalima Tayyiba from Hadith*

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: الْإِيْمَانُ بِضْعٌ وَّسَبْعُوْنَ شُعْبَةً، فَأَفْضَلُهَا قَوْلُ لَآ إِلٰهَ إِلَّا اللّٰهُ، وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيْقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيْمَانِ. رواه مسلم

**KH01.** Abu Hurairah ؓ narrates that Rasulullah ﷺ said: Iman (Faith) has more than 70 branches; the super most one is saying *La ilaha illallah* (There is none worthy of worship except Allah); and the inferior most is the removal of an obstacle from the way; and *Haya* is a branch of Iman. (*Muslim*).

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: جَدِّدُوا إِيْمَانَكُمْ، قِيْلَ: يَا رَسُوْلَ اللّٰهِ! وَكَيْفَ نُجَدِّدُ إِيْمَانَنَا؟ قَالَ: أَكْثِرُوا مِنْ قَوْلِ لَآ إِلٰهَ إِلَّا اللّٰهُ. رواه احمد والطبرانى

**KH02.** Abu Hurairah ؓ narrates that Rasulullah ﷺ said: Renew your Iman! It was asked: O Rasululah! How do we renew Iman? He said: Say frequently *La ilaha illalah*. (*Ahmad*, *Tabarani*).

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: أَسْعَدُ النَّاسِ بِشَفَاعَتِيْ يَوْمَ الْقِيَامَةِ مَنْ قَالَ لَآ إِلٰهَ إِلَّا اللّٰهُ خَالِصًا مِنْ قِبَلِ نَفْسِهِ. (وهو بعض الحديث) رواه البخارى

**KH03.** Abu Hurairah ؓ narrates that Rasulullah ﷺ said: He will be the most blessed by my intercession on the Day of Resurrection who says *La ilaha illallh* with all the sincerity of his heart. (*Bukhari*).

عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ ثُمَّ يَقُوْلُ اللهُ تَعَالٰى: أَخْرِجُوا مَنْ كَانَ فِيْ قَلْبِهٖ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ فَيُخْرَجُوْنَ مِنْهَا قَدِ اسْوَدُّوا، فَيُلْقَوْنَ فِيْ نَهْرِ الْحَيَاةِ فَيَنْبُتُوْنَ كَمَا تَنْبُتُ الْحِبَّةُ فِيْ جَانِبِ السَّيْلِ، أَلَمْ تَرَ أَنَّهَا تَخْرُجُ صَفْرَاءَ مُلْتَوِيَةً؟. رواه البخاري

**KH04. Hadith Qudsi**: Abu Said Al Khudri ﷺ reports that Nabi ﷺ narrated: When the people of Paradise will have entered Paradise, and the people of the Fire will have entered the Fire, Allah Ta'ala will say: Take out from it whosoever had in his heart Iman equal to the weight of a mustard seed. Accordingly, they will be taken out from the Fire, blackened (by it). They will be cast into the River of Life from where they shall sprout afresh, as a seed sprouts on the bank of a torrential stream. Have you not seen how it comes out yellow and curved? (*Bukhari*).

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ: مَتَى السَّاعَةُ يَا رَسُوْلَ اللهِ؟ قَالَ: مَا أَعْدَدْتَ لَهَا؟ قَالَ: مَا أَعْدَدْتُ لَهَا مِنْ كَثِيْرِ صَلٰوةٍ وَلَا صَوْمٍ وَلَا صَدَقَةٍ، وَلٰكِنِّيْ أُحِبُّ اللهَ وَرَسُوْلَهُ، قَالَ: أَنْتَ مَعَ مَنْ أَحْبَبْتَ. رواه البخاري

**KH05.** Anas ibne-Malik ﷺ narrates that indeed a man asked Nabi ﷺ: When would be the last Hour O Rasulullah? Rasulullah replied: What have you prepared for it? He replied: I have not prepared for it with much of Salat, nor Saum, nor Sadaqah; but I love Allah and His Messenger. He said: (On the day of Resurrection) You will be with those whom you loved (in this world). (*Bukhari*).

عَنْ مُسْتَوْرِدِ بْنِ شَدَّادٍ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: قَالَ رَسُوْلُ اللهِ ﷺ: وَاللهِ مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ هٰذِهٖ فِي الْيَمِّ، فَلْيَنْظُرْ أَحَدُكُمْ بِمَ تَرْجِعُ؟. رواه مسلم

**KH06.** Mustawrid ibne-Shaddad ﷺ narrates that Rasulullah ﷺ said: By Allah! This world compared to the Hereafter is like one of you dipping his finger in the ocean and then observing the quality of water on it. (*Muslim*).

عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَا تَقُوْمُ السَّاعَةُ حَتّٰى لَا يُقَالَ فِي الْأَرْضِ: اللهُ اللهُ. وفي رواية: لَا تَقُوْمُ السَّاعَةُ عَلٰى أَحَدٍ يَقُوْلُ: اللهُ اللهُ. رواه مسلم

**KH07.** Anas ﷺ narrates that Rasulullah ﷺ said: The Hour of the Day of Resurrection will not come until there will be no one left in the world who says Allah, Allah. And in another narration: The Hour of the Day of Resurrection will not be established so long as there is someone saying, Allah, Allah. (*Muslim*).

عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَوْضِعُ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيْهَا. رواه البخاري

**KH08.** Sahl ibne-Sa'd Al Sa'idi ﵁ narrates that Rasulullah ﷺ said: The space that a hip occupies in paradise is better than the world and what it contains. (*Bukhari*).

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: إِنَّ فِي الْجَنَّةِ شَجَرَةً، يَسِيْرُ الرَّاكِبُ فِيْ ظِلِّهَا مِائَةَ عَامٍ، لَا يَقْطَعُهَا، وَاقْرَءُوا إِنْ شِئْتُمْ ﴿وَظِلٍّ مَّمْدُوْدٍ﴾. رواه البخاري

**KH09.** Abu Hurairah ﵁ narrates that Rasulullah ﷺ said: Verily there is a tree in paradise that a rider, traveling under its shade for 100 years, will not be able to cross it. Recite, if you wish:
(in shade long extended) (*56:30*). (*Bukhari*).

عَنْ صُهَيْبٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، قَالَ يَقُوْلُ اللهُ تَعَالَى: تُرِيْدُوْنَ شَيْئًا أَزِيْدُكُمْ؟ فَيَقُوْلُوْنَ: أَلَمْ تُبَيِّضْ وُجُوْهَنَا؟ أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ؟ قَالَ: فَيَكْشِفُ الْحِجَابَ، فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ عَزَّوَجَلَّ. رواه مسلم

**KH10. Hadith Qudsi**: Suhaib ﵁ narrates that Nabi ﷺ said: When the people of paradise will have entered paradise, Allah Ta'ala will say: Do you desire that I may bestow upon you with one more blessing? They will reply: Have you not enlightened our faces! Have You not made us enter into paradise, and saved us from the Fire! Rasulullah said: Then Allah will remove the veil, (between him and them); and they will not have been given anything dearer to them than looking at their Sustainer, the Mighty and the Magnificent. (*Muslim*).

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَمَّا خَلَقَ اللهُ الْجَنَّةَ قَالَ لِجِبْرِيْلَ: اذْهَبْ فَانْظُرْ إِلَيْهَا، فَذَهَبَ فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيْ رَبِّ وَعِزَّتِكَ! لَا يَسْمَعُ بِهَا أَحَدٌ إِلَّا دَخَلَهَا، ثُمَّ حَفَّهَا بِالْمَكَارِهِ، ثُمَّ قَالَ: يَا جِبْرِيْلُ! اذْهَبْ فَانْظُرْ إِلَيْهَا فَذَهَبَ فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيْ رَبِّ وَعِزَّتِكَ! لَقَدْ خَشِيْتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ، قَالَ: فَلَمَّا خَلَقَ اللهُ تَعَالَى النَّارَ قَالَ: يَا جِبْرِيْلُ! اذْهَبْ فَانْظُرْ إِلَيْهَا، فَذَهَبَ فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيْ رَبِّ وَعِزَّتِكَ! لَا يَسْمَعُ بِهَا أَحَدٌ فَيَدْخُلَهَا، فَحَفَّهَا بِالشَّهَوَاتِ، ثُمَّ قَالَ: يَا جِبْرِيْلُ! اذْهَبْ فَانْظُرْ إِلَيْهَا فَذَهَبَ فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيْ رَبِّ وَعِزَّتِكَ وَجَلَالِكَ! لَقَدْ خَشِيْتُ أَنْ لَا يَبْقَى أَحَدٌ إِلَّا دَخَلَهَا. رواه أبوداؤد

**KH11. Hadith Qudsi**: Abu Hurairah ﷺ narrates that Rasulullah ﷺ said: When Allah had created paradise, He said to Jibrail (*Alaihis Salam*): Goand visit it! So he went and saw it, returned, and submitted: O my Rab! By Your Might and Honor, none shall hear about it except that he shall (strive to) enter it! Then (Allah) surrounded it with adversities (adherence to Sariah, which at times is against personal desires) and ordered: O Jibrail! Go and visit it (again). So he went, saw it, and returned; then submitted: O my Rab! By Your Might and Honor, indeed I fear that none shall (be able to) enter it! Then, Rasulullah said: When Allah created the Fire (of hell), then He said: O Jibrail! Go and visit it! So he went and saw it, returned, and submitted: O my Rab! By Your Might and Honor, none shall hear about it except that he shall (strive to) avoid it! Then (Allah) surrounded it with carnal desires, and ordered: O Jibrail! Go and visit it (again)! So he went, saw it, and returned, then submitted: O my Rabb! By your Might, Honor, and Majesty; I fear that none shall (be able to) avoid it! (*Abu Dawud*).

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: قَالَ رَسُوْلُ اللهِ ﷺ: يَتْبَعُ الْمَيِّتَ ثَلَاثَةٌ: فَيَرْجِعُ اثْنَانِ وَيَبْقَى وَاحِدٌ، يَتْبَعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ، فَيَرْجِعُ أَهْلُهُ وَمَالُهُ وَيَبْقَى عَمَلُهُ. رواه مسلم

**KH12.** Anas ibne-Malik ﷺ narrates that Rasulullah ﷺ said: Three follow the dead, two return and one remains with him. His family, his wealth and his deeds follow him whereas his family and wealth return and bis deeds remain with him. (*Muslim*).

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ أَعْرَابِيًّا أَتَى النَّبِيَّ ﷺ فَقَالَ: دُلَّنِيْ عَلَى عَمَلٍ إِذَا عَمِلْتُهُ دَخَلْتُ الْجَنَّةَ، قَالَ: تَعْبُدُ اللهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيْمُ الصَّلَاةَ الْمَكْتُوْبَةَ، وَتُؤَدِّي الزَّكَاةَ الْمَفْرُوْضَةَ، وَتَصُوْمُ رَمَضَانَ، قَالَ: وَالَّذِيْ نَفْسِيْ بِيَدِهِ! لَا أَزِيْدُ عَلَى هٰذَا، فَلَمَّا وَلَّى قَالَ النَّبِيُّ ﷺ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هٰذَا. رواه البخاري

**KH13.** Abu Hurairah ﷺ narrates that a villager came to Rasulullah ﷺ and said: Guide me to a deed, by doing which I shall enter paradise. Rasulullah replied: Worship Allah and do not ascribe any partner to Him, and establish the obligatory salat, and pay the obligatory Zakat, and fast in Ramadan. The villager replied: By Him in Whose Hand my life is, I shall not add anything to it. When he had turned away, Nabi said: Anyone who wishes to see a man from among the people of paradise, he may look at this man. (*Bukhari*).

**KH14.** Anas bin Malik ؓ narrated that Allah's Messenger ﷺ said, "When (Allah's) slave is put in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask, 'What did you use to say about this man (i.e. Muhammad)?' The faithful believer will say: 'I testify that he is Allah's slave and His Messenger.' Then they will say to him, 'Look at your place in Hell Fire; Allah has given you a place in Paradise instead of it.' So he will see both his places." (Qatadah said, "We were informed that his grave would be made spacious." Then Qatadah went back to the narration of Anas, who said;) Whereas, a hypocrite or a non-believer will be asked: 'What did you use to say about this man.' He will reply: 'I do not know; but I used to say what the people used to say.' So they will say to him: 'Neither did you know nor did you take the guidance (by reciting the Quran).' Then he will be hit with iron hammers once, that he will send such a cry as everything near to him will hear, except Jinn and human beings." (*Bukhari*)

## Salat

### *Virtues of Salat from Quran*

إِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ

**PQ01.** Verily salat restrains (oneself) from immorality and all that is forbidden. (*29:45*).

وَاسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ ۚ وَاِنَّهَا لَكَبِيْرَةٌ اِلَّا عَلَى الْخٰشِعِيْنَ ۝

**PQ02.** And seek help in patience and Salat and truly it is extremely heavy and hard except for the humble an submissive (to Allah). (*2:45*)

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَاَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ لَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَ
لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝

**PQ03.** Indeed, those who believe and do righteous deeds, and establish Salat and give Zakat, their reward is with their Rabb (Sustainer and Cherisher), and neither fear shall come upon them, nor will they grieve. (*2:277*).

رَبِّ اجْعَلْنِيْ مُقِيْمَ الصَّلٰوةِ وَمِنْ ذُرِّيَّتِيْ ۖ رَبَّنَا وَتَقَبَّلْ دُعَآءِ ۝

**PQ04.** Allah quoted supplication of Ibrahim alaihis salam as: O My Rabb! Make me an establisher of Salat, and from my descendents also. Our Rabb! And accept my Du'a (supplication). (*14:40*)

وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَارْكَعُوْا مَعَ الرّٰكِعِيْنَ ۝

**PQ05.** And establish Salat and give Zakat; and bow with those who bow in worship (i.e. pray in congregation). (*2:43*)

وَمِنَ الَّيْلِ فَتَهَجَّدْ بِهٖ نَافِلَةً لَّكَ عَسٰٓى اَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا ﴿٧٩﴾

**PQ06.** Allah said to Rasulullah: And in some parts of the night (also) offer the *Tahajjud* Salat as an additional prayer for you. It may be that your Rabb will raise you to *Maquam Mahmood* (a praised station on the Day of Resurrection). (*17:79*).

يٰٓاَيُّهَا الْمُزَّمِّلُ ﴿١﴾ قُمِ الَّيْلَ اِلَّا قَلِيْلًا ﴿٢﴾ نِّصْفَهٗٓ اَوِ انْقُصْ مِنْهُ قَلِيْلًا ﴿٣﴾
اَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْاٰنَ تَرْتِيْلًا ﴿٤﴾

**PQ07.** O you wrapped in garments (Prophet Muhammad)! Stand (to pray) all night, except a little. Half of it or little less than that, Or a little more. And recite the Quran (aloud) in a slow, (pleasant tone and) style. (*73:1-4*).

قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ ﴿١﴾ الَّذِيْنَ هُمْ فِيْ صَلَاتِهِمْ خٰشِعُوْنَ ﴿٢﴾

**PQ08.** Successful indeed are the believers. Those who offer their salat with all solemnity and full submissiveness. (*23:1-2*)

وَاْمُرْ اَهْلَكَ بِالصَّلٰوةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْـَٔلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوٰى ﴿١٣٢﴾

**PQ09.** And enjoin Salat on your family, and be patient in offering them. We ask not of you a provision, We provide for you. And the good end (i.e, paradise) is for the Muttaqun (the pious). (*20:132*)

### *Virtues of Salat from Hadith*

عَنْ أَبِيْ قَتَادَةَ بْنِ رِبْعِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: قَالَ اللهُ عَزَّ وَجَلَّ: إِنِّي فَرَضْتُ عَلٰى أُمَّتِكَ خَمْسَ صَلَوَاتٍ، وَعَهِدْتُ عِنْدِيْ عَهْدًا، أَنَّهُ مَنْ جَاءَ يُحَافِظُ عَلَيْهِنَّ لِوَقْتِهِنَّ أَدْخَلْتُهُ الْجَنَّةَ، وَمَنْ لَمْ يُحَافِظْ عَلَيْهِنَّ فَلَا عَهْدَ لَهُ عِنْدِيْ. رواه ابوداؤد

**PH01. Hadith Qudsi**: Abu Qatada ibne-Rabi ﷺ reported that Rasulullah ﷺ narrates that Allah 'Azza wa Jall has said: Verily, I have enjoined upon your Ummah five times Salat, and I have taken upon Myself an oath that anyone who observes them at their appointed time, I shall admit him into paradise; if anyone does not offer them regularly, there is no such gurantee from Me for him (I may punish him or forgive him). (*Abu Dawud*).

عَنْ أَبِيْ ذَرٍّ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ خَرَجَ زَمَنَ الشِّتَاءِ، وَالْوَرَقُ يَتَهَافَتُ فَأَخَذَ بِغُصْنَيْنِ مِنْ شَجَرَةٍ فَجَعَلَ ذٰلِكَ الْوَرَقُ يَتَهَافَتُ، فَقَالَ: يَا أَبَا ذَرٍّ! قُلْتُ: لَبَّيْكَ يَا رَسُوْلَ اللهِ قَالَ: إِنَّ الْعَبْدَ الْمُسْلِمَ لَيُصَلِّي الصَّلَاةَ يُرِيْدُ بِهَا وَجْهَ اللهِ فَتَهَافَتُ عَنْهُ ذُنُوْبُهُ كَمَا يَتَهَافَتُ هٰذَا الْوَرَقُ عَنْ هٰذِهِ الشَّجَرَةِ. رواه احمد ٥/١٧٩

**PH02.** Abu Dharr ؓ narrates that Nabi ﷺ came out in autumn and leaves were falling from the trees. He held two branches of a tree in his hand and their leaves started to fall even more. Nabi said: O Abu Dharr! I replied: At your service, I am here O Rasulullah! He continued: Undoubtedly when a Muslim offers salat, desiring to please Allah, his sins fall from him, as these leaves are falling from this tree. (*Ahmad*).

عَنْ أُمِّ فَرْوَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: سُئِلَ رَسُوْلُ اللهِ ﷺ: اَىُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: الصَّلَاةُ فِيْ أَوَّلِ وَقْتِهَا. رواه ابوداؤد

**PH03.** Umme Farwah ؓ narrates that Rasulullah ﷺ was asked: Which is the best of the good deeds? He said: To offer salat at the beginning of its prescribed time. (*Abu Dawud*).

عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَذِّ بِسَبْعٍ وَعِشْرِيْنَ دَرَجَةً. رواه مسلم

**PH04.** Abdullah ibne-Umar ؓ narrates that Rasulullah ﷺ said: salat in congregation is 27 times greater in reward as compared to salat offered individually. (*Muslim*).

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مِنْ حِيْنَ يَخْرُجُ أَحَدُكُمْ مِنْ مَنْزِلِهِ إِلَى مَسْجِدِيْ فَرِجْلٌ تَكْتُبُ لَهُ حَسَنَةً، وَرِجْلٌ تَحُطُّ عَنْهُ سَيِّئَةً حَتَّى يَرْجِعَ. رواه ابن حبان

**PH05.** Abu Hurairah ؓ narrates that Nabi ﷺ said: Anyone of you who leaves his home to come to my masjid, for every footstep a virtue is written, and for every other footstep a sin is erased, until he returns. (*Ibne-Hibban*).

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: أَحَبُّ الْبِلَادِ إِلَى اللهِ تَعَالَى مَسَاجِدُهَا، وَأَبْغَضُ الْبِلَادِ إِلَى اللهِ أَسْوَاقُهَا. رواه مسلم

**PH06.** Abu Hurairah ؓ narrates that Rasulullah ﷺ said: The parts of the land likes most by Allah are its masjids, and the parts of land disliked most by Allah are its markets. (*Muslim*).

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: أَحَدُكُمْ فِيْ صَلَاةٍ مَا دَامَتِ الصَّلَاةُ تَحْبِسُهُ، وَالْمَلَائِكَةُ تَقُوْلُ: اللّٰهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ، مَا لَمْ يَقُمْ مِنْ صَلَاتِهِ أَوْ يُحْدِثْ. رواه البخاری،

**PH07.** Abu Hurairah ؓ narrates that Nabi ﷺ said: A person amongst you gets the reward of salat, so long as he keeps on waiting for salat. Angels pray for him: O Allah! Forgive him, and bestow Mercy upon him. This continues as long as he remains in a state of wudu or leaves the place of salat. (*Bukhari*).

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ لِبِلَالٍ عِنْدَ صَلٰوةِ الْفَجْرِ: يَا بِلَالُ،
حَدِّثْنِيْ بِأَرْجٰى عَمَلٍ عَمِلْتَهُ فِي الْإِسْلَامِ، فَإِنِّيْ سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ. قَالَ: مَا
عَمِلْتُ عَمَلًا أَرْجٰى عِنْدِيْ أَنِّيْ لَمْ أَتَطَهَّرْ طُهُوْرًا فِيْ سَاعَةِ لَيْلٍ أَوْ نَهَارٍ إِلَّا صَلَّيْتُ بِذٰلِكَ الطُّهُوْرِ
مَا كُتِبَ لِيْ أَنْ أُصَلِّيَ. رواه البخاري

**PH08.** Abu Hurairah ؓ narrates that once Nabir asked Bilal at Fajr salat: O Bilal! Tell me that deed of yours which is most hopeful (for reward) after embracing Islam, for I heard your footsteps in front of me in paradise (in my dream). Bilal replied: I have not done anything extraordinary except that whenever I performed Wudu during the day or night, I offer salat (*Tahiyatul Wudu*) after that, as much as was written or granted for me. (*Bukhari*).

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِذَا قَالَ الْإِمَامُ: ﴿غَيْرِ الْمَغْضُوْبِ
عَلَيْهِمْ وَلَا الضَّآلِّيْنَ﴾ فَقُوْلُوْا: آمِيْنَ. فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.
رواه البخاري

**PH09.** Abu Hurairah ؓ narrates that Rasulullah ﷺ said: Say *Amin*, when the *Imam* has recited "*Ghairil maghdubi alaihim waladdallin*". For undoubtedly whosever's words (*Amin*) coincides with the words of the angels, all his past sins are forgiven. (*Bukhari*).

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: أَقْرَبُ مَا يَكُوْنُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ
سَاجِدٌ، فَأَكْثِرُوا الدُّعَاءَ. رواه مسلم

**PH10.** Abu Hurairah ؓ narrates that Rasulullah ﷺ said: The closest that a slave comes to his Rabb is, when he is prostrating in salat, so make supplications abundantly while prostrating. (*Muslim*).

عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ صَلَّى
الْعِشَاءَ فِيْ جَمَاعَةٍ فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ، وَمَنْ صَلَّى الصُّبْحَ فِيْ جَمَاعَةٍ فَكَأَنَّمَا صَلَّى اللَّيْلَ
كُلَّهُ. رواه مسلم

**PH11.** Uthman ibne-Affan ؓ narrates: I heard Rasulullah ﷺ saying: The one who offered Isha salat in congregation, it was as if he remained in salat upto midnight, and if he offered the Fajr salat in congregation, it was as if he remained in salat the whole night. (*Muslim*).

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ صَلَّى الْفَجْرَ فِيْ جَمَاعَةٍ
ثُمَّ قَعَدَ يَذْكُرُ اللهَ حَتّٰى تَطْلُعَ الشَّمْسُ ثُمَّ صَلّٰى رَكْعَتَيْنِ كَانَتْ لَهُ كَأَجْرِ حَجَّةٍ وَعُمْرَةٍ، قَالَ: قَالَ
رَسُوْلُ اللهِ ﷺ: تَامَّةٍ تَامَّةٍ تَامَّةٍ. رواه الترمذي

**PH12.** Anas ibne-Malik ﷺ narrates that Rasulullah ﷺ said: Whoever, after performing Fajr salat in congregation, continues sitting in zikr until the sun rises, then offers two Rakat, receives a reward of Hajj and Umrah. Anas reports that Rasulullah said: A perfect, a perfect, a perfect. (The reward of a perfect Hajj and Umrah). (*Tirmidhi*).

عَنْ نَوْفَلِ بْنِ مُعَاوِيَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ فَاتَتْهُ الصَّلَاةُ، فَكَأَنَّمَا وُتِرَ أَهْلَهُ

وَمَالَهُ. رواه ابن حبان

**PH13.** Naufal ibne-Mu'awiya ﷺ narrates that Nabi ﷺ said: The person who missed even one salat is as though he has been deprived of his entire family and wealth. (*Ibne-Hibban*).

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ

الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهِمُوا عَلَيْهِ لَاسْتَهَمُوا. (وهو جزء من الحديث) رواه البخاري

**PH14.** Abu Hurairah ﷺ narrates that Rasulullah ﷺ said: If people knew what blessings lie in the Adhan and the first row, and they could not achieve this (distinction) except by casting lots, they would certainly do so. (*Bukhari*).

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: الدُّعَاءُ لَا يُرَدُّ بَيْنَ الْأَذَانِ

وَالْإِقَامَةِ قَالُوا: فَمَاذَا نَقُوْلُ يَا رَسُوْلَ اللهِ؟ قَالَ: سَلُوا اللهَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ. رواه الترمذي

**PH15.** Anas ibne-Malik ﷺ narrates that Rasulullah ﷺ said: A Du'a made between the *Adhan* and the *Iqamah* is never rejected. The Sahabah asked: What Du'a should we make, O Rasulullah? He replied: Ask Allah for *Afiyah* (well being) in this world and in the hereafter. (*Tirmidhi*).

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: مَنْ أَتَى فِرَاشَهُ وَهُوَ يَنْوِي أَنْ

يَقُوْمَ، يُصَلِّي مِنَ اللَّيْلِ فَغَلَبَتْهُ عَيْنَاهُ حَتَّى أَصْبَحَ، كُتِبَ لَهُ مَا نَوَى وَكَانَ نَوْمُهُ صَدَقَةً عَلَيْهِ مِنْ رَبِّهِ

عَزَّ وَجَلَّ. رواه النسائي

**PH16.** Abu Darda ﷺ narrates that Nabi ﷺ said: Whoever goes to bed with an intention to offer Tahajjud salat in the night, but is overpowered by sleep till dawn breaks (and he is unable to offer it), a complete reward for Tahajjud salat is written for him on what he had intended, and his sleep is an added gift from Allah. (*Nasai*).

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ أَثْقَلَ صَلَاةٍ عَلَى الْمُنَافِقِيْنَ

صَلَاةُ الْعِشَاءِ وَصَلَاةُ الْفَجْرِ. (الحديث) رواه مسلم

**PH17.** Abu Hurairah ﷺ narrates that Rasulullah ﷺ said: Indeed! The most burdensome salat for hypocrites is the salat of Fajr and the salat of Isha. (*Muslim*).

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ صَلَّى لِلّٰهِ أَرْبَعِيْنَ يَوْمًا فِيْ جَمَاعَةٍ يُدْرِكُ التَّكْبِيْرَةَ الْأُوْلٰى كُتِبَتْ لَهُ بَرَاءَتَانِ: بَرَاءَةٌ مِنَ النَّارِ، وَبَرَاءَةٌ مِنَ النِّفَاقِ. رواه الترمذی

**PH18.** Anas ibne-Malik ﷺ narrates that Rasulullah ﷺ said: A person who offers salat for 40 days in congregation, purely to please Allah, starting with the *Imam* right from the *first Takbir*, receives two exemptions; one from Hell-Fire, and the other from hypocrisy. (*Tirmidhi*).

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَقَدْ هَمَمْتُ أَنْ آمُرَ فِتْيَتِيْ فَيَجْمَعُوْا حُزَمًا مِنْ حَطَبٍ ثُمَّ آتِيْ قَوْمًا يُصَلُّوْنَ فِيْ بُيُوْتِهِمْ لَيْسَتْ بِهِمْ عِلَّةٌ فَأُحَرِّقُهَا عَلَيْهِمْ. رواه ابوداؤد

**PH19.** Abu Hurairah ﷺ narrates that Rasulullah ﷺ said: I thought of asking some youngsters to collect a large quantity of firewood, and then proceed to the houses of those people who offer their obligatory salat in their homes without any valid excuse, and burn their houses on them. (*Abu Dawud*).

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِذَا كَانَ يَوْمُ الْجُمُعَةِ وَقَفَتِ الْمَلَائِكَةُ عَلٰى بَابِ الْمَسْجِدِ يَكْتُبُوْنَ الْأَوَّلَ فَالْأَوَّلَ، وَمَثَلُ الْمُهَجِّرِ كَمَثَلِ الَّذِيْ يُهْدِيْ بَدَنَةً، ثُمَّ كَالَّذِيْ يُهْدِيْ بَقَرَةً، ثُمَّ كَبْشًا، ثُمَّ دَجَاجَةً، ثُمَّ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ طَوَوْا صُحُفَهُمْ وَيَسْتَمِعُوْنَ الذِّكْرَ. رواه البخاری

**PH20.** Abu Hurairah ﷺ narrates that Rasulullah ﷺ said: When it is a Friday, the angels stand at the door of the masjid recording the names of those who come first, and then those who follow. And he who comes early is treated like one sacrificing a camel, next is like one who sacrifices a cow, next a sheep, next a hen and next an egg. When the Imam comes out (for giving the sermon), the angels fold up the register and become busy in listening to the sermon. (*Bukhari*).

عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا حَزَبَهُ أَمْرٌ صَلّٰى. رواه ابوداؤد

**PH21.** Hudhaifah ﷺ narrates that whenever Nabi ﷺ faced an important and grim situation, he would at once resort to salat. (*Abu Dawud*).

عَنْ أَبِيْ قَتَادَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَسْوَأُ النَّاسِ سَرِقَةً الَّذِيْ يَسْرِقُ مِنْ صَلَاتِهِ. قَالُوْا: يَا رَسُوْلَ اللهِ! كَيْفَ يَسْرِقُ مِنْ صَلَاتِهِ؟ قَالَ: لَا يُتِمُّ رُكُوْعَهَا وَلَا سُجُوْدَهَا، أَوْ لَا يُقِيْمُ صُلْبَهُ فِي الرُّكُوْعِ وَلَا فِي السُّجُوْدِ. رواه احمد والطبرانی

**PH22.** Abu Qatadah ﷺ narrates that Rasulullah ﷺ said: The worst of thieves is the one who steals from his salat. Sahaba asked: O Rasulullah! How can he steal from his salat? He replied: By not performing its *Ruku* and *Sujud* perfectly, or not keeping his back straight in *Ruku* and nor in the *Sujud*. (*Ahmad*, *Tabarani*).

عَنْ مُغِيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَامَ النَّبِيُّ ﷺ حَتّٰى تَوَرَّمَتْ قَدَمَاهُ فَقِيْلَ لَهُ: غَفَرَ اللّٰهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، قَالَ: أَفَلَا أَكُوْنُ عَبْدًا شَكُوْرًا؟ رواه البخاري

**PH23.** Mughirah ﷺ narrates that Rasulullah ﷺ used to stand in salat until his feet became swollen. It was said to him: Allah has forgiven your past and future sins. He said: Should I not then be a grateful slave? (*Bukhari*).

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ لِلْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ: يَا عَبَّاسُ! يَا عَمَّاهُ! أَلَا أُعْطِيْكَ؟ أَلَا أَمْنَحُكَ؟ أَلَا أَحْبُوْكَ؟ أَلَا أَفْعَلُ بِكَ عَشْرَ خِصَالٍ إِذَا أَنْتَ فَعَلْتَ ذٰلِكَ غَفَرَ اللّٰهُ لَكَ ذَنْبَكَ أَوَّلَهُ وَآخِرَهُ قَدِيْمَهُ وَحَدِيْثَهُ خَطَأَهُ وَعَمْدَهُ، صَغِيْرَهُ وَكَبِيْرَهُ سِرَّهُ وَعَلَانِيَتَهُ - عَشْرَ خِصَالٍ - أَنْ تُصَلِّيَ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِيْ كُلِّ رَكْعَةٍ فَاتِحَةَ الْكِتَابِ وَسُوْرَةً، فَإِذَا فَرَغْتَ مِنَ الْقِرَاءَةِ فِيْ أَوَّلِ رَكْعَةٍ وَأَنْتَ قَائِمٌ قُلْتَ: "سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا إِلٰهَ إِلَّا اللّٰهُ وَاللّٰهُ أَكْبَرُ" خَمْسَ عَشْرَةَ مَرَّةً، ثُمَّ تَرْكَعُ فَتَقُوْلُهَا وَأَنْتَ رَاكِعٌ عَشْرًا، ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ الرُّكُوْعِ فَتَقُوْلُهَا عَشْرًا، ثُمَّ تَهْوِيْ سَاجِدًا فَتَقُوْلُهَا وَأَنْتَ سَاجِدٌ عَشْرًا، ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ السُّجُوْدِ فَتَقُوْلُهَا عَشْرًا، ثُمَّ تَسْجُدُ فَتَقُوْلُهَا عَشْرًا، ثُمَّ تَرْفَعُ رَأْسَكَ فَتَقُوْلُهَا عَشْرًا فَذٰلِكَ خَمْسٌ وَسَبْعُوْنَ، فِيْ كُلِّ رَكْعَةٍ تَفْعَلُ ذٰلِكَ فِيْ أَرْبَعِ رَكَعَاتٍ، إِنِ اسْتَطَعْتَ أَنْ تُصَلِّيَهَا فِيْ كُلِّ يَوْمٍ مَرَّةً فَافْعَلْ، فَإِنْ لَمْ تَفْعَلْ فَفِيْ كُلِّ جُمُعَةٍ مَرَّةً، فَإِنْ لَمْ تَفْعَلْ فَفِيْ كُلِّ شَهْرٍ مَرَّةً، فَإِنْ لَمْ تَفْعَلْ فَفِيْ كُلِّ سَنَةٍ مَرَّةً، فَإِنْ لَمْ تَفْعَلْ فَفِيْ عُمُرِكَ مَرَّةً. رواه ابوداؤد

**PH24.** Ibne Abbas ﷺ narrates that Rasulullah ﷺ said to Abbas: O Abbas! O my uncle! Shall I not give you? Shall I not present you? Shall I not gift you? Shall I not tell you an action if performed, you would get ten benefits; Allah will forgive your sins, the past and the future, the old and new, (committed) unknowingly and knowingly, minor and major, secret and open? You should *four Rakat* reciting in each one *Surah Fatiha* and a *Surah*, and when you finish the recitation in the *first Rakat*, you should say 15 times while standing: *Subhanallahi Walhamdulillahi wa La ilaha illallahu Wallahuakbar*. Then you should perform Ruku, and say it 10 times while you are in Ruku. Then you should raise your head after Ruku and say it 10 times while standing.

Then you should go down in Sajdah and say it 10 times. Then you raise your head from Sajdah and say it 10 times while sitting. Then you should raise your head and say it 10 times while sitting. That is 75 times in every Rakat. You should do that in all the four *Rakat*. If you can offer this (*Salat-ut-Tasbih*) once daily, do so; if not, then once every Friday; if not, then once a month; of not, then once a year; if not then once in your lifetime. (*Abu Dawud*).

## ILM

### *Virtues of Ilm from Quran*

وَقُلْ رَّبِّ زِدْنِي عِلْمًا ﴿١١٤﴾

**EQ01.** And say (O Muhammad ﷺ): My Rabb! Enhancc my knowledge. (*20:114*).

وَأَنزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

**EQ02.** Allah reveals to (O Muhammad ﷺ) the book and the wisdom, and tcaches you that which you knew not. The grace of Allah towards you has been infinite. (*4:113*)

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنتُمْ تَعْلَمُونَ ﴿٤٢﴾

**EQ03.** And mix not truth with falsehood, nor knowingly conceal the truth (the Commandments of Allah). (*2:42*).

### *Virtues of Ilm from Hadith*

عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ رواه البخاري

**EH01.** Uthman ibne-Affan ؓ narrates that Rasulullah ﷺ said: The best among you is he who lcarns the Quran and tcaches it. (*Bukhari*).

عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ لِي رَسُوْلُ اللهِ ﷺ: يَا أَبَا ذَرٍّ! لَأَنْ تَغْدُوَ فَتَعَلَّمَ آيَةً مِنْ كِتَابِ اللهِ خَيْرٌ لَكَ مِنْ أَنْ تُصَلِّيَ مِائَةَ رَكْعَةٍ، وَلَأَنْ تَغْدُوَ فَتَعَلَّمَ بَابًا مِنَ الْعِلْمِ، عُمِلَ بِهِ أَوْ لَمْ يُعْمَلْ، خَيْرٌ مِنْ أَنْ تُصَلِّيَ أَلْفَ رَكْعَةٍ. رواه ابن ماجه

**EH02.** Abu Dhar ؓ narrates that Rasulullah ﷺ told me: O Abu Dhar! If you go in the morning and learn a verse from the Book of Allah, it is better for you than performing 100 *Rakat* of salat. And if you go in the morning and learn a chapter of knowledge, which may or may not be applicable at that time, it is better for you than performing a 1,000 *Rakat* of *Nafl* salat. (*Ibne Majah*).

**EH03.** Anas bin Malik ؓ reported that Allah's Messenger ﷺ said: Seeking of knowledge is incumbent upon every Muslim... (*Ibne Majah, Tirmidhi*)

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: فَقِيْهٌ أَشَدُّ عَلَى الشَّيْطَانِ مِنْ أَلْفِ عَابِدٍ. رواه الترمذى

**EH04.** Ibne-Abbas ؓ narrates that Rasulullah ﷺ said: One *Faqih* (learned man) has more power over Saitan than a 1,000 devout worshippers. (*Tirmidhi*).

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: إِنِّيْ سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ سَلَكَ طَرِيْقًا يَطْلُبُ فِيْهِ عِلْمًا سَلَكَ اللهُ بِهِ طَرِيْقًا مِنْ طُرُقِ الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ، وَإِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمٰوٰتِ وَالْأَرْضِ وَالْحِيْتَانُ فِيْ جَوْفِ الْمَاءِ، وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلٰى سَائِرِ الْكَوَاكِبِ، وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ، وَإِنَّ الْأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِيْنَارًا وَلَا دِرْهَمًا، وَرَّثُوا الْعِلْمَ، فَمَنْ أَخَذَهُ أَخَذَ بِحَظٍّ وَافِرٍ. رواه ابوداؤد

**EH05.** Abu Darda ؓ narrates: I heard Rasulullah ﷺ saying: Whoever travels on a path in search of knowledge, Allah will enable him to travel on one of the paths to paradise. And verily, the angels spread their wings with pleasure for one who seeks knowledge. Indeed the inhabitants of the skies and the earth and the fish in the depths of the water, all supplicate forgiveness for the *Alim* (Islamic scholar). Verily, the eminence of an *Alim* over a devout worshipper is that of the full moon over the stars. And indeed, the Ulama are heirs of the prophets. And verily, the prophets did not leave behind as inheritance and Dinar or Dirham, rather they leave 'Ilm as inheritance. So, whoever acquired this, received an abundant portion. (*Abu Dawud*).

**EH06.** Abdullah bin Abbas ؓ narrated that Allah's Messenger ﷺ said, "Acquiring knowledge in company for an hour in the night is better than spending the whole night in prayer." (*Tirmidhi*)

عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا حَتّٰى تُفْهَمَ.
(الحديث) رواه البخارى

**EH07.** Anas ؓ says about Nabi ﷺ that (at times and according to the needs of the moment) whenever he said something, he would repeat it thrice so that the meaning would be fully understood. (*Bukhari*).

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: عَلِّمُوا وَيَسِّرُوا وَلَا تُعَسِّرُوا.
(الحديث) رواه احمد ١/٢٨٣

**EH08.** Ibne-Abbas ؓ narrates that Nabi ﷺ said: Teach people (Deen), and be lenient with them and do not be stern with them. (*Ahmad*).

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُوْلِ اللهِ ﷺ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيْدُ بَيَاضِ الثِّيَابِ، شَدِيْدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ ﷺ، فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ، وَقَالَ: يَا مُحَمَّدُ! أَخْبِرْنِيْ عَنِ الإِسْلَامِ؟ فَقَالَ رَسُوْلُ اللهِ ﷺ: اَلإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَآ إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُوْلُ اللهِ ﷺ، وَتُقِيْمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُوْمَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيْلًا، قَالَ: صَدَقْتَ، قَالَ: فَعَجِبْنَا لَهُ، يَسْأَلُهُ وَيُصَدِّقُهُ، قَالَ: فَأَخْبِرْنِي عَنِ الإِيْمَانِ؟ قَالَ: أَنْ تُؤْمِنَ بِاللهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الآخِرِ، وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ، قَالَ: صَدَقْتَ، قَالَ: فَأَخْبِرْنِيْ عَنِ الإِحْسَانِ؟ قَالَ: أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ، فَإِنَّهُ يَرَاكَ، قَالَ: فَأَخْبِرْنِيْ عَنِ السَّاعَةِ؟ قَالَ: مَا الْمَسْئُوْلُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، قَالَ: فَأَخْبِرْنِيْ عَنْ أَمَارَاتِهَا؟ قَالَ: أَنْ تَلِدَ الأَمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ، الْعَالَةَ، رِعَاءَ الشَّاءِ، يَتَطَاوَلُوْنَ فِي الْبُنْيَانِ، قَالَ: ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ لِيْ: يَا عُمَرُ! أَتَدْرِيْ مَنِ السَّائِلُ؟ قُلْتُ: اللهُ وَرَسُوْلُهُ أَعْلَمُ، قَالَ: فَإِنَّهُ جِبْرِيْلُ، أَتَاكُمْ يُعَلِّمُكُمْ دِيْنَكُمْ. رواه مسلم

**EH09.** Umar ibnil-Khattab ؓ narrates that one day while we were sitting with Rasulullah ﷺ, a man with extremely white clothing and very black hair came to us. No signs of travel were visible on him and none of us recognized him. Sitting down close to Rasulullah, resting his knees against his and placing his palms on his own thighs, he said: O Muhammad! Tell me about Islam. Rasulullah replied: Islam is to testify that none is worthy of worship but Allah, and Muhammad is the Messenger of Allah, to establish salat, to pay Zakat, to fast in Ramadan, and to perform Hajj to Baitullah, provided yoy have resources for it. The man said: You have spoken the truth. Umar said: We were amazed at his asking the question and endorsing the answer. Then he said: Tell me about Iman (faith)? Rasulullah said: Iman is to believe in Allah, His angels, His books, His Messengers, and the Last Day, and to believe in the Divine Destiny- both good and bad of it. He said: You have spoken the truth. And then asked: Tell me about Ihsan? Rasulullah said: Ihsan is to worship Allah as though you are seeing Him; and even if you do not see Him, He certainly sees you. Then he said: Tell me about the Hour? Rasulullah replied: The one who is asked about it knows no more than the one who is asking. He said: Then tell me about its signs. Rasulullah said: That a slave-girl will give birth to her mistress; and you will see barefooted, naked and destitute shepherds competing with one another in constructing lofty buildings.

Umar said: Then he went away and I stayed for a while. Then, Rasulullah asked: O Umar! Do you know who the questioner was? I said: Allah and His Messenger know best. He said: He was Jibrail, who came to teach you your Deen (Islam). (*Muslim*).

**EH10.** Hasan Al-Basri ﷺ narrated that Allah's Messenger ﷺ said: The superiority of a scholar, who observes the prescribed prayer and then sits down to teach people goodness over the worshipper who observes fast during the day and worships during the night, is like my superiority over the lowest in rank amongst you. (*Tirmidhi*).

**EH11.** Abdur Rahmdn bin Abi Bakrah ﷺ narrated on the authority of his father that the Prophet ﷺ said, "If Allah wants to do good to a person, he makes him comprehend the religion; and of course knowledge is attained by leaming." (*Bukhari*)

عَنْ مُعَاوِيَةَ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ: مَنْ يُرِدِ اللهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّيْنِ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللهُ يُعْطِيْ. (الحديث) رواه البخاري

**EH12.** Mu'awiyah ﷺ narrates: I heard Nabi ﷺ saying: The one for whom Allah intends good, He guides him towards the understanding of Deen. Indeed I am only a distributor and Allah is the One Who grants. (*Bukhari*).

**EH13.** Umm Salamah ﷺ narrated that the Prophet ﷺ used to say after the dawn prayer, "O Allah, I ask You for beneficial knowledge, acceptable action, and good provision." (*Tirmidhi, Ibne Majah*)

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ مِمَّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهِ وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ، عِلْمًا عَلَّمَهُ وَنَشَرَهُ، وَوَلَدًا صَالِحًا تَرَكَهُ، وَمُصْحَفًا وَرَّثَهُ، أَوْ مَسْجِدًا بَنَاهُ أَوْ بَيْتًا لِابْنِ السَّبِيْلِ بَنَاهُ، أَوْ نَهْرًا أَجْرَاهُ، أَوْ صَدَقَةً أَخْرَجَهَا مِنْ مَالِهِ فِيْ صِحَّتِهِ وَحَيَاتِهِ، يَلْحَقُهُ مِنْ بَعْدِ مَوْتِهِ. رواه ابن ماجه

**EH14.** Abu Hurairah narrates ﷺ that Rasulullah ﷺ said: Indeed, among the actions and good after his death are: (i) Knowledge which he taught and spread, (ii) righteous children whom he left behind, (iii) the Quran which he left as an inheritance, (iv) a masjid which he built, (v) a rest house which he built for the travelers, (vi) a stream which he caused to flow, (vii) a charity that he gave from his wealth, while he was alive and healthy. For all these, he will continue to receive rewards after his death. (*Ibne Majah*).

**EH15.** Abu Said Al-Khudri ﷺ said the Prophet ﷺ said, "A believer is never satiated with gainful knowledge; he goes acquiring it till his death and enters into Paradise." (*Tirmidhi*)

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: سَمِعْتُ أَبَا الْقَاسِمِ ﷺ يَقُوْلُ: خَيْرُكُمْ أَحَاسِنُكُمْ أَخْلَاقًا إِذَا فَقُهُوا. رواه ابن حبان

**EH16.** Abu Hurairah ؓ narrates: I heard Abul Qasim ﷺ saying: The best amongst you are those who are best in conduct provided they have an understanding of Deen. (*Ibne Hibban*).

عَنِ ابْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ: لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ، رَجُلٍ آتَاهُ اللهُ مَالًا فَسَلَّطَهُ عَلَى هَلَكَتِهِ فِي الْحَقِّ، وَرَجُلٍ آتَاهُ اللهُ حِكْمَةً فَهُوَ يَقْضِيْ بِهَا وَيُعَلِّمُهَا. رواه البخارى

**EH17.** Ibne-Masud ؓ narrates: I heard Rasulullah ﷺ saying: There are only two people worthy of envy: A person whom Allah has given wealth, and empowers him to spend it in righteous causes; and the other, whom Allah has given knowledge by means of which he makes sound judgments, and teaches it to others. (*Bukhari*).

**EH18.** Abu Huraira ؓ reported that Allah's Messenger ﷺ said, "He who acquires knowledge by which Allah's pleasure is sought, (and) he does not acquire it, but (acquires it) to gain worldly good, *will not* sense the odor of the Paradise on the Day of Resurrection." (*Ibne Majah*)

**EH19.** Kab bin Malik ؓ narrated that Allah's Messenger ﷺ said: He who acquires knowledge in order to fall into polemics with other scholars and prove his superiority over them, or to dispute with the ignorant or to attract the attention of the people, Allah will throw him in the Fire. (*Tirmidhi, Ibne Majah*)

عَنْ أَبِيْ بَرْزَةَ الْأَسْلَمِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا تَزُوْلُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ عُمُرِهِ فِيْمَا أَفْنَاهُ، وَعَنْ عِلْمِهِ فِيْمَا فَعَلَ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيْمَا أَنْفَقَهُ وَعَنْ جِسْمِهِ فِيْمَا أَبْلَاهُ. رواه الترمذى

**EH20.** Abu Barzah Aslami ؓ narrates that Rasulullah ﷺ said: The feet of the slave of Allah will not move from its place on the Day of Judgment until he is questioned about his life, how he spent it; about his knowledge of Deen, whether he practiced it; about his wealth, from where he acquired it and where he spent it; and about his body (in which activities) did he age it. (*Tirmidhi*).

## Quran

### *Virtues of Quran from Quran*

وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَآءٌ وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ وَلَا يَزِيْدُ الظّٰلِمِيْنَ اِلَّا خَسَارًا

**QQ01.** And We send down of the Quran that which is a healing and a mercy to those who believe, and it increases the *Zalimun* (wrong-doers) nothing but loss. (*17:82*).

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ

**QQ02.** Verily, Allah enjoins *Al-Adl* and *Al-Ihsan*, and giving (help) to kith and kin, and forbids *Al-Fahsha*, and *Al-Munkar*, and *Al-Baghy* (all kinds of oppression)…(*16:90*)

لَوْ أَنزَلْنَا هَٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۚ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

**QQ03.** Had We sent down this Quran on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allah. Such are the parables, which We put forward to mankind that they may reflect. (*59:21*).

### *Virtues of Quran from Hadith*

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

**QH01.** The best of you is he who learns the Quran and teaches other. (*Bukhari*).

اِقْرَأُوا الْقُرْآنَ، فَإِنَّهُ يَجِيءُ يَوْمَ الْقِيَامَةِ شَفِيْعًا لِصَاحِبِهِ

**QH02.** Read the Quran, for it shall come as an intercessor for its companion on the Day of Resurrection. (*Muslim*).

إِنَّ الْقُلُوبَ تَصْدَأُ كَمَا يَصْدَأُ الْحَدِيدُ، فَقِيلَ يَارَسُولَ اللهِ وَمَا جِلَاءُهَا؟ فَقَالَ: تِلَاوَةُ الْقُرْآنِ وَذِكْرُ الْمَوْتِ.

**QH03.** The hearts get rusty like irons get rusty. The people said: O Messenger of Allah ﷺ, what is its cleansing? He said: Reciting the Quran and remembering death. (*Baihaqi*).

عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللهِ فَلَهُ بِهِ حَسَنَةٌ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُوْلُ الٓمّٓ حَرْفٌ وَلٰكِنْ أَلِفٌ حَرْفٌ وَلَامٌ حَرْفٌ وَمِيْمٌ حَرْفٌ. رواه الترمذي

**QH04.** Abdullah ibne-Mas'ud ؓ narrates that Rasulullah ﷺ said: He who recites one letter of the Quran, it is one good deed for him, and one good deed is rewarded 10 times. I am not saying that *Alif-Lam-Mim* is one letter, but that *Alif* is one letter, *Lam* is one letter and *Mim* is one letter. (*Tirmidhi*).

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَرَأَ عَشْرَ آيَاتٍ فِيْ لَيْلَةٍ لَمْ يُكْتَبْ مِنَ الْغَافِلِيْنَ. رواه الحاكم

**QH05.** Abu Hurairah ؓ narrates that Rasulullah ﷺ said: The one who recites 10 verses at night, is not written amongst the negligent. (*Hakim*).

**QH06.** Abu Dhar Ghiffari ؓ narrates that Rasulullah ﷺ said: There is nothing that facilitates nearness to Allah better than that, which has come directly from Allah, that is Al_Quran. (*Hakim*).

أَهْلُ الْقُرْآنِ أَهْلُ اللهِ وَخَاصَّتُهُ

**QH07.** The people of the Quran are Allah's people and His special slaves. (*Bukhari*).

عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ لِلّٰهِ أَهْلِيْنَ مِنَ النَّاسِ قَالُوْا: مَنْ هُمْ يَا رَسُوْلَ اللهِ؟ قَالَ: أَهْلُ الْقُرْآنِ هُمْ أَهْلُ اللهِ وَخَاصَّتُهُ. رواه الحاكم

**QH08.** Anas narrates ؓ that Rasulullah ﷺ said: Indeed for Allah, from amongst people are some (like people) of His Household. Sahabah asked: O Rasulullah! Who are those people? He said: The people of the Quran, they are the Household of Allah and His favored ones. (*Hakim*).

عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: يُقَالُ يَعْنِيْ لِصَاحِبِ الْقُرْآنِ اقْرَأْ وَارْقَ وَرَتِّلْ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا، فَإِنَّ مَنْزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُ بِهَا. رواه الترمذي

**QH09.** Abdullah ibne-Amr ؓ narrates from Nabi ﷺ: It will be said to the man devoted to the Quran: Recite and ascemnd (the ranks of paradise), recite slowly and distinctly as you used to recite in the world, for indeed, your abode will be where you come to the last verse you recite. (*Tirmidhi*).

عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: الْجَاهِرُ بِالْقُرْآنِ كَالْجَاهِرِ بِالصَّدَقَةِ وَالْمُسِرُّ بِالْقُرْآنِ كَالْمُسِرِّ بِالصَّدَقَةِ. رواه الترمذي

**QH10.** Uqbah ibne-Amir ؓ narrates that he heard Rasulullah ﷺ saying: The one who recites the Quran aloud, is like the one who gives sadaqah openly, and the one who recites it quietly, it like the one who gives sadaqah secretly. (*Tirmidhi*).

عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ، رَجُلٌ آتَاهُ اللهُ الْقُرْآنَ، فَهُوَ يَقُوْمُ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ وَرَجُلٌ آتَاهُ اللهُ مَالًا، فَهُوَ يُنْفِقُهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ. رواه مسلم

**QH11.** Ibne-Umar ﷺ narrates that Nabi ﷺ said: It is not permissible to have jealousy except for 2 persons: A man whom Allah has blessed with the Quran and he recites it during some hours of the day and some hours of the night; and the man on whom Allah has bestowed wealth and he spends (to please Allah) during some hours of the day and some hours of the night. (*Muslim*).

عَنْ جُنْدُبٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَرَأَ يٰسٓ فِيْ لَيْلَةٍ ابْتِغَاءَ وَجْهِ اللهِ غُفِرَ لَهُ. رواه ابن حبان

**QH12.** Jundab ﷺ narrates that Rasulullah ﷺ said: One who recites *Surah Yasin* in the night to please Allah, he is forgiven. (*Ibn Hibban*).

عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ قَرَأَ الْوَاقِعَةَ كُلَّ لَيْلَةٍ لَمْ يَفْتَقِرْ. رواه البيهقي

**QH13.** Abdullah ibne-Mas'ud ﷺ narrates that he heard Rasulullah ﷺ saying: One who recites *Surah Al-Waqi'ah* very night will never afflicted by poverty. (*Baihaqi*).

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: أَيَعْجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ فِيْ لَيْلَةٍ ثُلُثَ الْقُرْآنِ؟ قَالُوْا: وَكَيْفَ يَقْرَأُ ثُلُثَ الْقُرْآنِ؟ قَالَ "قُلْ هُوَ اللهُ أَحَدٌ" يَعْدِلُ ثُلُثَ الْقُرْآنِ. رواه مسلم

**QH14.** Abu Darda ﷺ narrates that Nabi ﷺ said: Is anyone of you unable to recite 1/3rd of the Quran in a night? It was asked how can one recite 1/3rd of the Quran. Rasulullah replied: Recite: *Qul huwal lahu ahad* (*Ikhlas:112*), it is equal to 1/3rd of the Quran. (*Muslim*).

عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيْهِمَا فَقَرَأَ فِيْهِمَا: ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾، وَ﴿قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ﴾، وَ﴿قُلْ أَعُوْذُ بِرَبِّ النَّاسِ﴾، ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ، يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ، يَفْعَلُ ذٰلِكَ ثَلَاثَ مَرَّاتٍ. رواه ابو داؤد

**QH15.** Aishah narrated that every night when Rasulullah ﷺ went to his bed, he joined his palms, blowing into them reciting *Qul huwal lahi ahad (Ikhlas:112)*, and *Qul A'udhu birabbil falaq (Falaq:113)* and *Qul A'udhu birabbin nas (Nas:114)*. Then he would perform *Masah* (that is passing his hands) over as much of his body as he could, beginning with his head, his face, and then the front of his body, repeating this 3 times. (*Abu Dawud*).

**QH16.** Huzaifa narrated that Allah's Messenger said to us, Honesty descended from the Heavens and settled in the roots of the hearts of men (faithful believers), and then the Quran was revealed and the people read the Quran, (and learn it from it) and also learn it from Sunnah. Both Quran and Sunnah strengthened their (the faithful believers') honesty. (*Bukhari*, 9/381)

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ الَّذِيْ لَيْسَ فِيْ جَوْفِهِ شَيْءٌ
مِنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ. رواه الترمذي

**QH17.** Ibne-Abbas narrates that Rasulullah said: He in whose heart there is no part of the Quran, is like a deserted house. (*Tirmidhi*).

## Zikr

### *Virtues of Zikr from Quran*

فَاذْكُرُوْنِيْ أَذْكُرْكُمْ وَاشْكُرُوْا لِيْ وَلَا تَكْفُرُوْنِ

**ZQ01.** Therefore remember Me (by prayer and glorification), I will remember you. Be grateful to Me and never be ungrateful to Me. (*2:152*)

أَلَا بِذِكْرِ اللهِ تَطْمَئِنُّ الْقُلُوْبُ

**ZQ02.** Verily, in the remembrance of Allah do hearts find peace and satisfaction. (*13:28*)

يٰأَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوا اللهَ ذِكْرًا كَثِيْرًا ۙ وَسَبِّحُوْهُ بُكْرَةً وَّأَصِيْلًا

**ZQ03.** O you who believe! Remember Allah with much remembrance. And glorify His Praises morning and afternoon. (*33:41-42*).

الَّذِيْنَ إِذَا أَصَابَتْهُمْ مُّصِيْبَةٌ ۙ قَالُوْا إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رٰجِعُوْنَ
أُولٰٓئِكَ عَلَيْهِمْ صَلَوٰتٌ مِّنْ رَّبِّهِمْ وَرَحْمَةٌ ۟ وَأُولٰٓئِكَ هُمُ الْمُهْتَدُوْنَ

**ZQ04.** Who, when afflicted with calamity, say: Truly! To Allah we belong and truly, to Him we shall return. They are those on whom are the Salawat (who are blessed and will be forgiven) from their Lord, and receive His Mercy, and it is they who are guided ones. (*2:156-57*)

وَعَلَى اللهِ فَتَوَكَّلُوْٓا إِنْ كُنْتُمْ مُّؤْمِنِيْنَ

**ZQ05.** Put your trust in Allah if you are believers indeed. (5:23).

وَاللهُ يَعْلَمُ مَا تُسِرُّوْنَ وَمَا تُعْلِنُوْنَ

**ZQ06.** And Allah knows what you conceal and what you reveal. (*16:19*)

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا
خَلَقْتَ هَٰذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

**ZQ07.** Those who remember Allah, (always) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): Our Lord! You have not created (all) this without purpose, glory to You! Give us salvation from the torment of the fire. (*3:191*).

### *Virtues of Zikr from Hadith*

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: يَقُوْلُ اللهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِيْ بِيْ، وَأَنَا مَعَهُ إِذَا ذَكَرَنِيْ. فَإِنْ ذَكَرَنِيْ فِيْ نَفْسِهِ ذَكَرْتُهُ فِيْ نَفْسِيْ، وَإِنْ ذَكَرَنِيْ فِيْ مَلَإٍ ذَكَرْتُهُ فِيْ مَلَإٍ خَيْرٍ مِنْهُمْ، وَإِنْ تَقَرَّبَ إِلَيَّ شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا، وَإِنْ أَتَانِيْ يَمْشِيْ أَتَيْتُهُ هَرْوَلَةً. رواه البخاری

**ZH01. Hadith Qudsi**: Abu Hurairah ﷺ reports that Nabi ﷺ narrated that Allah Ta'ala says: I treat My slave according to his expectations from Me. I am with him when he remembers Me; and if he remembers Me in his heart, I remember him in My heart; and if he remembers Me in a gathering, I remember him in a better and nobler gathering (of angels). If he comes closer to Me by one span, I go closer to him an arm's length; if he comes towards Me an arm's length, I go towards him two-arm's length; and if he comes to Me walking, I run to him. (*Bukhari*).

عَنْ أَبِيْ مُوْسَى رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَثَلُ الَّذِيْ يَذْكُرُ رَبَّهُ وَالَّذِيْ لَا يَذْكُرُ رَبَّهُ مَثَلُ الْحَيِّ وَالْمَيِّتِ. رواه البخاری، باب فضل ذكر الله عزوجل، رقم: ٦٤٠٧، وفی رواية لمسلم: مَثَلُ الْبَيْتِ الَّذِيْ يُذْكَرُ اللهُ فِيْهِ وَالْبَيْتِ الَّذِيْ لَا يُذْكَرُ اللهُ فِيْهِ مَثَلُ الْحَيِّ وَالْمَيِّتِ

**ZH02.** Abu Musa ﷺ narrates that Nabi ﷺ said: The example of one who remembers his Rabb and the one who does not remember his Rabb is like the example of the living and the dead. It is also mentioned in another narration: The example of a house in which Allah is remembered and of a house in which Allah is not remembered is like the example of the living and the dead. (*Bukhari*, *Muslim*).

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: كَلِمَتَانِ حَبِيْبَتَانِ إِلَى الرَّحْمٰنِ خَفِيْفَتَانِ عَلَى اللِّسَانِ ثَقِيْلَتَانِ فِي الْمِيْزَانِ سُبْحَانَ اللهِ وَبِحَمْدِهِ سُبْحَانَ اللهِ الْعَظِيْمِ. رواه البخاری،

سُبْحَانَ اللهِ وَبِحَمْدِهِ سُبْحَانَ اللهِ الْعَظِيْمِ

**ZH03**. Abu Hurairah ﷺ narrates that Nabi ﷺ said: Two sentences beloved to Ar-Rahman (the Most Beneficent), light on the tongue, (but) heavy on the scale, are: (Glory be to Allah Who is above all faults, and all praise be to Him; Glory be to Allah Who is above all faults, the incomparably Great). (*Bukhari*).

**ZH04**. Abu Huraira ﷺ narrated that Allah's Messenger ﷺ said, "Whoever says, '*Subhanallah wabihamdihi* (All Glory and Praises are for Allah.) one hundred times a day, he will be forgiven for all his sins even if they were as much as the foam of the sea." (*Bukhari*)

عَنْ أَبِيْ مُوْسٰى رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَوْ أَنَّ رَجُلًا فِيْ حِجْرِهِ دَرَاهِمُ يُقَسِّمُهَا، وَآخَرُ يَذْكُرُ اللهَ كَانَ ذِكْرُ اللهِ أَفْضَلَ. رواه الطبراني

**ZH05.** Abu Musa ﷺ narrates that Rasulullah ﷺ said: If a person has plenty of money which he is distributing and another is remembering Allah, then (the one engaged in) the remembrance of Allah is better. (*Tabarani*).

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الدُّعَاءُ مُخُّ الْعِبَادَةِ. رواه الترمذي

**ZH06.** Anas ibne-Malik ﷺ narrates that Nabi ﷺ said: Du'a is the essence of worship. (*Tirmidhi*).

عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ، وَعِمَادُ الدِّيْنِ، وَنُوْرُ السَّمٰوَاتِ وَالْأَرْضِ. رواه الحاكم

**ZH07.** Ali ﷺ narrates that Nabi ﷺ said: Du'a (supplication) is a weapon for a Mu'min (believer), a pillar of religion, an illumination for the skies and the earth. (*Hakim*).

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: أَرْبَعٌ مَنْ أُعْطِيَهُنَّ فَقَدْ أُعْطِيَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ: قَلْبًا شَاكِرًا، وَلِسَانًا ذَاكِرًا، وَبَدَنًا عَلَى الْبَلَاءِ صَابِرًا، وَزَوْجَةً لَا تَبْغِيْهِ خَوْنًا فِيْ نَفْسِهَا وَلَا مَالِهِ. رواه الطبراني

**ZH08.** Ibne-Abbas ﷺ narrates that Nabi ﷺ said: There are fpur characteristics of such a nature that one who has been blessed with them has been blessed with what is the best in this world and the hereafter: (1) A thankful heart, (2) A tongue which remembers Allah, (3) A body which endures hardships and (4) wife who does not desire to breach the trust of her husband or squander his wealth. (*Tabarani*).

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ لِلّٰهِ مَلَائِكَةً يَطُوْفُوْنَ فِي الطُّرُقِ يَلْتَمِسُوْنَ أَهْلَ الذِّكْرِ، فَإِذَا وَجَدُوْا قَوْمًا يَذْكُرُوْنَ اللهَ تَنَادَوْا هَلُمُّوْا إِلٰى حَاجَتِكُمْ، فَيَحُفُّوْنَهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا، قَالَ: فَيَسْأَلُهُمْ رَبُّهُمْ عَزَّ وَجَلَّ، وَهُوَ أَعْلَمُ مِنْهُمْ: مَا يَقُوْلُ عِبَادِيْ؟

تَقُوْلُ: يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ، وَيَحْمَدُونَكَ، وَيُمَجِّدُونَكَ فَيَقُوْلُ: هَلْ رَأَوْنِي؟ فَيَقُوْلُوْنَ: لاَ، وَاللهِ مَا رَأَوْكَ، فَيَقُوْلُ: كَيْفَ لَوْ رَأَوْنِي؟ يَقُوْلُوْنَ: لَوْ رَأَوْكَ كَانُوا أَشَدَّ لَكَ عِبَادَةً، وَأَشَدَّ لَكَ تَمْجِيْدًا، وَأَكْثَرَ لَكَ تَسْبِيْحًا، يَقُوْلُ: فَمَا يَسْأَلُونِيْ؟ قَالَ: يَسْأَلُوْنَكَ الْجَنَّةَ، يَقُوْلُ: وَهَلْ رَأَوْهَا؟ يَقُوْلُوْنَ: لاَ، وَاللهِ يَا رَبِّ مَا رَأَوْهَا، فَيَقُوْلُ: فَكَيْفَ لَوْ أَنَّهُمْ رَأَوْهَا؟ يَقُوْلُوْنَ: لَوْ أَنَّهُمْ رَأَوْهَا كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا وَأَشَدَّ لَهَا طَلَبًا وَأَعْظَمَ فِيْهَا رَغْبَةً، قَالَ: فَمِمَّ يَتَعَوَّذُوْنَ؟ يَقُوْلُوْنَ: مِنَ النَّارِ، يَقُوْلُ: وَهَلْ رَأَوْهَا؟ يَقُوْلُوْنَ: لاَ، وَاللهِ يَا رَبِّ مَا رَأَوْهَا، يَقُوْلُ: فَكَيْفَ لَوْ رَأَوْهَا؟ يَقُوْلُوْنَ: لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا فِرَارًا وَأَشَدَّ لَهَا مَخَافَةً، فَيَقُوْلُ: فَأُشْهِدُكُمْ أَنِّيْ قَدْ غَفَرْتُ لَهُمْ يَقُوْلُ مَلَكٌ مِنَ الْمَلاَئِكَةِ: فِيْهِمْ فُلاَنٌ لَيْسَ مِنْهُمْ إِنَّمَا جَاءَ لِحَاجَةٍ قَالَ: هُمُ الْجُلَسَاءُ لاَ يَشْقَى جَلِيْسُهُمْ. رواه البخاري

**ZH09. Hadith Qudsi:** Abu Hurairah ﷺ narrates that Rasulullah ﷺ said: Verily, Allah has such angels who move o the paths, seeking those who remember Allah. And when they find such a people engaged in remembering Allah, they call one another: Come to what you are looking for! Then they surround them with their wings up to the sky of the world. Rabb 'Azza wa Jall asks them, though He knows better than them: What are My slaves saying? The angels submit: They are glorifying and magnifying and praising and exalting You. Allah asks: Have they seen Me? The angels reply: No! By Allah, they have not seen You. Allah asks: What if they had seen Me? The angels submit: Had they seen You, they would have worshipped You more devotedly and would have engaged more earnestly in glorifying and praising You. Then Allah says: What were they asking for? The angels reply: They were asking for paradise. Allah asks: Have they seen it? The angels reply: No! By Allah, O Rabb! They have not seen it. Allah then asks them: What if they had seen it? The angels reply: Had they seen it, they would have been eager, and more desiring for it, and more longing for it! Then Allah asks: What were they seeking refuge from? The angels submit: They were seeking refuge from the Fire. He asks: Have they seen it? The angels reply: No! By Allah. O Rabb! They have not seen it. Allah then asks: What if they had seen it? The angels reply: Had they seen it, they would have been more earnest in fleeing from it, and more intense in fearing it. Allah then says: I call you to witness that I have, indeed, forgiven them. One of the angels says: Among them was such a person who was not one of them but had come there only for some need. Allah says: They are such people that whoever sits with them is not deprived of (My Mercy). (*Bukhari*).

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا، قَالُوا: وَمَا رِيَاضُ الْجَنَّةِ؟ قَالَ: حِلَقُ الذِّكْرِ. رواه الترمذي

**ZH10.** Anas ibne-Malik ﷺ narrates that Rasulullah ﷺ said: When you pass the gardens of paradise, graze to our heart's content. It was asked: What are the gardens of paradise? He replied: The gatherings for performing the Dhikr of Allah. (*Tirmidhi*).

عَنْ مُعَاوِيَةَ رَضِيَ اللهُ عَنْهُ قَالَ: إِنَّ رَسُوْلَ اللهِ ﷺ خَرَجَ عَلَى حَلْقَةٍ مِنْ أَصْحَابِهِ فَقَالَ: مَا أَجْلَسَكُمْ؟ قَالُوا: جَلَسْنَا نَذْكُرُ اللهَ وَنَحْمَدُهُ عَلَى مَا هَدَانَا لِلإِسْلَامِ، وَمَنَّ بِهِ عَلَيْنَا، قَالَ: آللهِ! مَا أَجْلَسَكُمْ إِلَّا ذَاكَ؟ قَالُوا: وَاللهِ! مَا أَجْلَسَنَا إِلَّا ذَاكَ، قَالَ: أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تُهْمَةً لَكُمْ، وَلٰكِنَّهُ أَتَانِي جِبْرِيْلُ عَلَيْهِ السَّلَامُ فَأَخْبَرَنِي أَنَّ اللهَ عَزَّوَجَلَّ يُبَاهِي بِكُمُ الْمَلَائِكَةَ. رواه مسلم

**ZH11.** Mu'awiyah ﷺ narrates that Rasulullah ﷺ came to a group of Sahabah and asked them: What made you sit together? They replied: We are sitting here to remember Allah, and praise Him for guiding us to Islam, and bestowing favours on us through it. He asked: By Allah! Are you sitting only for this? They replied: By Allah! Nothing else has made us sit together but this. Rasulullah said: I did not swear because I doubt you but Jibrail came to me and informed me that verily Allah mentions you amongst the angels proudly. (*Muslim*)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: سَبْعَةٌ يُظِلُّهُمُ اللهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَدْلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلَانِ تَحَابَّا فِي اللهِ، اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ: إِنِّي أَخَافُ اللهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِيْنُهُ، وَرَجُلٌ ذَكَرَ اللهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ. رواه البخاري

**ZH12.** Abu Hurairah ﷺ narrates that Nabi ﷺ said: There are seven persons whom Allah will cover with His Shade of Mercy on the day when there will be no other shade but His: (1) A just ruler, (2) A young man who grows up worshipping Allah, (3) A man whose heart is attached to the masjid, (4) Two men who love one another for the sake of Allah, meeting thus and separating thus, (5) A man whom a woman of rank and beauty tempts and he says : I fear Allah, (6) A man who gives alms concealing it so that his left hand does not know what his right hand spends, and (7) A man who remembers Allah in solitude with his eyes overflowing. (*Bukhari*)

عَنْ أَبِيْ أَيُّوْبَ الْأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ لَيْلَةَ أُسْرِيَ بِهِ مَرَّ عَلٰى إِبْرَاهِيْمَ عَلَيْهِ السَّلَامُ فَقَالَ: يَا جِبْرِيْلُ مَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ ﷺ، قَالَ لَهُ إِبْرَاهِيْمُ عَلَيْهِ السَّلَامُ: مُرْ أُمَّتَكَ فَلْيُكْثِرُوا مِنْ غِرَاسِ الْجَنَّةِ فَإِنَّ تُرْبَتَهَا طَيِّبَةٌ، وَأَرْضَهَا وَاسِعَةٌ قَالَ: وَمَا غِرَاسُ الْجَنَّةِ؟ قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ. رواه احمد

**ZH13.** Abu Ayyub Al-Ansari ؓ narrates that on the night of *Mai'raj* (the Ascension) Rasulullah ﷺ passed by Ibrahim *Alaihis salam*. Ibrahim Alaihis salam asked: O Jibrail! Who is with you? Jibrail *Alaihis salam* said: Muhammad. Ibrahim *Alaihis salam* said to him: Command your Ummah to plant saplings of paradise plentifully, as the soil of paradise is fertile, and its plain is spacious. It was asked: What are the saplings of paradise? He replied: "لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ"
(There is no might to resist evil, and no power to do good, except through Allah). (*Ahmad*).

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: قَالَ اللهُ تَبَارَكَ وَتَعَالٰى: يَا ابْنَ آدَمَ! إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلٰى مَا كَانَ فِيْكَ وَلَا أُبَالِي. يَا ابْنَ آدَمَ! لَوْ بَلَغَتْ ذُنُوْبُكَ عَنَانَ السَّمَاءِ، ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ وَلَا أُبَالِي. (الحديث) رواه الترمذى

**ZH14. Hadith Qudsi:** Anas ibne-Malik ؓ narrates: I heard Rasulullah ﷺ saying that Allah the Almighty says: O son of Adam! So long as you call upon Me, and have hope in Me, I shall forgive you for what you have done; and I shall not care. O son of Adam! If your sins were to reach the heights of the skies, and then you ask forgiveness from Me, I would forgive you and I shall not care (that your sins were so many). (*Tirmidhi*).

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالٰى كُلَّ لَيْلَةٍ إِلٰى سَمَاءِ الدُّنْيَا حِيْنَ يَبْقٰى ثُلُثُ اللَّيْلِ الْآخِرُ يَقُوْلُ: مَنْ يَدْعُوْنِيْ فَأَسْتَجِيْبَ لَهُ؟ مَنْ يَسْأَلُنِيْ فَأُعْطِيَهُ؟ مَنْ يَسْتَغْفِرُنِيْ فَأَغْفِرَ لَهُ؟. رواه البخارى

**ZH15. Hadith Qudsi:** Abu Hurairah ؓ narrates that Rasulullah ﷺ said: Our Rabb *Tabaraka wa Ta'ala* descends every night to (the lowest) sky of this world, when one-third of the night remains, and He says: Is there anyone to invoke Me in Du'a, so that I may accept it? Is there anyone to ask of Me, so that I may grant it to him? Is there anyone to seek My forgiveness, si I may forgive him? (*Bukhari*).

عَنْ عِمْرَانَ -يَعْنِي: ابْنَ حُصَيْنٍ- رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَمَا يَسْتَطِيعُ أَحَدُكُمْ أَنْ يَعْمَلَ كُلَّ يَوْمٍ مِثْلَ أُحُدٍ عَمَلًا؟ قَالُوا: يَا رَسُوْلَ اللهِ! وَمَنْ يَسْتَطِيعُ أَنْ يَعْمَلَ فِي كُلِّ يَوْمٍ مِثْلَ أُحُدٍ عَمَلًا؟ قَالَ: كُلُّكُمْ يَسْتَطِيعُهُ، قَالُوا: يَا رَسُوْلَ اللهِ! مَاذَا؟ قَالَ: سُبْحَانَ اللهِ أَعْظَمُ مِنْ أُحُدٍ، وَالْحَمْدُ لِلّٰهِ أَعْظَمُ مِنْ أُحُدٍ، وَلَا إِلٰهَ إِلَّا اللهُ أَعْظَمُ مِنْ أُحُدٍ، وَاللهُ أَكْبَرُ أَعْظَمُ مِنْ أُحُدٍ. رواه الطبراني و

**ZH16.** Imran ibne-Hasain ﷺ narrates that Rasulullah ﷺ said: Who amongst you can do a deed every day equal to mount Uhud? Sahabah submitted: O Rasulullah! Who has the ability to do a deed every day, like that of Uhud? He replied: Everyone of you has ability to do this. The Sahabah asked: O Rasulullah! What is that? He said: The reward for *Subhanallah* (Glory be to Allah Who is above all faults) is more than Uhud! The reward for *Alhamdulillah* (All praise be to Allah) is more than Uhud! The reward for *La ilaha illallah* (None is worthy of worship but Allah) ismore than Uhud! The reward for *Allahu Akbar* (Allah is Greatest) is more than Uhud. (*Tabarani*).

**ZH17.** Narrated Abu Hurairah ﷺ that Allah's Messenger ﷺ said, "Allah has ninety-nine Names, i.e., one hundred minus one, and whoever believes in their meanings and acts accordingly, will enter Paradise; and Allah is *Witr* (one) and loves 'the *Witr*' (i.e., odd numbers)." (*Bukhari*)

**ZH18.** Abdur Rahmin bin Ghanam and Asma bint Yazid narrated that the Prophet ﷺ said, "The best servants of Allah are those who, when they are seen, cause Allah to be remembered. The worst servants of Allah are those who go about slandering, who separate friends, and seek to distress the upright." (*Tirmidhi, Ahmad*)

**ZH19.** Umar bin Al-Khattab ﷺ reported the Prophet ﷺ as saying, "There are people from the servants of Allah who are neither prophets nor martyrs; the prophets and martyrs will envy them on the Day of Resurrection for their rank from Allah, the Most High. They (the people) asked, "Tell us, Allah's Messenger, who are they?" He replied: "They are people who love one another for the fear of Allah without having any mutual kinship and giving property to one (another). I swear by Allah, their faces will glow and they will be (sitting) in (pulpits of) light. They will have no fear (on the Day) when the people will have fear, and they will not grieve when the people will grieve." He then recited the Quranic verse, "Behold! Verily for the friends of Allah there is no fear, nor shall they grieve." (*Abu Dawud*)

**ZH20.** Abu Huraira ﷺ narrated: Abu Darr ﷺ said to Allah's Prophet ﷺ, "The wealthy people have all the rewards; they pray as we pray; they fast as we fast; and they have surplus wealth which they give in charity; but we have no wealth which we may give in charity." Allah's Messenger said, "Abu Darr, should I not teach you phrases by which you acquire the rank of those who excel you? No one can acquire your rank except one who acts like you." He said, "Why not, Allah's Messenger?" He said, "Exalt Allah (i.e. say, *Allahu Akbar* Allah is Most Great) after each prayer thirty-three times; and praise Him (i.e. say, *Alhamdulillah* Praise be to Allah) thirty-three times; and glorify Him (say, *'Subhan Allah* Glory be to Allah) thirty-three times; and end it by saying, *La ilaha illallahu wahdahu Lasarikalahu lahulmulk, wa lahulhamd wahuwa ala kulli shai'in qadir* (There is no god but Allah alone. He has no partner. To Him belongs the Kingdom. To Him praise is due and He has power over everything.) his sins will be forgiven, even if they are like the foam of the sea.'" (*Abu Dawud*)

عَنْ عَبْدِ اللهِ بْنِ بُسْرٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلًا قَالَ: يَا رَسُوْلَ اللهِ! إِنَّ شَرَائِعَ الإِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ فَأَخْبِرْنِيْ بِشَيْءٍ أَتَشَبَّثُ بِهِ، قَالَ: لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللهِ. رواه الترمذي

**ZH21.** Abdullah ibne-Busr ﷺ narrates that a man said: O Rasulullah ﷺ! I know that the commandments of Shariah are many, so please tell me the one to which I may adhere to. He replied: Your tongue should always remain busy and fresh with the Zikr of Allah. (*Tirmidhi*).

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: أَلَا أُنَبِّئُكُمْ بِخَيْرِ أَعْمَالِكُمْ وَأَزْكَاهَا عِنْدَ مَلِيْكِكُمْ وَأَرْفَعِهَا فِيْ دَرَجَاتِكُمْ، وَخَيْرٍ لَكُمْ مِنْ إِنْفَاقِ الذَّهَبِ وَالْوَرِقِ، وَخَيْرٍ لَكُمْ مِنْ أَنْ تَلْقَوا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ وَيَضْرِبُوا أَعْنَاقَكُمْ؟ قَالُوا: بَلٰى، قَالَ: ذِكْرُ اللهِ تَعَالٰى. رواه الترمذي

Abu Darda ﷺ narrates that Nabi ﷺ asked: Would you like me to tell you the best of all your deeds and the purest of them to your Lord, which raises your ranks to the highest and is better for you than the spending of gold and silver (in the path of Allah), and better for you than that you encounter your enemy whose necks you cut and who cut your necks? The Sahabah replied: Yes, indeed! He said: It is the Zikr of Allah, the Exalted. (*Tirmidhi*).

عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَيْسَ يَتَحَسَّرُ أَهْلُ الْجَنَّةِ عَلٰى شَيْءٍ إِلَّا عَلٰى سَاعَةٍ مَرَّتْ بِهِمْ لَمْ يَذْكُرُوا اللهَ عَزَّوَجَلَّ فِيْهَا. رواه الطبراني في الكبير والبيهقي

**ZH23.** Mu'adh ibne-Jabal ﷺ narrates that Rasulullah ﷺ said: The dwellers of paradise will not regret anything except the moment spent by them (in the worldly life) without the remembrance of Allah 'Azza wa Jall. (*Tabarani, Baihaqi*).

عَنْ أَبِي أُمَامَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَيْسَ شَيْءٌ أَحَبَّ إِلَى اللهِ مِنْ قَطْرَتَيْنِ وَأَثَرَيْنِ: قَطْرَةٌ مِنْ دُمُوعٍ مِنْ خَشْيَةِ اللهِ، وَقَطْرَةُ دَمٍ تُهَرَاقُ فِي سَبِيلِ اللهِ، وَأَمَّا الأَثَرَانِ فَأَثَرٌ فِي سَبِيلِ اللهِ وَأَثَرٌ فِي فَرِيضَةٍ مِنْ فَرَائِضِ اللهِ. رواه الترمذي

**ZH24.** Abu Umamah ﷺ narrates that Rasulullah ﷺ said: Nothing is dearer to Allah than two drops and two marks: A drop of tears shed due to the fear of Allah, and a drop of blood shed in the path of Allah. Regarding the two marks, they are: A mark received in the cause of Allah (mark of a wound, signs of walking in the path of Allah, a layer of dust), and a mark caused in observing one of the obligatory commandments of Allah (as for example mark of prostration, or a mark attained during the journey of Hajj). (*Tirmidhi*)

**ZH25.** Sulaiman bin Surad ﷺ narrated that while I was sitting in the company of the Prophet ﷺ, two men abused each other and the face of one of them became red with anger, and his jugular veins swelled (i.e. he became furious). On that the Prophet said, "I know a word, the saying of which will cause him to relax, if he does say it. If he says: 'I seek refuge with Allah from Satan.' then all is I anger will go away." Somebody said to him, "The Prophet A has said, 'Seek refuge with Allah from Satan.'" The angry man said, "Am I mad?" (*Bukhari*)

عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: كَيْفَ تَقُولُونَ بِفَرَحِ رَجُلٍ انْفَلَتَتْ مِنْهُ رَاحِلَتُهُ، تَجُرُّ زِمَامَهَا بِأَرْضٍ قَفْرٍ لَيْسَ بِهَا طَعَامٌ وَلَا شَرَابٌ، وَعَلَيْهَا لَهُ طَعَامٌ وَشَرَابٌ، فَطَلَبَهَا حَتَّى شَقَّ عَلَيْهِ، ثُمَّ مَرَّتْ بِجِذْلِ شَجَرَةٍ، فَتَعَلَّقَ زِمَامُهَا، فَوَجَدَهَا مُتَعَلِّقَةً بِهِ؟ قُلْنَا: شَدِيدًا، يَا رَسُولَ اللهِ! فَقَالَ رَسُولُ اللهِ ﷺ: أَمَا، إِنَّهُ وَاللهِ! لَلّٰهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ، مِنَ الرَّجُلِ بِرَاحِلَتِهِ. رواه مسلم

**ZH26.** Bara ibne-Azib ﷺ narrates that Rasulullah ﷺ said: What do you say about the joy of that man whose camel escapes pulling its halter in the desert where there is neither food nor drink; and on the camel was his food and drink. He searched, till he was tired, then the halter of the camel stuck to a tree while passing under it. Thus he found his camel stuck to it. We replied: O Rasulullah! He would be overwhelmed with joy. Rasulullah said: Listen, I swear by Allah! Allah is more pleased, by the Taubah (turning in repentance) of His slave than this person was pleased when he found his camel back. (*Muslim*).

عَنِ ابْنِ الزُّبَيْرِ رَضِيَ اللهُ عَنْهُمَا يَقُوْلُ: يَاَيُّهَا النَّاسُ! إِنَّ النَّبِيَّ ﷺ كَانَ يَقُوْلُ: لَوْ أَنَّ ابْنَ آدَمَ أُعْطِيَ وَادِيًا مِلأً مِنْ ذَهَبٍ، أَحَبَّ إِلَيْهِ ثَانِيًا، وَلَوْ أُعْطِيَ ثَانِيًا أَحَبَّ إِلَيْهِ ثَالِثًا، وَلَا يَسُدُّ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَيَتُوْبُ اللهُ عَلٰى مَنْ تَابَ. رواه البخاري

**ZH27.** Abdullah ibne-Zubair ؓ said: O people! Indeed, Nabi ﷺ used to say: If the son of Adam is given a valley full of gold, he would desire for the second. If he is given the second, he would long for a third one. Nothing will fill the stomach of theson of Adam except the dust of the grave and Allah accepts the repentance of one who turns with repentance (Allah turns His Mercy to the one who turns his face from the worldly things towards Him). (*Bukhari*).

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٍ لَا شَكَّ فِيْهِنَّ: دَعْوَةُ الْوَالِدِ، وَدَعْوَةُ الْمُسَافِرِ، وَدَعْوَةُ الْمَظْلُوْمِ. رواه ابوداؤد

**ZH28.** Abu Hurairah ؓ narrates that Nabi ﷺ said: Three Du'as are surely answered, of which there is no doubt: Du'a of a father, Du'a of a traveler, and Du'a of an oppressed. (*Abu Dawud*).

عَنْ مَعْقِلِ بْنِ يَسَارٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَالَ حِيْنَ يُصْبِحُ ثَلَاثَ مَرَّاتٍ: أَعُوْذُ بِاللهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ وَقَرَأَ ثَلَاثَ آيَاتٍ مِنْ آخِرِ سُوْرَةِ الْحَشْرِ وَكَّلَ اللهُ بِهِ سَبْعِيْنَ أَلْفَ مَلَكٍ يُصَلُّوْنَ عَلَيْهِ حَتّٰى يُمْسِيَ وَإِنْ مَاتَ فِيْ ذٰلِكَ الْيَوْمِ مَاتَ شَهِيْدًا، وَمَنْ قَالَهَا حِيْنَ يُمْسِيْ كَانَ بِتِلْكَ الْمَنْزِلَةِ. رواه الترمذي

**ZH29.** Ma'qal ibne-Yasar ؓ narrates that Nabi ﷺ said: He who says (following words) in the morning 3 times, and then recites the tast 3 verses of Surah Al-Hashr, Allah will appoint 70,000 angels for him, who will continue to invoke blessings on him till the evening; and if he were to die that day, he would die as a martyr. And the one who recites them in the evening, he would be in the same rank.

أَعُوْذُ بِاللهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

I seek refuge in Allah the most Hearer and the Knower, from Shaitan the accursed). (*Tirmidhi*). The last 3 verses of Surah Al-Hashr are in chapter 59-22-24 of the Quran.

عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: سَيِّدُ الإِسْتِغْفَارِ أَنْ يَقُوْلَ: "اللّٰهُمَّ أَنْتَ رَبِّيْ لَآ إِلٰهَ إِلَّا أَنْتَ خَلَقْتَنِيْ وَأَنَا عَبْدُكَ، وَأَنَا عَلٰى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوْذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوْءُ بِذَنْبِيْ فَاغْفِرْ لِيْ إِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ إِلَّا أَنْتَ".

قَالَ: وَمَنْ قَالَهَا مِنَ النَّهَارِ مُوْقِنًا بِهَا فَمَاتَ مِنْ يَوْمِهِ قَبْلَ أَنْ يُمْسِيَ، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ، وَمَنْ قَالَهَا مِنَ اللَّيْلِ، وَهُوَ مُوْقِنٌ بِهَا، فَمَاتَ قَبْلَ أَنْ يُصْبِحَ، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ. رواه البخاري

**ZH30.** Shaddad ibne-Aws ﷺ narrates that Rasulullah ﷺ said: The *sayyad ul Istighfar* (chief phrase for asking forgiveness), is to say:
(O Allah! You are my Rabb, none is worthy of worship but You, You have created me and I am Your slave, and hold to Your covenant and Promise as much as I can. I seek refuge in You from the evil of what I have done. I acknowledge Your Favors; and confess my sins. Forgive me, as because none but You can forgive sins. Rasulullah said: He who says these words during the day with belief and died that day before the evening he would be amongst the dwellers of paradise. He who says these words during the night with belief and dies before the morning, he will be amongst the dwellers of paradise. (*Bukhari*).

عَنْ ثَوْبَانَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا يَرُدُّ الْقَدْرَ إِلَّا الدُّعَاءُ، وَلَا يَزِيْدُ فِي الْعُمُرِ إِلَّا الْبِرُّ وَإِنَّ الرَّجُلَ لَيُحْرَمُ الرِّزْقَ بِالذَّنْبِ يُصِيْبُهُ. رواه الحاكم

**ZH31.** Thauban ﷺ narrates that Nabi ﷺ said: Nothing but Du'a averts decree; nothing but righteousness prolongs life' and indeed, a man is deprived of a provision due to a sin he commits. (*Hakim*).

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ دَخَلَ السُّوْقَ فَقَالَ: لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ وَيُمِيْتُ وَهُوَ حَيٌّ لَا يَمُوْتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ، كَتَبَ اللهُ لَهُ أَلْفَ أَلْفِ حَسَنَةٍ وَمَحَا عَنْهُ أَلْفَ أَلْفِ سَيِّئَةٍ وَرَفَعَ لَهُ أَلْفَ أَلْفِ دَرَجَةٍ. رواه الترمذي وقال: هذا حديث غريب، باب ما يقول إذا دخل السوق، رقم: ٣٤٢٨ وقال الترمذي في رواية له مكان "وَرَفَعَ لَهُ أَلْفَ أَلْفِ دَرَجَةٍ"، "وَبَنَى لَهُ بَيْتًا فِي الْجَنَّةِ"، رقم: ٣٤٢٩

**ZH32.** Umar ibnil-Khattab ﷺ narrates that indeed Rasulullah ﷺ said: He who enters a market and says (the following words) Allah will record for him a million virtues, and erases a million evils, and elevate him by a million ranks:

لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ وَيُمِيْتُ وَهُوَ حَيٌّ لَا يَمُوْتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

(None is worthy of worship but Allah, Who is Alone. He has no partner, to Him belongs the dominion, and to Him Praise is due, He gives life and causes death, and He is the ever Living and Eternal, and in His Hand is all the Good, and He has Power over all things). In another narration, in place of elevating his rank by a million it is mentioned that, a palace is built for him in paradise. (*Tirmidhi*).

# Ikram-ul-Muslim

## *Virtues of Ikram-ul-Muslim from Quran*

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰٓ أَن يَكُونُوا۟ خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّن نِّسَآءٍ عَسَىٰٓ
أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوٓا۟ أَنفُسَكُمْ وَلَا تَنَابَزُوا۟ بِٱلْأَلْقَٰبِ بِئْسَ ٱلِٱسْمُ ٱلْفُسُوقُ بَعْدَ
ٱلْإِيمَٰنِ وَمَن لَّمْ يَتُبْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿١١﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ
بَعْضَ ٱلظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا۟ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ
أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَٱتَّقُوا۟ ٱللَّهَ إِنَّ ٱللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾
يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ إِنَّ
أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

**MQ01.** O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at another women, it may be that the latter are better than the former. Nor defame one another, not insult one another by nicknames. How bad is it to insult one's brother after Faith (i.e. to call your *Muslim* brother as: O sinner, or O wicked). And whosoever does not repent, and then such are indeed *Zalimun* (wrong-doers). O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One who forgives and accepts repentance, Most Merciful. O Mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who fears Allah most. Verily, Allah is All-Knowing, All-Aware. (*49:11-13*).

وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً
فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِۦٓ إِخْوَٰنًا وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ ٱلنَّارِ فَأَنقَذَكُم
مِّنْهَا كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

**MQ02.** And hold fast, all of you together, to the rope of Allah (the Quran), and be not divided among yourselves, and remember Allah's Favor on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren, and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat (proofs, verses, evidence) clear to you, that you may be guided. (*3:103*).

وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّن مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ

**MQ03.** And indeed a slave woman who believes is better than a (free) *Mushrika* (idolatress), even though she pleases you. (*2:221*).

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ
ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ
مَن كَانَ مُخْتَالًا فَخُورًا

**MQ04.** Worship Allah and join none with Him (in worship); and do good to parents; kinfolk, orphans, Al-Masakin (the poor), the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those whom your right hands possess. Verily, Allah does not like such as are proud and boastful. (*4:36*).

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ
يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

**MQ05.** Indeed, Allah enjoins justice, Ihsan (doing good) and generosity towards kinfolk; and forbids immorality, all evil deeds and oppression. He strongly exhorts you so that you might bear (all this) in mind. (*16:90*).

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا

**MQ06.** And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin. *(33:58)*

لَن تَنَالُوا الْبِرَّ حَتَّىٰ تُنفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنفِقُوا مِن شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

**MQ07.** By no means shall you attain the reality of true piety and righteousness, unless you spend (in Allah's cause) that which you love; and whatever of good you spend, Allah knows it well. (*3:92*)

### *Virtues of Ikram-ul-Muslim from Hadith*

عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ. رواه البخاري

**MH01.** Anas ﷺ narrates that Nabi ﷺ said: None of you is a true believer, until he likes for his brother what he likes for himself. (*Bukhari*).

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ مَشَى فِي حَاجَةِ أَخِيهِ كَانَ خَيْرًا
لَهُ مِنِ اعْتِكَافِهِ عَشْرَ سِنِينَ، وَمَنِ اعْتَكَفَ يَوْمًا ابْتِغَاءَ وَجْهِ اللهِ جَعَلَ اللهُ بَيْنَهُ وَبَيْنَ النَّارِ ثَلَاثَ
خَنَادِقَ، كُلُّ خَنْدَقٍ أَبْعَدُ مَا بَيْنَ الْخَافِقَيْنِ. رواه الطبراني

**MH02.** Ibne-Abbas ﷺ narrates that Nabi ﷺ said: Going out for a brother's need is better than 10 years I'tikaf (confining oneself to a masjid exclusively for the worship of Allah). He who observes I'tikaf of one day for Allah's sake, 3 trenches are placed between him and Hell; each trench is wider than the distance between the earth and the sky. (*Tabarani*).

عَنْ أَبِيْ مُوْسٰى رَضِيَ اللهُ عَنْهُ قَالَ: قَالُوا: يَا رَسُوْلَ اللهِ! أَيُّ الإِسْلَامِ أَفْضَلُ؟ قَالَ: مَنْ سَلِمَ الْمُسْلِمُوْنَ مِنْ لِسَانِهِ وَيَدِهِ. رواه البخارى

**MH03.** Abu Musa ﷺ narrates that the Sahabah asked: O Rasulullah ﷺ! Whose Islam is the best? He replied: From whose tongue and hands, other Muslims are safe. (*Bukhari*).

عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: قَالَ اللهُ عَزَّ وَجَلَّ: الْمُتَحَابُّوْنَ فِيْ جَلَالِيْ لَهُمْ مَنَابِرُ مِنْ نُوْرٍ يَغْبِطُهُمُ النَّبِيُّوْنَ وَالشُّهَدَاءُ. رواه الترمذى وقال: هذا حديث

**MH04. Hadith Qudsi:** Mu'ad ibne-jabal ﷺ narrates: I heard Rasulullah ﷺ narrating that Allah the Almighty and Majestic has said: Those who love one another for My Glory, for them are seats on pulpits of Nur (light). The Prophets and martyrs shall envy them. (*Tirmidhi*).

عَنْ أَبِيْ مُوْسٰى رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا وَشَبَّكَ بَيْنَ أَصَابِعِهِ. رواه البخارى

**MH05.** Abu Musa ﷺ narrates that Nabi ﷺ said: Mu'mins are to one another like a building, whose parts reinforce each other. Then he interlaced his fingers (demonstrating how Muslims should be attached to one another and should strengthen one another). (*Bukhari*)

عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَثَلُ الْمُؤْمِنِيْنَ فِيْ تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ، إِذَا اشْتَكٰى مِنْهُ عُضْوٌ، تَدَاعٰى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمّٰى. رواه مسلم

**MH06.** Nu'man ibne-Bashir ﷺ narrates that Rasulullah ﷺ said: The example of Muslims in their mutual love, mercy and sympathy is like that of a body; if one of the organs is afflicted, the whole body responds to during sleeplessness and fever. (*Muslim*).

**MH07.** Abdullah bin Amr Al-As ﷺ narrated that Allah's Messenger ﷺ said....... The best amongst you are those who have the best manners and character." (*Bukhari*, 4/759)

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا جُلُوْسًا مَعَ رَسُوْلِ اللهِ ﷺ فَقَالَ: يَطْلُعُ الْآنَ عَلَيْكُمْ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ فَطَلَعَ رَجُلٌ مِنَ الْأَنْصَارِ تَنْطِفُ لِحْيَتُهُ مِنْ وُضُوْءِهِ، وَقَدْ تَعَلَّقَ نَعْلَيْهِ

بِيَدِهِ الشِّمَالِ، فَلَمَّا كَانَ الْغَدُ قَالَ النَّبِيُّ ﷺ مِثْلَ ذٰلِكَ، فَطَلَعَ الرَّجُلُ مِثْلَ الْمَرَّةِ الْأُوْلٰى، فَلَمَّا كَانَ الْيَوْمُ الثَّالِثُ قَالَ النَّبِيُّ ﷺ مِثْلَ مَقَالَتِهِ أَيْضًا، فَطَلَعَ ذٰلِكَ الرَّجُلُ مِثْلَ حَالِهِ الْأُوْلٰى، فَلَمَّا قَامَ النَّبِيُّ ﷺ تَبِعَهُ عَبْدُ اللهِ بْنُ عَمْرٍو فَقَالَ: إِنِّيْ لَاحَيْتُ أَبِيْ فَأَقْسَمْتُ أَنْ لَا أَدْخُلَ عَلَيْهِ ثَلَاثًا، فَإِنْ رَأَيْتَ أَنْ تُؤْوِيَنِيْ إِلَيْكَ حَتّٰى تَمْضِيَ فَعَلْتَ؟ قَالَ: نَعَمْ، قَالَ أَنَسٌ رَضِيَ اللهُ عَنْهُ: فَكَانَ عَبْدُ اللهِ يُحَدِّثُ أَنَّهُ بَاتَ مَعَهُ تِلْكَ الثَّلَاثَ اللَّيَالِيَ، فَلَمْ يَرَهُ يَقُوْمُ مِنَ اللَّيْلِ شَيْئًا غَيْرَ أَنَّهُ إِذَا تَعَارَّ وَتَقَلَّبَ عَلٰى فِرَاشِهِ ذَكَرَ اللهَ عَزَّوَجَلَّ وَكَبَّرَ حَتّٰى يَقُوْمَ لِصَلَاةِ الْفَجْرِ. قَالَ عَبْدُ اللهِ: غَيْرَ أَنِّيْ لَمْ أَسْمَعْهُ يَقُوْلُ إِلَّا خَيْرًا، فَلَمَّا مَضَتِ الثَّلَاثُ اللَّيَالِيْ وَكِدْتُ أَنْ أَحْتَقِرَ عَمَلَهُ، قُلْتُ: يَا عَبْدَ اللهِ! لَمْ يَكُنْ بَيْنِيْ وَبَيْنَ أَبِيْ غَضَبٌ وَلَا هَجْرٌ وَلٰكِنِّيْ سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ لَنَا ثَلَاثَ مَرَّاتٍ: يَطْلُعُ عَلَيْكُمُ الْآنَ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ فَطَلَعْتَ أَنْتَ الثَّلَاثَ الْمَرَّاتِ، فَأَرَدْتُ أَنْ آوِيَ إِلَيْكَ فَأَنْظُرَ مَا عَمَلُكَ؟ فَأَقْتَدِيَ بِكَ، فَلَمْ أَرَكَ عَمِلْتَ كَثِيْرَ عَمَلٍ، فَمَا الَّذِيْ بَلَغَ بِكَ مَا قَالَ رَسُوْلُ اللهِ ﷺ؟ قَالَ: مَا هُوَ إِلَّا مَا رَأَيْتَ، قَالَ: فَلَمَّا وَلَّيْتُ دَعَانِيْ فَقَالَ: مَا هُوَ إِلَّا مَا رَأَيْتَ غَيْرَ أَنِّيْ لَا أَجِدُ فِيْ نَفْسِيْ لِأَحَدٍ مِنَ الْمُسْلِمِيْنَ غِشًّا وَلَا أَحْسُدُ أَحَدًا عَلٰى خَيْرٍ أَعْطَاهُ اللهُ إِيَّاهُ، فَقَالَ عَبْدُ اللهِ: هٰذِهِ الَّتِيْ بَلَغَتْ بِكَ وَهِيَ الَّتِيْ لَا نُطِيْقُ. رواه احمد

**MH08.** Anas ibne-Malik ﷺ narrates that while we were sitting with Rasulullah ﷺ, he said: A dweller of paradise will come to you now. Then a man from Ansar came, from whose beard drops of water of ablution were falling and he was holding his shoes in his left hand. The second day Nabi repeated his words as the same Ansari came in the same condition he had come the first day. The third day Nabi repeated the same words as that sahabi came in the same condition. When Nabi stood up, Abdullah ibne-Amr followed that Ansari to his house and said to him: I had a quarrel with my father and have vowed that I will not go to him for 3 days. If you allow, let me stay at your house till my oath is fulfilled? He said: Very well. Anas narrates: Abdullah mentioned that he spent 3 nights with that Ansari but did not see him worshipping a night, except that when he awoke and changed his side on the bed, he praised Allah 'Azza wa Jall and said: *Allahuakbar* (allah is the Greatest), until he got up for *Salat-ul-Fajr* from his bed. Abdullah said: I did not hear him say anything except good. When 3 nights had passed and I considered his deeds to be quite ordinary, I said to the Ansari: O slave of Allah! There was no quarrel and separation between me and my father but I heard Rasulullah saying that the dweller of paradise is coming to us and you came out on all three occasions. So, I decided to stay with you and see what (special) deed you perform? However, I did not see you doing anything

extraordinary. What is that deed which raised you to the rank mentioned by Rasulullah? The Ansari replied: I have no deeds except that which you saw. Abdullah said: When I turned to go away, the Ansari called me back and said: I do not have any (special) deeds except for the ones you have seen. However I have no ill feelings in my heart about any *Muslim* and I am not jealous of anyone to whom Allah has granted a bounty. Abdullah said: This is that which has raised you to that rank, and this is that which is beyond our ability. (*Ahmad*).

إِنَّ رَجُلًا زَارَ أَخًا لَهُ فِي اللهِ فَأَرْصَدَ اللهُ لَهُ مَلَكًا، قَالَ: أَيْنَ تُرِيدُ؟ فَقَالَ: أُرِيدُ أَنْ أَزُورَ أَخِيَ فُلَانًا، فَقَالَ: لِحَاجَةٍ لَكَ عِنْدَهُ؟ قَالَ: لَا، قَالَ: لِقَرَابَةٍ بَيْنَكَ وَبَيْنَهُ؟ قَالَ: لَا، قَالَ: فَبِنِعْمَةٍ لَكَ عِنْدَهُ؟ قَالَ: لَا، قَالَ: فَبِمَ؟ قَالَ: أُحِبُّهُ فِي اللهِ، قَالَ: فَإِنَّ اللهَ أَرْسَلَنِي إِلَيْكَ أُخْبِرُكَ بِأَنَّهُ يُحِبُّكَ لِحُبِّكَ إِيَّاهُ، وَقَدْ أَوْجَبَ لَكَ الْجَنَّةَ

**MH09.** Rasul ﷺ said: A man went to visit another person and it was said to him: Was it for some need you had with him? He answered: No. The questioner then said: Was it due to some blood relation that exists between you and him? The man said: No. The questioner said: Was it because of some bounty you have with him? He answered: No. The questioner said: Then Why? He said: I love him for the sake of Allah. The other then said: Allah has sent me to you informing you that He loves you because you love that man for Allah's sake. Paradise has become obligatory for you. (*Muslim*).

إِذَا دَعَا الرَّجُلُ لِأَخِيهِ فِي ظَهْرِ الْغَيْبِ قَالَ الْمَلَكُ: وَلَكَ مِثْلُ ذَلِكَ

**MH10.** Whoever prays for his brother behind his back has an angel saying to him: And for you the same. (*Muslim*).

**MH11.** Narrated Aisha that the Prophet ﷺ said: The most hated person in the sight of Allah is the most quarrelsome person. (*Bukhari*)

**MH12.** Abu Huraira ؓ narrated that Allah's Messenger ﷺ said, "There are 100 (parts of) mercy of Allah. He has sent down out one part of His mercy upon the jinn and human beings and the insects. It is because of this (one part) that they love one another; show kindness to one another and even the beast treats its young one with affection. And Allah has reserved 99 parts of mercy with which He would treat His servants on the Day of Resurrection." (*Muslim*)

**MH13.** Anas bin Malik ﷺ narrated that Allah's Messenger ﷺ said, "Do not hate one another, nor be jealous of one another; and do not desert one another, but O Allah's worshipers! Be Brothers! And it is unlawful for a Muslim to desert his brother *Muslim* (and not to talk to him) for more than three nights." (*Bukhari*)

**MH14.** Abu Dharr ﷺ narrated that Allah's Messenger ﷺ said to him, "You are not better than people with red or black skins unless you excel them in piety." (*Tirmidhi, Ahmad*)

عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ: مَرَّ رَجُلٌ عَلٰى رَسُوْلِ اللهِ ﷺ فَقَالَ لِرَجُلٍ عِنْدَهُ جَالِسٍ: مَا رَأْيُكَ فِيْ هٰذَا؟ فَقَالَ: رَجُلٌ مِنْ أَشْرَافِ النَّاسِ، هٰذَا وَاللهِ حَرِيٌّ إِنْ خَطَبَ أَنْ يُنْكَحَ، وَإِنْ شَفَعَ أَنْ يُشَفَّعَ، قَالَ: فَسَكَتَ رَسُوْلُ اللهِ ﷺ ثُمَّ مَرَّ رَجُلٌ فَقَالَ لَهُ رَسُوْلُ اللهِ ﷺ: مَا رَأْيُكَ فِيْ هٰذَا؟ فَقَالَ: يَا رَسُوْلَ اللهِ! هٰذَا رَجُلٌ مِنْ فُقَرَاءِ الْمُسْلِمِيْنَ، هٰذَا حَرِيٌّ إِنْ خَطَبَ أَنْ لَا يُنْكَحَ، وَإِنْ شَفَعَ أَنْ لَا يُشَفَّعَ، وَإِنْ قَالَ أَنْ لَا يُسْمَعَ لِقَوْلِهِ. فَقَالَ رَسُوْلُ اللهِ ﷺ: هٰذَا خَيْرٌ مِنْ مِلْءِ الْأَرْضِ مِثْلَ هٰذَا. رواه البخاري

**MH15.** Sahl ibne-Sa'd As-Sa'idi ﷺ narrates that once a person by Rasulullah ﷺ, (and) he asked someone sitting with him: What do you think of the passer-by? He replied: He is amongst the respected of the society; and by Allah! If he proposes to a woman, he will be married; should he recommend (something), his recommendation will be accepted. Rasulullah remained silent. Then another person passed by, and Rasulullah asked (the same person again): What is your opinion about this man? He answered: O Rasulullah! He is amongst the poor *Muslims*; if he proposes (for marriage), it will not be accepted; should he recommend (something), his recommendation will be rejected; and if he speaks, nobody will pay heed. Rasulullah said: This man (the poor Muslim) is better than a whole world full of the like of the first one. (*Bukhari*)

عَنْ حَارِثَةَ بْنِ وَهْبٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ: أَلَا أَدُلُّكُمْ عَلٰى أَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيْفٍ مُتَضَعَّفٍ لَوْ أَقْسَمَ عَلَى اللهِ لَأَبَرَّهُ، وَأَهْلِ النَّارِ كُلُّ جَوَّاظٍ عُتُلٍّ مُسْتَكْبِرٍ. رواه البخاري

**MH16.** Harithah ibne-Waheb ﷺ narrates: I heard Nabi ﷺ saying: Should I not inform you of the people of paradise? Anyone who is weak, not harsh in dealings and behavior, but moderate and soft; people (also) consider him unimportant, (but he is so close to Allah that) if he swears by Allah, He will fulfil his words. And the dwellers of Hell are miserly, insolent and arrogant. (*Bukhari*).

عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ وَعَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَا يُصِيْبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا أَذًى وَلَا غَمٍّ -حَتَّى الشَّوْكَةِ يُشَاكُهَا- إِلَّا كَفَّرَ اللّٰهُ بِهَا مِنْ خَطَايَاهُ. رواه البخاري

**MH17.** Abu Sa'id Al-Khudri ﷺ and Abu Hurairah ﷺ narrates that Nabi ﷺ said: Whenever a *Muslim* faces fatigue, illness, worry, grief, hurt and sorrow, even gets pricked by a thorn, Allah in lieu of his sufferings removes his sins. (*Bukhari*).

عَنْ أَبِيْ مُوْسٰى رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: إِذَا مَرِضَ الْعَبْدُ أَوْ سَافَرَ كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيْمًا صَحِيْحًا. رواه البخاري

**MH18.** Abu Musa ﷺ narrates that Rasulullah ﷺ said: When a (Muslim) slave is ill or on a journey, the same deeds are written for him, as he used to do while at home or in health. (*Bukhari*).

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: أَكْمَلُ الْمُؤْمِنِيْنَ إِيْمَانًا أَحْسَنُهُمْ خُلُقًا وَخِيَارُكُمْ خِيَارُكُمْ لِنِسَائِكُمْ. رواه احمد ٢/٤٧٢

**MH19.** Abu Hurairah ﷺ narrates that Rasulullah ﷺ said: The most perfect amongst the believers in faith is one who has the **best manners**; and best of you are those who are best to their wives. (*Ahmad*).

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ شَيْءٍ أَثْقَلُ فِي الْمِيْزَانِ مِنْ حُسْنِ الْخُلُقِ. رواه ابوداؤد

**MH20.** Abu Darda ﷺ narrates that Nabi ﷺ said: There will be nothing heavier on the scale than **good manners**. (*Abu Dawud*).

عَنْ عَبْدِ اللّٰهِ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِيْ قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ. رواه مسلم

**MH21.** Abdullah ibne-Mas'ud ﷺ narrates that Nabi ﷺ said: He will not enter into paradise who has the smallest particle of arrogance in his heart. (*Muslim*).

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: لَيْسَ الشَّدِيْدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيْدُ الَّذِيْ يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ. رواه البخاري

**MH22.** Abu Hurairah ﷺ narrates that Rasulullah ﷺ said: The powerful is not he who knocks down others; undoubtedly the powerful is the one who controls himself in a fit of anger. (*Bukhari*).

عَنْ أَبِيْ ذَرٍّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: إِنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ لَنَا: إِذَا غَضِبَ أَحَدُكُمْ وَهُوَ قَائِمٌ فَلْيَجْلِسْ، فَإِنْ ذَهَبَ عَنْهُ الْغَضَبُ وَإِلَّا فَلْيَضْطَجِعْ. رواه ابوداؤد

**MH23.** Abu Darda ؓ narrates that Rasulullah ﷺ told us: When one of you become angry while standing, he should sit down. If his anger subsides, well and good; otherwise he should lie-down. (*Abu Dawud*).

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيْضِ، وَاتِّبَاعُ الْجَنَائِزِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيْتُ الْعَاطِسِ. رواه البخاری

**MH24.** Abu Hurairah ؓ narrates: I heard Rasulullah ﷺ saying: A *Muslim* has 5 rights on another *Muslim*. To reciprocate Salam, visit the sick, follow funerals, accept an invitation, and if someone sneezes and (says *Alhamdulillah*) say *Yarhamukallah* (may Allah have mercy on you). (*Bukhari*).

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يُسَلِّمُ الصَّغِيْرُ عَلَى الْكَبِيْرِ، وَالْمَارُّ عَلَى الْقَاعِدِ، وَالْقَلِيْلُ عَلَى الْكَثِيْرِ. رواه البخاری

**MH25.** Abu Hurairah ؓ narrates that Nabi ﷺ said: The young should offer Salam to the old, a passerby to one sitting, and a small group to a large group. (*Bukhari*).

عَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: مَا مِنْ مُسْلِمٍ يَعُوْدُ مُسْلِمًا غُدْوَةً إِلَّا صَلَّى عَلَيْهِ سَبْعُوْنَ أَلْفَ مَلَكٍ حَتَّى يُمْسِيَ، وَإِنْ عَادَهُ عَشِيَّةً إِلَّا صَلَّى عَلَيْهِ سَبْعُوْنَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ وَكَانَ لَهُ خَرِيْفٌ فِي الْجَنَّةِ. رواه الترمذی وقال: هذا حدیث غریب حسن، باب ما جاء فی

**MH26.** Ali ؓ narrates: I heard Rasulullah ﷺ saying: No *Muslim* who visits a sick Muslim in the morning except that 70,000 angels invoke blessings on him till the evening; and if he visits him in the evening then 70,000 angels invoke blessings on him till the morning and for him there is a garden of fruits in paradise. (*Tirmidhi*).

عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: لَيْسَ مِنْ أُمَّتِي مَنْ لَمْ يُجِلَّ كَبِيْرَنَا، وَيَرْحَمْ صَغِيْرَنَا، وَيَعْرِفْ لِعَالِمِنَا حَقَّهُ. رواه احمد والطبرانی

**MH27.** Ubada ibne-Samit ؓ narrates that Rasulullah ﷺ said: He is not amongst my followers who neither shows respect to our elders, nor mercy to our youngsters and does not recognize the rights of our *Alim* (scholar). (*Ahmad*, *Tabarani*).

عَنْ سَالِمٍ عَنْ أَبِيْهِ رَضِيَ اللّٰهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ كَانَ فِي حَاجَةِ أَخِيْهِ كَانَ اللّٰهُ فِي حَاجَتِهِ. (وهو جزء من الحديث) رواه أبوداؤد

**MH28.** Abdullah ibne-Umar ؓ narrates that Nabi ﷺ said: He who is engaged in fulfilling his brother's need, Allah will fulfill his needs. (*Abu Dawud*).

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّ رَجُلًا زَارَ أَخًا لَهُ فِيْ قَرْيَةٍ أُخْرٰى، فَأَرْصَدَ اللهُ لَهُ عَلٰى مَدْرَجَتِهِ مَلَكًا، فَلَمَّا أَتٰى عَلَيْهِ قَالَ: أَيْنَ تُرِيْدُ؟ قَالَ: أُرِيْدُ أَخًا لِيْ فِيْ هٰذِهِ الْقَرْيَةِ، قَالَ: هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرُبُّهَا؟ قَالَ: لَا، غَيْرَ أَنِّيْ أَحْبَبْتُهُ فِي اللهِ عَزَّوَجَلَّ، قَالَ: فَإِنِّيْ رَسُوْلُ اللهِ إِلَيْكَ، بِأَنَّ اللهَ قَدْ أَحَبَّكَ كَمَا أَحْبَبْتَهُ فِيْهِ. رواه مسلم

**MH29.** Abu Hurairah ﷺ narrates that Nabi ﷺ said: A person set out to visit his (Muslim) brother in another village, Allah sent an angel to wait for him on his way. When this man reached the angel he asked: Where are you heading? He replied: I am heading for a brother of mine in this village. The angel asked: Does he owe you something, which you want to get back? The man replied: No. I just love him for the sake of Allah 'Azza wa Jall. The angel said: I am Allah's messenger to you, indeed Allah loves you just as you love him for His sake. (*Muslim*).

عَنْ أَبِيْ ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَفْضَلُ الْأَعْمَالِ الْحُبُّ فِي اللهِ وَالْبُغْضُ فِي اللهِ. رواه ابوداؤد

**MH30.** Abu Dhar ﷺ narrates that Rasulullah ﷺ said: The most excellent deed is love for the sake of Allah and hatred for the sake of Allah. (*Abu Dawud*).

عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: يُغْفَرُ لِلشَّهِيْدِ كُلُّ ذَنْبٍ إِلَّا الدَّيْنَ. رواه مسلم

**MH31.** Abdullah ibne-'Amr ibnl 'As ﷺ narrates that Rasulullah ﷺ said: Every sin of a martyr is forgiven except (his) debt. (*Muslim*).

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيْدُ أَدَاءَهَا أَدَّى اللهُ عَنْهُ، وَمَنْ أَخَذَ يُرِيْدُ إِتْلَافَهَا أَتْلَفَهُ اللهُ. رواه البخاري

**MH32.** Abu Hurairah ﷺ narrates that Nabi ﷺ said: If anyone borrows from others with an intention to pay it back, Allah will pay it back for him. If someone borrows, with no intention to return it, Allah, will destroy his property. (*Bukhari*).

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَوْ كَانَ لِيْ مِثْلُ أُحُدٍ ذَهَبًا مَا يَسُرُّنِيْ أَنْ لَا يَمُرَّ عَلَيَّ ثَلَاثٌ وَعِنْدِيْ مِنْهُ شَيْءٌ إِلَّا شَيْءٌ أُرْصِدُهُ لِدَيْنٍ. رواه البخاري

**MH33.** Abu Hurairah ﷺ narrates that Rasulullah ﷺ said: If I had gold to the extent of Mount Uhud; I would not like to keep any of it more than 3 days, except what I put aside to re-pay a debt. (*Bukhari*).

عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: ثَلَاثٌ لَا تُرَدُّ: الْوَسَائِدُ وَالدُّهْنُ وَاللَّبَنُ (الدُّهْنُ يَعْنِيْ بِهِ الطِّيْبَ). رواه الترمذي

**MH34.** Abdullah ibne-Umar ؓ narrates that Rasulullah ﷺ said: Three things should not be refused: Pillow, perfume and milk. (*Tirmidhi*).

عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ عَالَ جَارِيَتَيْنِ دَخَلْتُ أَنَا وَهُوَ الْجَنَّةَ كَهَاتَيْنِ، وَأَشَارَ بِإِصْبَعَيْهِ. رواه الترمذي

**MH35.** Anas ؓ narrates that Rasulullah ﷺ said: If anyone brings up two girls; he and I will be together in paradise like these two fingers; pointing with his two fingers. (*Tirmidhi*).

عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ يَلِيْ مِنْ هٰذِهِ الْبَنَاتِ شَيْئًا، فَأَحْسَنَ إِلَيْهِنَّ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ. رواه البخاري

**MH36.** Aisha narrates that Rasulullah ﷺ said: Whosoever assumed the responsibility of (managing) the affair of his daughters and treated them well, then these daughters will become shield for him from the fire. (*Bukhari*).

عَنْ أَيُّوْبَ بْنِ مُوْسٰى رَحِمَهُ اللهُ عَنْ أَبِيْهِ عَنْ جَدِّهِ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَا نَحَلَ وَالِدٌ وَلَدًا مِنْ نَحْلٍ أَفْضَلَ مِنْ أَدَبٍ حَسَنٍ. رواه الترمذي

**MH37.** Ayyub ؓ on the authority of his father, who from his grandfather, narrates that Rasulullah ﷺ said: No father gives his son any gift better than good education. (*Tirmidhi*).

عَنْ أَبِيْ سَعِيْدٍ وَابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمْ قَالَا: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ وُلِدَ لَهُ وَلَدٌ فَلْيُحْسِنِ اسْمَهُ وَأَدَبَهُ فَإِذَا بَلَغَ فَلْيُزَوِّجْهُ، فَإِنْ بَلَغَ وَلَمْ يُزَوِّجْهُ، فَأَصَابَ إِثْمًا، فَإِنَّمَا إِثْمُهُ عَلٰى أَبِيْهِ. رواه البيهقي

**MH38.** Abu Sa'id and Abdullah ibne-Abbas ؓ narrates that Rasulullah ﷺ said: He, who has a son born to him, should give him a good name and a good upbringing and when he reaches puberty, marry him. If he does not marry him when he reaches puberty, and if the son commits a sin, then indeed its guilt rests upon his father. (*Baihaqi*).

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ. رواه مسلم

**MH39.** Abu Hurairah ؓ narrates that Rasulullah ﷺ said: He will not enter Paradise whose neighbor feels unsafe from his injurious conduct. (*Muslim*)

عَنْ سَهْلٍ رَضِيَ اللهُ عَنْهُ: قَالَ رَسُوْلُ اللهِ ﷺ: أَنَا وَكَافِلُ الْيَتِيْمِ فِي الْجَنَّةِ هٰكَذَا، وَأَشَارَ بِالسَّبَّابَةِ وَالْوُسْطٰى وَفَرَّجَ بَيْنَهُمَا شَيْئًا. رواه البخاري

**MH40.** Sahl ؓ narrates that Rasulullah ﷺ said: I, and the one who brings up an orphan, will be like this in Paradise, and he pointed his forefinger and middle finger with a slight gap between them.(*Bukhari*)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلًا شَكَا إِلَى رَسُوْلِ اللهِ ﷺ قَسْوَةَ قَلْبِهِ فَقَالَ: امْسَحْ رَأْسَ الْيَتِيْمِ وَأَطْعِمِ الْمِسْكِيْنَ. رواه أحمد

**MH41.** Abu Hurairah ؓ narrates that a man complained to Rasulullah ﷺ of his hard-heartedness. He said: Pass an affectionate hand over the orphan's head and feed the poor. (*Ahmad*)

عَنْ قَيْسِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَوْ كُنْتُ آمِرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ النِّسَاءَ أَنْ يَسْجُدْنَ لِأَزْوَاجِهِنَّ لِمَا جَعَلَ اللهُ لَهُمْ عَلَيْهِنَّ مِنَ الْحَقِّ. رواه أبو داود

**MH42.** Qais ibne-Sa'd ؓ narrates that Rasulullah ﷺ said: If I were to order anyone to prostrate to another, I would order a woman to prostrate before her husband for the right that Allah has entrusted upon women to their husbands. (*Abu Dawud*)

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللهِ ﷺ: أَيُّمَا امْرَأَةٍ مَاتَتْ وَزَوْجُهَا عَنْهَا رَاضٍ، دَخَلَتِ الْجَنَّةَ. رواه الترمذي

**MH43.** Umme Salamah ؓ narrates that Rasulullah ﷺ said: Any woman, who died while her husband was pleased with her, will enter Paradise. (*Tirmidhi*)

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَعْطُوا الْأَجِيْرَ أَجْرَهُ قَبْلَ أَنْ يَجِفَّ عَرَقُهُ. رواه ابن ماجه

**MH44.** Abdullah ibne-'Umar ؓ narrates that Rasulullah ﷺ said: Pay the laborer his wages before his sweat dries. (*Ibne Majah*)

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ سَرَّهُ أَنْ يُمَدَّ لَهُ فِيْ عُمُرِهِ وَيُزَادَ لَهُ فِيْ رِزْقِهِ فَلْيَبَرَّ وَالِدَيْهِ وَلْيَصِلْ رَحِمَهُ. رواه أحمد ٣/٢٦٦

**MH45.** Anas ibne-Malik ؓ narrates that Rasulullah ﷺ said: He who wishes that his life span be prolonged and his provisions increased should treat his parents well and maintain his bonds of kinship. (*Ahmad*)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُوْلِ اللهِ ﷺ فَقَالَ: يَا رَسُوْلَ اللهِ! مَنْ أَحَقُّ بِحُسْنِ صَحَابَتِي؟ قَالَ: أُمُّكَ، قَالَ: ثُمَّ مَنْ؟ قَالَ: ثُمَّ أُمُّكَ، قَالَ: ثُمَّ مَنْ؟ قَالَ: ثُمَّ أُمُّكَ، قَالَ: ثُمَّ مَنْ؟ قَالَ: ثُمَّ أَبُوْكَ. رواه البخاري

**MH46.** Abu Hurairah ؓ narrates that a man came to Rasulullah ﷺ and asked: O Rasulullah! Who is the most deserving of my excellent conduct and service? He replied: Your mother. The man asked: Who is next? He replied: Then your mother. The man asked: Who is next? He replied: Then your mother. The man asked: Who is next? He replied: Then your father. (*Bukhari*)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيَصِلْ رَحِمَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ. رواه البخاري

**MH47.** Abu Hurairah ؓ narrates that Nabi ﷺ said: Whosoever believes in Allah and the Last Day should extend hospitality to his guests. And whosoever believes in Allah and the Last Day should be kind to his relations. And whosoever believes in Allah and the Last Day should either speak well or keep silent. (*Bukhari*)

عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُوْلُ: لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ. رواه البخاري

**MH48.** Jubair ibne-Mut'im ؓ narrates that verily Nabi ﷺ said: He will not enter Paradise who breaks ties of kinship. (*Bukhari*)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: أَتَدْرُوْنَ مَا الْمُفْلِسُ؟ قَالُوْا: الْمُفْلِسُ فِيْنَا مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ، فَقَالَ: إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي مَنْ يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكٰوةٍ، وَيَأْتِي قَدْ شَتَمَ هٰذَا، وَقَذَفَ هٰذَا، وَأَكَلَ مَالَ هٰذَا، وَسَفَكَ دَمَ هٰذَا، وَضَرَبَ هٰذَا فَيُعْطٰى هٰذَا مِنْ حَسَنَاتِهِ، وَهٰذَا مِنْ حَسَنَاتِهِ، فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضٰى مَا عَلَيْهِ، أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ، ثُمَّ طُرِحَ فِي النَّارِ. رواه مسلم

**MH49.** Abu Hurairah ؓ narrates that Rasulullah ﷺ once asked his Sahabah: Do you know who is poor? Sahabah replied: The poor amongst us is he who has no money or property. Rasulullah explained: The poor amongst my Ummah is one, who will come on the Day of Resurrection with Salat, Saum, and Zakat, but who had abused somebody, slandered someone, usurped the goods of another person, had shed blood or beaten another person. So this one and that one will be given a part of the aggressor's good deeds; should his good deeds fall short, before he clears what he owes then the aggrieved person's sins and faults will be transferred from them to him; and he will be thrown into Hell Fire. (*Muslim*)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ كَانَتْ لَهُ مَظْلَمَةٌ لِأَخِيْهِ مِنْ عِرْضِهِ أَوْ شَيْءٍ فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ قَبْلَ أَنْ لَا يَكُوْنَ دِيْنَارٌ وَلَا دِرْهَمٌ، إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنْهُ بِقَدْرِ مَظْلَمَتِهِ، وَإِنْ لَمْ يَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتِ صَاحِبِهِ فَحُمِلَ عَلَيْهِ. رواه البخاري

**MH50.** Abu Hurairah ؓ narrates that Rasulullah ﷺ said: Whosoever has done a wrong, affecting his brother's honor or something else, must ask him for forgiveness now, before that Day comes when he will have neither Dinar nor Dirham. If he has any good deeds, then these will be subtracted, equal to his wrong doings; and if he has no good deeds,

then the evil deeds of the one wronged will be taken and laid upon him. (*Bukhari*)

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ مِنْ أَكْبَرِ الْكَبَائِرِ اسْتِطَالَةَ الْمَرْءِ فِيْ عِرْضِ رَجُلٍ مُسْلِمٍ بِغَيْرِ حَقٍّ. (الحديث) رواه ابوداؤد

**MH51.** Abu Hurairah ﷺ narrates that Rasulullah ﷺ said: Indeed the biggest amongst the major sins is to attack a *Muslim*'s honor unjustly. (*Abu Dawud*)

عَنْ أَسْمَاءَ بِنْتِ يَزِيْدَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ ذَبَّ عَنْ عِرْضِ أَخِيْهِ بِالْغَيْبَةِ كَانَ حَقًّا عَلَى اللهِ أَنْ يُعْتِقَهُ مِنَ النَّارِ. رواه أحمد والطبراني

**MH52.** Asma binte-Yazid ﷺ narrates that Rasulullah ﷺ said: If anyone defends his brother's honor in his absence, then it is Allah's responsibility to set him free from the Fire. (*Ahmad*, *Tabarani*)

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِيَّاكُمْ وَالْحَسَدَ، فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ، أَوْ قَالَ: الْعُشْبَ. رواه ابوداؤد

**MH53.** Abu Hurairah ﷺ narrates that Nabi ﷺ said: Avoid jealousy, verily, jealousy consumes good deeds like fire consumes dry wood (or he said) grass. (*Abu Dawud*)

عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ عَيَّرَ أَخَاهُ بِذَنْبٍ لَمْ يَمُتْ حَتّٰى يَعْمَلَهُ، قَالَ أَحْمَدُ: قَالُوا: مِنْ ذَنْبٍ قَدْ تَابَ مِنْهُ. رواه الترمذي

**MH54.** Mu'adh ibne-Jabal ﷺ narrates that Rasulullah ﷺ said: He who reproaches his brother for a sin (from which he had repented) will not die until he himself indulges in that sin. (*Tirmidhi*)

عَنْ ثَابِتِ بْنِ الضَّحَّاكِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَعْنُ الْمُؤْمِنِ كَقَتْلِهِ. (وهو جزء من الحديث) رواه مسلم

**MH55.** Thabit ibne-Dahhak ﷺ narrates that Nabi ﷺ said: Cursing a believer is like killing him. (*Muslim*)

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَمَّا عُرِجَ بِيْ مَرَرْتُ بِقَوْمٍ لَهُمْ أَظْفَارٌ مِنْ نُحَاسٍ يَخْمِشُوْنَ وُجُوْهَهُمْ وَصُدُوْرَهُمْ، فَقُلْتُ: مَنْ هٰؤُلَاءِ يَا جِبْرِيْلُ؟ قَالَ: هٰؤُلَاءِ الَّذِيْنَ يَأْكُلُوْنَ لُحُوْمَ النَّاسِ وَيَقَعُوْنَ فِيْ أَعْرَاضِهِمْ. رواه ابوداؤد

**MH56.** Anas ibne-Malik ﷺ narrates that Rasulullah ﷺ said: When I was taken up (on the ascendance), I passed by people who had nails of copper and they were scratching their faces and chests. I asked: O Jibrail! Who are these people? He replied: They used to eat (backbite) human flesh and dishonor people. (*Abu Dawud*)

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: أَتَدْرُوْنَ مَا الْغِيْبَةُ؟ قَالُوا: اللهُ وَرَسُوْلُهُ أَعْلَمُ، قَالَ: ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ، قِيْلَ: أَفَرَأَيْتَ إِنْ كَانَ فِيْ أَخِيْ مَا أَقُوْلُ؟ قَالَ: إِنْ كَانَ فِيْهِ مَا تَقُوْلُ فَقَدِ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيْهِ، فَقَدْ بَهَتَّهُ. رواه مسلم

**MH57.** Abu Hurairah ؓ narrates that Rasulullah ﷺ said: Do you know what is backbiting? Sahabah said: Allah and His Messenger know better. He said: Saying something about your brother he dislikes. It was asked: Does the matter stand if what is said really exists in my brother? He replied: If what you say is true, then verily you have backbitten; but if it is not present in him, then you have slandered him. (*Muslim*)

عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ أَبْغَضَ الرِّجَالِ إِلَى اللهِ الْأَلَدُّ الْخَصِمُ. رواه مسلم

**MH58.** A'isha narrates that Rasulullah ﷺ said: The man who is most hateful to Allah is the one who quarrels and argues the most. (*Bukhari, Muslim*)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ. رواه مسلم

**MH59.** Abu Hurairah ؓ narrates that Rasulullah ﷺ said: There are three signs of a hypocrite: When he speaks, he lies; when he promises, he breaks it; when he is entrusted, he violates the trust. (*Muslim*)

عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ: لَا يَدْخُلُ الْجَنَّةَ قَتَّاتٌ. رواه البخاري

**MH60.** Hudhaifah ؓ narrates: I heard Rasulullah ﷺ saying: A tell-tale will not enter Paradise. (*Bukhari*)

عَنْ أَبِي أُمَامَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنِ اقْتَطَعَ حَقَّ امْرِىءٍ مُسْلِمٍ بِيَمِيْنِهِ، فَقَدْ أَوْجَبَ اللهُ لَهُ النَّارَ، وَحَرَّمَ عَلَيْهِ الْجَنَّةَ، فَقَالَ لَهُ رَجُلٌ: وَإِنْ كَانَ شَيْئًا يَسِيْرًا يَا رَسُوْلَ اللهِ؟ قَالَ وَإِنْ قَضِيْبٌ مِنْ أَرَاكٍ. رواه مسلم

**MH61.** Abu Umamah ؓ narrates that Rasulullah ﷺ said: If anyone acquired what rightly belongs to another Muslim, by his (false) oath Allah has made Hell obligatory for him and prohibited his admission to Paradise. A man asked: Even, if it is a small thing, O Rasulullah! He replied: Even if it is a branch of the *Arak* tree. (*Muslim*)

عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ أُمِّهِ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ قَالَ: لَمْ يَكْذِبْ مَنْ نَمَى بَيْنَ اثْنَيْنِ لِيُصْلِحَ. رواه أبو داؤد

**MH62.** Humaid ibne-Abdur Rahman ؓ narrates from his mother that Nabi ﷺ said: He who has spoken untruthfully to strike a reconciliation between two persons has not lied. (*Abu Dawud*)

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ، فَمَنْ هَجَرَ فَوْقَ ثَلَاثٍ فَمَاتَ دَخَلَ النَّارَ. رواه ابوداؤد

**MH63.** Abu Hurairah ﷺ narrates that Rasulullah ﷺ said: It is not lawful for a Muslim to keep apart from his brother for more than 3 days. Whoever stayed apart for more than three days and died, entered Hell. (*Abu Dawud*)

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: تُعْرَضُ الْأَعْمَالُ فِيْ كُلِّ يَوْمِ خَمِيْسٍ وَاثْنَيْنِ، فَيَغْفِرُ اللّٰهُ عَزَّوَجَلَّ فِيْ ذٰلِكَ الْيَوْمِ لِكُلِّ امْرِئٍ لَا يُشْرِكُ بِاللّٰهِ شَيْئًا إِلَّا امْرَأً كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيْهِ شَحْنَاءُ، فَيُقَالُ: ارْكُوْا هٰذَيْنِ حَتّٰى يَصْطَلِحَا، ارْكُوْا هٰذَيْنِ حَتّٰى يَصْطَلِحَا. رواه مسلم

**MH64.** Abu Hurairah ﷺ narrates that Rasulullah ﷺ said: Deeds are presented to Allah on every Thursday and Monday. Then Allah forgives every slave who did not associate anything with Allah except he who has and enmity against his Muslim brother, Allah then says: Hold both of them, until they reconcile! Hold both of them, until they reconcile. (*Muslim*)

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو رَضِيَ اللّٰهُ عَنْهُمَا أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ: أَيُّ الْإِسْلَامِ خَيْرٌ؟ فَقَالَ: تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلٰى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ. رواه البخاري

**MH65.** 'Abdullah ibne-'Amr ﷺ narrates that a man asked Nabi ﷺ: What is the best deed in Islam? He answered: You feed people and say: *Assalamu 'alaikum* to those whom you know and those whom you do not know. (*Bukhari*)

عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: مَا سُئِلَ رَسُوْلُ اللّٰهِ ﷺ شَيْئًا قَطُّ فَقَالَ: لَا. رواه مسلم

**MH66.** Jabir ibne-'Abdullah ﷺ narrates: Whenever Rasulullah ﷺ was asked for anything, he never said 'No'. (*Muslim*)

عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ: كَانَ رَسُوْلُ اللّٰهِ ﷺ يَقْبَلُ الْهَدِيَّةَ وَيُثِيْبُ عَلَيْهَا. رواه البخاري

**MH67.** A'isha narrates that Rasulullah ﷺ would accept a present and give something in return for it. (*Bukhari*)

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: إِنَّ اللّٰهَ عَزَّوَجَلَّ يَقُوْلُ يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ! مَرِضْتُ فَلَمْ تَعُدْنِيْ، قَالَ: يَا رَبِّ! كَيْفَ أَعُوْدُكَ؟ وَأَنْتَ رَبُّ الْعَالَمِيْنَ، قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِيْ فُلَانًا مَرِضَ فَلَمْ تَعُدْهُ، أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِيْ عِنْدَهُ؟ يَا ابْنَ آدَمَ! اسْتَطْعَمْتُكَ فَلَمْ تُطْعِمْنِيْ، قَالَ: يَا رَبِّ! وَكَيْفَ أُطْعِمُكَ؟ وَأَنْتَ رَبُّ الْعَالَمِيْنَ، قَالَ: أَمَا عَلِمْتَ أَنَّهُ اسْتَطْعَمَكَ عَبْدِيْ فُلَانٌ فَلَمْ تُطْعِمْهُ، أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَ ذٰلِكَ عِنْدِيْ؟ يَا ابْنَ آدَمَ! اسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِيْ، قَالَ: يَا رَبِّ! كَيْفَ أَسْقِيْكَ؟ وَأَنْتَ رَبُّ الْعَالَمِيْنَ، قَالَ: اسْتَسْقَاكَ عَبْدِيْ فُلَانٌ فَلَمْ تَسْقِهِ، أَمَا إِنَّكَ لَوْ أَسْقَيْتَهُ وَجَدْتَ ذٰلِكَ عِنْدِيْ. رواه مسلم

**MH68. Hadith Qudsi**: Abu Hurairah ﷺ narrates that Rasulullah ﷺ said: Indeed Allah will say on the Day of Resurrection: O son of Adam! I was sick and you did not visit me; to which he will reply: O my Rabb! How could I visit You? You are the Rabb of the worlds. Allah will say: Did you not know that My such slave was sick, and you did not visit him? Did you not know that if you had visited him, you would have found Me with him? O son of Adam! I asked you for food, but you did not feed Me; to which he will say: O my Rabb! How could I feed You, You are the Rabb of the worlds? Allah will say: Did you not know My such slave asked you for food, and you did not feed him. Did you know if you had fed him, you would have surely found near Me? O son of Adam! I asked you to give Me water, but you did not give Me water to drink; to which he will reply: O my Rabb! How could I give You water to drink, You are the Rabb of the worlds? Allah will say: My such slave asked you for water, but did not give him water to drink. If you had given him water to drink, you would have surely found him near Me? (*Muslim*)

## Ikhlas / Sincerity of Intention

### *Virtues of Ikhlas from Quran*

فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝

**IQ01.** So whosoever does good equal to the weight of an atom shall see it. And whosoever does evil equal to the weight of an atom shall see it. (*99:7-8*).

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَّهُ الدِّينَ ۝

**IQ02.** Say (O Muhammad): Verily, I am commanded to worship Allah (alone) by obeying Him and doing religious deeds sincerely for His sake only. (*39:11*)

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِندَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝

**IQ03.** Yes! Whoever surrenders himself to Allah and performs good deeds with sincerity, his reward is with his Rabb. On such shall be no fear nor shall they grieve. (*2:112*).

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ الْكِتَابَ ۚ أَفَلَا تَعْقِلُونَ ۝

**IQ04.** Enjoin you *Al-Birr* (piety and righteousness) on the people and you forget yourselves, while you recite the scripture (Torah)! Have you then no sense? (*2:44*).

### *Virtues of Ikhlas from Hadith*

إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِىءٍ مَّا نَوَى

**IH01.** Verily, all actions are but driven by intentions and for everyone is what he intended. (*Bukhari, Muslim*).

إِنَّ اللهَ لاَ يَنْظُرُ إِلَى صُوَرِكُمْ وَأَمْوَالِكُمْ، وَإِنَّمَا يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ

**IH02.** Certainly, Allah does not look at your shapes or wealth. But He only looks at your hearts and deeds. (*Bukhari, Muslim*).

مَنْ هَمَّ بِحَسَنَةٍ وَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ

**IH03.** He, who seriously considered doing a good deed but did not do it, Will have one good deed recorded for him. (*Muslim*).

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّمَا يُبْعَثُ النَّاسُ عَلَى نِيَّاتِهِمْ. رواه ابن ماجه

**IH04.** Abu Hurairah ﷺ narrates that Rasulullah ﷺ said: Undoubtedly upon resurrection, people will be treated according to their intentions. (*Ibne Majah*).

عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ اللهَ لَا يَقْبَلُ مِنَ الْعَمَلِ إِلَّا مَا كَانَ لَهُ خَالِصًا وَابْتُغِيَ بِهِ وَجْهُهُ. رواه النسائي

**IH05.** Abu Umamah Al-Bahili ﷺ narrates that Rasulullah ﷺ said: Verily, Allah does not accept any deed, except that done sincerely for Him and to obtain His pleasure. (*Nasai*).

اَلنَّاسُ أَرْبَعَةٌ: رَجُلٌ آتَاهُ اللهُ عَزَّوَجَلَّ عِلْمًا وَمَالاً فَهُوَ يَعْمَلُ بِعِلْمِهِ فِي مَالِهِ، فَيَقُوْلُ رَجُلٌ لَوْ آتَانِيَ اللهُ تَعَالَى مِثْلَ مَا آتَاهُ اللهُ لَعَمِلْتُ كَمَا عَمِلَ، فَهُمَا فِي الأَجْرِ سَوَاءٌ، وَرَجُلٌ آتَاهُ اللهُ مَالاً وَلَمْ يُؤْتِهِ عِلْمًا فَهُوَ يَخْبِطُ فِي مَالِهِ، فَيَقُوْلُ رَجُلٌ لَوْ آتَانِيَ اللهُ مِثْلَ مَا آتَاهُ عَمِلْتُ كَمَا يَعْمَلُ، فَهُمَا فِي الْوِزْرِ سَوَاءٌ

**IH06.** There are 4 types of people: one is a man whom Allah has given knowledge and wealth. He acts with respect to his wealth based on his knowledge. Another person says that if Allah had given him similar to what He gave the first person, he would have acted in the same fashion. The reward for both of them will be the same. A 3rd person is one, whom Allah gives wealth but He does not give knowledge. Therefore, he spends his money according to his desire. Another man says that if Allah had given him, what He had given that person, he would have acted in the same manner. These two will have the same burden upon them. (*Ibne Majah*).

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ فِيْمَا يَرْوِيْ عَنْ رَبِّهِ عَزَّوَجَلَّ قَالَ: قَالَ: إِنَّ اللهَ عَزَّوَجَلَّ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَ ذٰلِكَ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هَمَّ بِهَا وَعَمِلَهَا كَتَبَهَا اللهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلٰى سَبْعِ مِائَةِ ضِعْفٍ إِلٰى أَضْعَافٍ كَثِيْرَةٍ، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللهُ لَهُ سَيِّئَةً وَاحِدَةً. رواه البخاري

1107. Ibne-Abbas ﷺ narrates from among those sayings which Rasulullah ﷺ, has related from his Rabb 'Azz wa Jall: Allah has spelled out good deeds and bad ones (to the appointed angels over you). He then explained it. If any one intends to do a good deed but does not do it, Allah enters for him in His record as a complete good deed; and if he intends to do a good deed and does it, Allah enters for him in His record as 10 to 700 and many more times as much. If any one intends to do a bad deed and does not do it (because of fear of Allah), Allah enters it for him in His record as a complete good deed; but if he intends to do it and does it, Allah records it for him as one bad deed. (*Bukhari*).

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: انْطَلَقَ ثَلَاثَةُ رَهْطٍ مِمَّنْ كَانَ قَبْلَكُمْ حَتّٰى أَوَوُا الْمَبِيْتَ إِلٰى غَارٍ فَدَخَلُوْهُ، فَانْحَدَرَتْ صَخْرَةٌ مِنَ الْجَبَلِ فَسَدَّتْ عَلَيْهِمَا الْغَارَ، فَقَالُوْا: إِنَّهُ لَا يُنْجِيْكُمْ مِنْ هٰذِهِ الصَّخْرَةِ إِلَّا أَنْ تَدْعُوا اللهَ بِصَالِحِ أَعْمَالِكُمْ، فَقَالَ رَجُلٌ مِنْهُمْ: اللّٰهُمَّ! كَانَ لِيْ أَبَوَانِ شَيْخَانِ كَبِيْرَانِ، وَكُنْتُ لَا أَغْبِقُ قَبْلَهُمَا أَهْلًا وَلَا مَالًا، فَنَأَى بِيْ فِيْ طَلَبِ شَيْءٍ يَوْمًا فَلَمْ أُرِحْ عَلَيْهِمَا حَتّٰى نَامَا، فَحَلَبْتُ لَهُمَا غَبُوْقَهُمَا فَوَجَدْتُهُمَا نَائِمَيْنِ، فَكَرِهْتُ أَنْ أَغْبِقَ قَبْلَهُمَا أَهْلًا أَوْ مَالًا، فَلَبِثْتُ وَالْقَدَحُ عَلٰى يَدَيَّ أَنْتَظِرُ اسْتِيْقَاظَهُمَا حَتّٰى بَرَقَ الْفَجْرُ فَاسْتَيْقَظَا فَشَرِبَا غَبُوْقَهُمَا، اللّٰهُمَّ إِنْ كُنْتُ فَعَلْتُ ذٰلِكَ ابْتِغَاءَ وَجْهِكَ فَفَرِّجْ عَنَّا مَا نَحْنُ فِيْهِ مِنْ هٰذِهِ الصَّخْرَةِ، فَانْفَرَجَتْ شَيْئًا لَا يَسْتَطِيْعُوْنَ الْخُرُوْجَ، قَالَ النَّبِيُّ ﷺ: وَقَالَ الْآخَرُ: اللّٰهُمَّ! كَانَتْ لِيْ بِنْتُ عَمٍّ، كَانَتْ أَحَبَّ النَّاسِ إِلَيَّ فَأَرَدْتُهَا عَنْ نَفْسِهَا، فَامْتَنَعَتْ مِنِّيْ حَتّٰى أَلَمَّتْ بِهَا سَنَةٌ مِنَ السِّنِيْنَ، فَجَاءَتْنِيْ فَأَعْطَيْتُهَا عِشْرِيْنَ وَمِائَةَ دِيْنَارٍ عَلٰى أَنْ تُخَلِّيَ بَيْنِيْ وَبَيْنَ نَفْسِهَا فَفَعَلَتْ، حَتّٰى إِذَا قَدَرْتُ عَلَيْهَا قَالَتْ: لَا أُحِلُّ لَكَ أَنْ تَفُضَّ الْخَاتَمَ إِلَّا بِحَقِّهِ، فَتَحَرَّجْتُ مِنَ الْوُقُوْعِ عَلَيْهَا فَانْصَرَفْتُ عَنْهَا وَهِيَ أَحَبُّ النَّاسِ إِلَيَّ، فَتَرَكْتُ الذَّهَبَ الَّذِيْ أَعْطَيْتُهَا، اللّٰهُمَّ إِنْ كُنْتُ فَعَلْتُ ذٰلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ عَنَّا مَا نَحْنُ فِيْهِ، فَانْفَرَجَتِ الصَّخْرَةُ غَيْرَ أَنَّهُمْ لَا يَسْتَطِيْعُوْنَ الْخُرُوْجَ مِنْهَا، قَالَ النَّبِيُّ ﷺ: وَقَالَ الثَّالِثُ: اللّٰهُمَّ! إِنِّي اسْتَأْجَرْتُ أُجَرَاءَ، فَأَعْطَيْتُهُمْ أَجْرَهُمْ غَيْرَ رَجُلٍ وَاحِدٍ، تَرَكَ الَّذِيْ لَهُ وَذَهَبَ، فَثَمَّرْتُ أَجْرَهُ حَتّٰى كَثُرَتْ مِنْهُ

الْأَمْوَالُ، فَجَاءَنِيْ بَعْدَ حِيْنٍ فَقَالَ: يَا عَبْدَ اللهِ! أَدِّ إِلَيَّ أَجْرِيْ، فَقُلْتُ لَهُ: كُلُّ مَا تَرَى مِنْ أَجْرِكَ مِنَ الْإِبِلِ وَالْبَقَرِ وَالْغَنَمِ وَالرَّقِيْقِ، فَقَالَ: يَا عَبْدَ اللهِ! لَا تَسْتَهْزِئْ بِيْ، فَقُلْتُ: إِنِّيْ لَا أَسْتَهْزِئُ بِكَ، فَأَخَذَهُ كُلَّهُ فَاسْتَاقَهُ فَلَمْ يَتْرُكْ مِنْهُ شَيْئًا، اللّٰهُمَّ! فَإِنْ كُنْتُ فَعَلْتُ ذٰلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ عَنَّا مَا نَحْنُ فِيْهِ، فَانْفَرَجَتِ الصَّخْرَةُ فَخَرَجُوْا يَمْشُوْنَ. رواه البخاري

**108.** Abdullah ibne-Umar ؓ narrates: I heard Rasulullah ﷺ saying: Three people (of an Ummah) before you, set out on a journey and they took refuge in a cave to spend the night. A rock slid from the mountain and blocked the cave. They said: Indeed you cannot be relieved from the rock, except that you invoke Allah on the basis of your good deeds. So one of them said: O Allah! I had very aged parents and I would not give milk to my children and other members of my family and slaves before my parents. One day I went far away in quest of something and I could not return to my parents before they had slept. I milked the evening milk for them and found that they were asleep. I disliked to give milk to my children and other members of my family and slaves to drink before them. So I stood by them, with the bowl of milk in my hand, waiting for them to wake up till it dawned. Then they wake up and they drank their evening's share of the milk. O Allah! If I had done so to please You, relieve us from the distress imposed upon us by this rock. So the rock moved a little resulting in a small opening, but not enough for them to get out. Nabi then said that the second man said: O Allah! I had a cousin, whom I loved more than anybody. I desired to satisfy my lust with her, but she refused. Subsequently, a year of famine forced her to approach me. I gave her 120 dinars on the condition that she would yield herself to me. So she agreed and when I was able to get a hold on her she said: It is not permitted for you to break the seal of virginity except by its lawful right (that is by marriage). I restrained myself from falling upon her and I walked away from her, though she was the most beloved of people to me, and I left the dinars with her. O Allah! If I had done so to please You, then relieve us from the distress that we are suffering. So again the rock moved a little resulting in a small opening; but they were still unable to get out. Nabi then said that the third one invoked: O Allah! I hired the services of some laborers and paid all of them their wages except one, who departed without taking what was due to him. I invested his wage in a business and business prospered immensely. He came back to me after a long time and said: O slave of Allah! Pay me my due. I replied: All that you see is yours: camels, cattle, sheep and slaves. He said: O slave of Allah! Do not make fun of me. So I said: I'm not joking with you. So, he took all of it and drove away not leaving anything. O

Allah! If I had done so, to please You, then relieve us from this distress. So the rock moved aside, and they got out walking freely. (*Bukhari*).

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: مَنْ أَتَى فِرَاشَهُ وَهُوَ يَنْوِي أَنْ يَقُوْمَ يُصَلِّيْ مِنَ اللَّيْلِ، فَغَلَبَتْهُ عَيْنَاهُ حَتَّى أَصْبَحَ، كُتِبَ لَهُ مَا نَوَى، وَكَانَ نَوْمُهُ صَدَقَةً عَلَيْهِ مِنْ رَبِّهِ عَزَّ وَجَلَّ. رواه النسائي

IH09. Abu Darda ﷺ narrates that Nabi ﷺ said: He who goes to his bed with the intention to get up during the night to offer his salat but is overcome by sleep and wakes up in the morning; the reward is written down for him what he intended, and his sleep is a gift for him from his Rabb 'Azz wa Jall. (*Nasai*).

عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: صَدَقَةُ السِّرِّ تُطْفِئُ غَضَبَ الرَّبِّ (وهو طرف من الحديث) رواه الطبراني

IH10. Abu Umamah ﷺ narrates that Rasulullah ﷺ said: Giving sadaqah secretly cools the anger of the Rabb. (*Tabarani*).

عَنْ سَعْدِ بْنِ أَبِيْ وَقَّاصٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِيْ بِهَا وَجْهَ اللهِ إِلَّا أُجِرْتَ عَلَيْهَا حَتَّى مَا تَجْعَلُ فِيْ فَمِ امْرَأَتِكَ. رواه البخاري

IH11. Sa'd ibne-Abi Waqqas ﷺ narrates that Rasulullah ﷺ said: Indeed whenever you spend to please Allah, you will be rewarded for it; even for a morsel, which you put in your wife's mouth. (*Bukhari*).

عَنْ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا ذِئْبَانِ جَائِعَانِ أُرْسِلَا فِيْ غَنَمٍ، بِأَفْسَدَ لَهَا مِنْ حِرْصِ الْمَرْءِ عَلَى الْمَالِ وَالشَّرَفِ، لِدِيْنِهِ. رواه الترمذي

IH12. Malik ﷺ narrates that Rasulullah ﷺ said: No two hungry wolves let loose amongst sheep will cause more loss than a man's greed for wealth and self-esteem to his religion. (*Tirmidhi*).

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: إِنَّ أَوَّلَ النَّاسِ يُقْضَى يَوْمَ الْقِيَامَةِ عَلَيْهِ، رَجُلٌ اسْتُشْهِدَ، فَأُتِيَ بِهِ فَعَرَّفَهُ نِعْمَتَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيْهَا؟ قَالَ: قَاتَلْتُ فِيْكَ حَتَّى اسْتُشْهِدْتُ، قَالَ: كَذَبْتَ، وَلٰكِنَّكَ قَاتَلْتَ لِأَنْ يُقَالَ جَرِيْءٌ، فَقَدْ قِيْلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ، وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ، فَأُتِيَ بِهِ، فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيْهَا؟ قَالَ: تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتُ فِيْكَ الْقُرْآنَ، قَالَ: كَذَبْتَ وَلٰكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ عَالِمٌ، وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ هُوَ قَارِئٌ، فَقَدْ قِيْلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ، وَرَجُلٌ وَسَّعَ اللهُ عَلَيْهِ وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ

كُلِّهِ، فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ فِيهَا إِلَّا أَنْفَقْتُ فِيهَا لَكَ، قَالَ: كَذَبْتَ، وَلٰكِنَّكَ فَعَلْتَ لِيُقَالَ هُوَ جَوَادٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلٰى وَجْهِهِ ثُمَّ أُلْقِيَ فِي النَّارِ. رواه مسلم

**IH13.** Abu Hurairah ﷺ narrates: I heard Rasulullah ﷺ saying: The first amongst the people against whom judgment will be pronounced on the day of Resurrection will be a martyr. He will be brought forward. Allah will remind him of His favors and he will acknowledge them. Allah Ta'ala will ask: What did you do (to show gratitude) for these favors? He will reply: I fought for You till I was martyred. Allah will say: You have lied; you fought to be called brave, so it has been said. Command will then be issued about him. He will be dragged on his face, until cast into the fire. Next, a man who had learnt and taught (religious) knowledge and recited the Quran will be brought forward. Allah will remind him of His favors and he will acknowledge them. Allah Ta'ala will ask: What did you do (to show gratitude) for these favors? He will reply: I learnt and taught (religious) knowledge and recited the Quran for Your sake. Allah Ta'ala will say: You have lied, you acquired knowledge to be called learned, and you recited the Quran to be *Qari* (reciter of the Quran); so you have been called such. Command will then be issued about him. He will be dragged on his face, until cast into the fire. Next a man whom Allah Ta'ala had made wealthy and to whom He had given all kinds of riches, will be brought forward. Allah Ta'ala will remind him of His favors and he will acknowledge them. Allah Ta'ala will ask: What did you do (to show gratitude) for these favors? He will reply: I left no cause in which You like money to be spent, except that I spent in it for Your sake. Allah Ta'ala will say: You have lied; you did so to be called generous, so it has been said. Command will then be issued about him. He will be dragged on his face and cast into the fire. (*Muslim*).

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ تَعَلَّمَ عِلْمًا مِمَّا يُبْتَغٰى بِهِ وَجْهُ اللهِ، لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ عَرَضًا مِنَ الدُّنْيَا، لَمْ يَجِدْ عَرْفَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ يَعْنِي رِيحَهَا. رواه ابوداؤد

**IH14.** Abu Hurairah ﷺ narrates that Rasulullah ﷺ said: If anyone acquires knowledge by which Allah's pleasure was to be sought, but acquires it only to get some worldly advantage, he shall not even experience the fragrance of paradise on the day of Resurrection. (*Abu Dawud*).

عَنْ أَبِي بَرْزَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّمَا أَخْشٰى عَلَيْكُمْ شَهَوَاتِ الْغَيِّ فِي بُطُوْنِكُمْ وَفُرُوْجِكُمْ وَمُضِلَّاتِ الْهَوٰى. رواه احمد

IH15. Abu Barzah ﷺ narrates that Nabi ﷺ said: I fear that you may indulge in such misleading desires that relate to your bellies and your private parts and such misleading desires that will lead you astray. (*Ahmad*).

عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ سَمَّعَ النَّاسَ بِعَمَلِهِ سَمَّعَ اللهُ بِهِ سَامِعَ خَلْقِهِ، وَصَغَّرَهُ، وَحَقَّرَهُ. رواه الطبراني

IH16. Abdullah ibne-Amr ﷺ narrates: I heard Rasulullah ﷺ saying: He who does deeds so that they may be publicly talked about, Allah will make it known publicly and will belittle and humiliate him amongst men. (*Tabarani*).

عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: مَا مِنْ عَبْدٍ يَقُوْمُ فِي الدُّنْيَا مَقَامَ سُمْعَةٍ وَرِيَاءٍ إِلَّا سَمَّعَ اللهُ بِهِ عَلَى رُؤُوْسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ. رواه الطبراني

IH17. Mu'adth ibne-Jabal ﷺ narrates that Rasulullah ﷺ said: Any slave (of Allah) who does good deeds for fame and to be seen, Allah will make it known and humiliate him in front of all creations on the Day of Resurrection. (*Tabarani*).

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مِنْ أَسْوَءِ النَّاسِ مَنْزِلَةً مَنْ أَذْهَبَ آخِرَتَهُ بِدُنْيَا غَيْرِهِ. رواه البيهقي

IH18. Abu Hurairah ﷺ narrates that Nabi ﷺ said: The worst of people as regards his rank in the Hereafter is he who spoils his life of the hereafter for the worldly benefit of others. (*Baihaqi*).

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ لَبِسَ ثَوْبَ شُهْرَةٍ فِي الدُّنْيَا، أَلْبَسَهُ اللهُ ثَوْبَ مَذَلَّةٍ يَوْمَ الْقِيَامَةِ ثُمَّ أَلْهَبَ فِيْهِ نَارًا. رواه ابن ماجه

IH19. Abdullah ibne-Umar ﷺ narrates that Rasulullah ﷺ said: He who wears the dress of fame in this world, Allah will clothe him with the dress of humiliation on the day of Resurrection and will set it blaze. (*Ibne Majah*).

## Avoiding The Irrelevant

### *Virtues of Avoiding the Irrelevant from Quran*

وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ ۝

VQ01. And those who turn away from unprofitable and shameful talk and actions. (*23:03*).

وَالَّذِيْنَ لَا يَشْهَدُوْنَ الزُّوْرَ وَإِذَا مَرُّوْا بِاللَّغْوِ مَرُّوْا كِرَامًا ۝

VQ02. And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity. (*25:72*).

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ

**VQ03.** And when they hear unprofitable and shameful talk, they withdraw from it and say: To us our deeds, and to you your deeds. Peace be upon you. We seek not (the way of) the ignorant. (*28:55*).

مَا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

**VQ04.** Not a word does he (or she) utter but there is an observer (angel) by him ready (to record it). (*50:18*).

### *Virtues of Avoiding the Irrelevant from Hadith*

عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: مَنْ يَضْمَنْ لِيْ مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ، أَضْمَنْ لَهُ الْجَنَّةَ. رواه البخاري

**VH01.** Sahl ibne-Sa'd ﷺ narrates that Rasulullah ﷺ said: He who guarantees me of what is between his jaws and what is between his legs, I shall guarantee him paradise. (*Bukhari*).

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سُئِلَ رَسُوْلُ اللهِ ﷺ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ، قَالَ: تَقْوَى اللهِ وَحُسْنُ الْخُلُقِ، وَسُئِلَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ النَّارَ، قَالَ: الْفَمُ وَالْفَرْجُ. رواه الترمذي

**VH02.** Abu Hurairah ﷺ narrates that Rasulullah ﷺ was asked: What will be greatest means of people entering into paradise? He said: Fear Allah and good conduct. Then he was asked: What will be the greatest means of people going into hell? He said: The mouth and the private parts. (*Tirmidhi*).

عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ رَفَعَهُ قَالَ: إِذَا أَصْبَحَ ابْنُ آدَمَ فَإِنَّ الْأَعْضَاءَ كُلَّهَا تُكَفِّرُ اللِّسَانَ فَتَقُوْلُ: اتَّقِ اللهَ فِيْنَا فَإِنَّمَا نَحْنُ بِكَ، فَإِنِ اسْتَقَمْتَ اسْتَقَمْنَا، وَإِنِ اعْوَجَجْتَ اعْوَجَجْنَا. رواه الترمذي

**VH03.** Abu Sa'id Al-Khudri ﷺ narrates that Rasulullah ﷺ said: When a man gets up in the morning, all the limbs humble themselves before the tongue and say: Fear Allah concerning us, for we are dependent on you. If you are straight we are straight, if you are crooked we are crooked. (*Tirmidhi*).

**VH04.** Mughira bin Shubah ﷺ narrated that the Prophet ﷺ said: Allah has hated for you (1) vain, useless talk, or that you talk too much about others, (2) to ask too many questions, (in disputed religious matters) and (3) to waste the wealth (by extravagance). (*Bukhari*)

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ. (الحديث) رواه البخاري

VH05. Abu Hurairah narrates that Rasulullah said: He who believes in Allah and the last Day, should speak what is good or be silent. (*Bukhari*).

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللهِ
لَا يُلْقِيْ لَهَا بَالًا يَرْفَعُ اللهُ بِهَا دَرَجَاتٍ، وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللهِ لَا يُلْقِيْ لَهَا بَالًا
يَهْوِيْ بِهَا فِيْ جَهَنَّمَ. رواه البخاري

VH06. Abu Hurairah ؓ narrates that Nabi ﷺ said: A man speaks a word pleasing to Allah, without considering it of any importance, yet Allah exalts him in ranks for it. And a man speaks a word displeasing to Allah, without considering it of any importance, due to which he falls into hell. (*Bukhari*).

عَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ: إِنَّ اللهَ كَرِهَ لَكُمْ ثَلَاثًا:
قِيْلَ وَقَالَ، وَإِضَاعَةَ الْمَالِ، وَكَثْرَةَ السُّؤَالِ. رواه البخاري

VH07. Mughirah ibne-Shu'bah ؓ narrates that he heard Nabi ﷺ saying: Indeed Allah has disliked three habits for you. A. Gossiping, 2. Squandering wealth, and 3. Asking too many questions. (*Bukhari*).

عَنْ عَمَّارٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ كَانَ لَهُ وَجْهَانِ فِي الدُّنْيَا، كَانَ لَهُ
يَوْمَ الْقِيَامَةِ لِسَانَانِ مِنْ نَارٍ. رواه ابوداؤد

VH08. Ammar ؓ narrates that Rasulullah ﷺ said: He who is two-faced in this world, will have two tongues of fire on the day of Resurrection. (*Abu Dawud*).

عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا كَذَبَ الْعَبْدُ تَبَاعَدَ عَنْهُ الْمَلَكُ مِيْلًا
مِنْ نَتْنِ مَا جَاءَ بِهِ. رواه الترمذي

VH09. Abdullah ibne-'Umar ؓ narrates that Nabi ﷺ said: When a man tells a lie, the angels move a mile away from him due to the bad odor of what he came with. (*Tirmidhi*).

عَنْ سُفْيَانَ بْنِ أَسِيْدٍ الْحَضْرَمِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: كَبُرَتْ
خِيَانَةً أَنْ تُحَدِّثَ أَخَاكَ حَدِيْثًا هُوَ لَكَ بِهِ مُصَدِّقٌ، وَأَنْتَ لَهُ بِهِ كَاذِبٌ. رواه ابوداؤد

VH10. Sufian ibne-Asid Al-Hadrami ؓ narrates: I heard Rasulullah ﷺ saying: It is great unfaithfulness that you say something to your brother, and he believes you while you are lying. (*Abu Dawud*).

عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: يُطْبَعُ الْمُؤْمِنُ عَلَى الْخِلَالِ كُلِّهَا
إِلَّا الْخِيَانَةَ وَالْكَذِبَ. رواه احمد ٥/٢٥٢

**VH11.** Abu Umamah ﷺ narrates that Rasulullah ﷺ said: A believer may naturally have all qualities (good or bad) except deception and falsehood. (*Ahmad*).

عَنْ حَفْصِ بْنِ عَاصِمٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: كَفٰى بِالْمَرْءِ كَذِبًا اَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ. رواه مسلم

**VH12.** Hafs ibne-Asim ﷺ narrates that Rasulullah ﷺ said: It is enough for a man to be a liar if he relates everything he hears. (*Muslim*).

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِيْ بَكْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: أَثْنٰى رَجُلٌ عَلٰى رَجُلٍ عِنْدَ النَّبِيِّ ﷺ، فَقَالَ: وَيْلَكَ قَطَعْتَ عُنُقَ أَخِيْكَ - ثَلَاثًا - مَنْ كَانَ مِنْكُمْ مَادِحًا لَا مَحَالَةَ فَلْيَقُلْ: أَحْسِبُ فُلَانًا وَاللهُ حَسِيْبُهُ، وَلَا أُزَكِّيْ عَلَى اللهِ أَحَدًا، إِنْ كَانَ يَعْلَمُ. رواه البخاري

**VH13.** Abdur Rahman ibne-Abi Bakr ﷺ narrates that a person praised another before Nabi ﷺ (and the one being praised was also present). Nabi said: Woe unto you! You have cut the neck of your brother (he repeated it thrice); if one of you must praise, and consider it to be essential and despite knowing him to (be good), he should just say: I think so and so is a good man, Allah is going to account him (and Allah alone in reality knows whether he is good or bad). I cannot praise anyone before Allah with certainty. (*Bukhari*).

## Ramadhan

### *Virtues of Ramadhan from Quran*

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ ۝ إِنَّا أَنْزَلْنٰهُ فِيْ لَيْلَةِ الْقَدْرِ ۝ وَمَا أَدْرٰىكَ مَا لَيْلَةُ الْقَدْرِ ۝ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۝ تَنَزَّلُ الْمَلٰٓئِكَةُ وَالرُّوْحُ فِيْهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ ۝ سَلٰمٌ هِيَ حَتّٰى مَطْلَعِ الْفَجْرِ ۝

**RQ01.** In the name of Allah the Beneficent, the Merciful. Verily. We have sent it (this Quran) down in the night of Al-Qadr (Power). And what will make you know what the night of Al-Qadr is? The Night of Power is better than 1,000 months. Therein descend the Angels and the Ruh (Jibril) by Allah's permission with all Decrees. There is Peace until the appearance of dawn. (*97:1-5*).

عَنْ سَلْمَانَ رَضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ خَطَبَنَا رَسُوْلُ اللهِ ﷺ فِيْ آخِرِ يَوْمٍ مِّنْ
شَعْبَانَ فَقَالَ يَاۤاَيُّهَا النَّاسُ قَدْ اَظَلَّكُمْ شَهْرٌ عَظِيْمٌ مُّبَارَكٌ شَهْرٌ فِيْهِ لَيْلَةٌ خَيْرٌ مِّنْ
اَلْفِ شَهْرٍ ، شَهْرٌ جَعَلَ اللهُ صِيَامَهُ فَرِيْضَةً وَقِيَامَ لَيْلِهِ تَطَوُّعًا مَنْ تَقَرَّبَ فِيْهِ
بِخَصْلَةٍ كَانَ كَمَنْ اَدّٰى فَرِيْضَةً فِيْمَا سِوَاهُ وَمَنْ اَدّٰى فَرِيْضَةً فِيْهِ كَانَ كَمَنْ اَدّٰى
سَبْعِيْنَ فَرِيْضَةً فِيْمَا سِوَاهُ ، وَهُوَ شَهْرُ الصَّبْرِ وَالصَّبْرُ ثَوَابُهُ الْجَنَّةُ وَشَهْرُ
الْمُوَاسَاةِ وَشَهْرٌ يُّزَادُ فِيْ رِزْقِ الْمُؤْمِنِ فِيْهِ ، مَنْ فَطَّرَ فِيْهِ صَائِمًا كَانَ مَغْفِرَةً
لِّذُنُوْبِهِ وَعِتْقَ رَقَبَتِهِ مِنَ النَّارِ وَكَانَ لَهُ مِثْلَ اَجْرِهِ مِنْ غَيْرِ اَنْ يُّنْقَصَ مِنْ اَجْرِهِ
شَيْءٌ قَالُوْا يَارَسُوْلَ اللهِ لَيْسَ كُلُّنَا يَجِدُ مَايُفَطِّرُ الصَّائِمَ فَقَالَ رَسُوْلُ اللهِ ﷺ
يُعْطِي اللهُ هٰذَا الثَّوَابَ مَنْ فَطَّرَ صَائِمًا عَلٰى تَمْرَةٍ اَوْ شَرْبَةِ مَاءٍ اَوْ مَذْقَةِ لَبَنٍ وَهُوَ
شَهْرٌ اَوَّلُهُ رَحْمَةٌ وَاَوْسَطُهُ مَغْفِرَةٌ وَآخِرُهُ عِتْقٌ مِّنَ النَّارِ مَنْ خَفَّفَ عَنْ مَمْلُوْكِهِ
فِيْهِ غَفَرَ اللهُ لَهُ وَاَعْتَقَهُ مِنَ النَّارِ وَاسْتَكْثِرُوْا فِيْهِ مِنْ اَرْبَعِ خِصَالٍ خَصْلَتَيْنِ
تُرْضُوْنَ بِهِمَا رَبَّكُمْ وَخَصْلَتَيْنِ لَاغِنَاءَ بِكُمْ عَنْهُمَا فَاَمَّا الْخَصْلَتَانِ اللَّتَانِ تُرْضُوْنَ
بِهِمَا رَبَّكُمْ فَشَهَادَةُ اَنْ لَّا اِلٰهَ اِلَّا اللهُ وَتَسْتَغْفِرُوْنَهُ ، وَاَمَّا الْخَصْلَتَانِ اللَّتَانِ
لَاغِنَاءَ بِكُمْ عَنْهُمَا فَتَسْئَلُوْنَ اللهَ الْجَنَّةَ وَتَعُوْذُوْنَ بِهِ مِنَ النَّارِ وَمَنْ سَقٰى صَائِمًا
سَقَاهُ اللهُ مِنْ حَوْضِيْ شَرْبَةً لَايَظْمَأُ حَتّٰى يَدْخُلَ الْجَنَّةَ ورواه البيهقي ورواه أبوشيخ ابن حبان

**RH01.** Salman ؓ reports: On the last day of Sha'ban, Rasulullah ﷺ addressed us and said: O people, there comes upon you now a great month, a most blessed month, in which lies a night greater in worth than 1,000 months. It is a month in which Allah has made compulsory that the fasting should be observed by day; and He has made the Taraweeh by night a Sunnah. Whosoever intends drawing nearer to Allah by performing any virtuous deed in this month, for him shall be such reward as if he had performed a Fard in any other time of the year. And whoever performs a Fard, for him shall be the reward of 70 Fard in any other time of the year. This is indeed the month of patience, and the reward for true patience is Jannah (paradise). It is the month of sympathy with one's fellowman; it is the month wherein a true believer's Rizq (provisions) is increased. Whosoever feeds a fasting person in order to break the fast (at sunset), for him there shall be forgiveness of his sins and emancipation from the fire of Jahannam (hell), and for him shall be, the same reward as for him (whom he fed), without that person's reward being diminished in the least. Thereupon

we said: O Messenger of Allah, not all of us possesses the means whereby we can provide enough for a fasting person to break his fast!' The Messenger of Allah replied: Allah grants this same reward to him who gives a fasting person a single date or a drink of water or a sip of milk to break the fast. This is a month, the first part of which brings Allah's Mercy, the middle of which brings His forgiveness and the last part of which brings emancipation from the fire of Jahannam. Whosoever lessens the burden of his servants in this month, Allah will forgive him and free him from the fire of Jahannain. And in this month, four things you should continue to perform in great number, two of which shall be to please your Lord, while the other two shall be those without which you cannot do. Those which shall be to please your Lord, are that you should in great quantity recite the *Kalima Tayyiba: Laa ilaaha il'lal Lah* and make much Istighfar (beg Allah's forgiveness). And as for those two without which you cannot make do, you should beg Allah, entry into paradise and seek refuge with Him from the fire of Jahannam. And whoever gave a person, who fasted, water to drink, Allah shall grant him a drink from my fountain such a drink whereafter he shall never again feel thirsty until he enters Jannah. (*Bayhaqi, Ibne Hibban*).

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ قَامَ رَمَضَانَ إِيْمَانًا وَاحْتِسَابًا
غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ. رواه البخاري

**RH02.** Abu Hurairah ؓ narrates that Rasulullah ﷺ said: He who stands at night in salat during Ramadan with belief in Allah's promises and hope for reward, his former sins will be forgiven. (*Bukhari*).

**RH03.** Rasul ﷺ said: There are three whose du'a is not rejected: the fasting person till he breaks his fast, a just ruler, and a du'a of an oppressed person. (*Tirmidhi, Ibne Majah*).

**RH04.** If insulted while fasting, say:
(I am fasting, I am fasting). (*Bukhari*).

عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ اُعْطِيَتْ اُمَّتِيْ
خَمْسَ خِصَالٍ فِيْ رَمَضَانَ لَمْ تُعْطَهُنَّ اُمَّةٌ قَبْلَهُمْ خُلُوْفُ فَمِ الصَّائِمِ اَطْيَبُ عِنْدَ
اللهِ مِنْ رِّيْحِ الْمِسْكِ وَتَسْتَغْفِرُ لَهُمُ الْحِيْتَانُ حَتّٰى يُفْطِرُوْا وَيُزَيِّنُ اللهُ عَزَّ وَجَلَّ
كُلَّ يَوْمٍ جَنَّتَهُ ثُمَّ يَقُوْلُ يُوْشِكُ عِبَادِيَ الصَّالِحُوْنَ اَنْ يُّلْقُوْا عَنْهُمُ الْمَؤُنَةَ
وَيَصِيْرُوْا اِلَيْكِ وَتُصَفَّدُ فِيْهِ مَرَدَةُ الشَّيَاطِيْنِ فَلَايَخْلُصُوْا فِيْهِ اِلٰى مَاكَانُوْا
يَخْلُصُوْنَ اِلَيْهِ فِيْ غَيْرِهٖ وَيُغْفَرُ لَهُمْ فِيْ آخِرِ لَيْلَةٍ قِيْلَ يَارَسُوْلَ اللهِ اَهِيَ لَيْلَةُ
الْقَدْرِ قَالَ لَا وَلٰكِنِ الْعَامِلُ اِنَّمَا يُوَفّٰى اَجْرُهٗ اِذَا قَضٰى عَمَلَهٗ رواه أحمد والبزار والبيهقى

...relates that Rasulullah ﷺ said: My Ummah was given 5 things for Ramadan, which was not given to anyone except them. (1) For them, the smell from the mouth of a fasting person is sweeter to Allah than the fragrant smell of musk. (2) On their behalf the fish in the sea seek forgiveness for the fasting persons until they break their fast. (3) Allah prepares and decorates a special garden in paradise everyday and then says (to it): The time is near when faithful servants shall cast aside the great trials of the world and come to you. (4) In this month (for them) evil-minded Saitan is chained so as not to reach unto those evils to which they normally reach during other months besides Ramadan. (5) On the last night of Ramadan they are forgiven. The Sahaba thereupon enquired: O Messenger of Allah, is that last night *Lailatul Qadr*? Rasulullah replied: No. But it is only right that a servant should be given his reward on having completed his service. (*Ahmad, Bayhaqi*).

عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللهُ تَعَالىٰ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ اُحْضُرُوْا الْمِنْبَرَ فَحَضَرْنَا فَلَمَّا ارْتَقىٰ دَرَجَةً قَالَ آمِيْنَ فَلَمَّا ارْتَقَى الدَّرَجَةَ الثَّانِيَةَ قَالَ آمِيْنَ فَلَمَّا ارْتَقَى الدَّرَجَةَ الثَّالِثَةَ قَالَ آمِيْنَ فَلَمَّا نَزَلَ قُلْنَا يَارَسُوْلَ اللهِ لَقَدْ سَمِعْنَا مِنْكَ الْيَوْمَ شَيْئًا مَاكُنَّا نَسْمَعُهُ قَالَ اِنَّ جِبْرَئِيْلَ عَرَضَ لِيْ فَقَالَ بَعُدَ مَنْ اَدْرَكَ رَمَضَانَ فَلَمْ يُغْفَرْ لَهٗ قُلْتُ آمِيْنَ فَلَمَّا رَقِيْتُ الثَّانِيَةَ قَالَ بَعُدَ مَنْ ذُكِرْتَ عِنْدَهٗ فَلَمْ يُصَلِّ عَلَيْكَ قُلْتُ آمِيْنَ فَلَمَّا رَقِيْتُ الثَّالِثَةَ قَالَ بَعُدَ مَنْ اَدْرَكَ اَبَوَيْهِ الْكِبَرَ عِنْدَهٗ اَوْ اَحَدُهُمَا فَلَمْ يُدْخِلَاهُ الْجَنَّةَ قُلْتُ آمِيْنَ رواه الحاكم

**RH06.** Kaab bin Ujra ؓ relates that Rasulullah ﷺ said: Come near to the mimber. And we came near to the mimber. When he ascended 1st step of the mimbar he said: *Amin*. When he ascended the 2nd step of the mimbar he said: *Amin*. When he ascended the 3rd step he said: *Amin*. When he descended we said: O Rasulullah, we have heard from you today something which whenever heard before. He said: (when I ascended the 1st step) jibrael *alaihis salam* appeared before me and said: Woe to him who found the blessed month of Ramadan and let it pass by without gaining forgiveness. Upon that I said: *Amin*. When I ascended the 2nd step, he said: Woe to him before whom your name is mentioned and then does not read Durud (salam) on you. I replied: *Amin*. When I ascended the 3rd step he said: Woe unto the person in whose presence both parents or one of them attain old age, and (failure to serve them) is not allowed to enter paradise. I said: *Amin*. (*Hakim*).

عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ تَعَالىٰ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ يَوْمًا وَحَضَرَنَا رَمَضَانُ اَتَاكُمْ رَمَضَانُ شَهْرُ بَرَكَةٍ يَغْشَاكُمُ اللهُ فِيْهِ فَيُنْزِلُ الرَّحْمَةَ

وَيَحُطُّ الْخَطَايَا وَيَسْتَجِيْبُ فِيْهِ الدُّعَاءَ يَنْظُرُ اللهُ تَعَالىٰ اِلىٰ تَنَافُسِكُمْ فِيْهِ وَيُبَاهِيْ بِكُمْ مَلٰئِكَتَهُ فَاَرُوْا اللهَ مِنْ اَنْفُسِكُمْ خَيْرًا فَاِنَّ الشَّقِيَّ مَنْ حُرِمَ فِيْهِ رَحْمَةَ اللهِ عَزَّ وَجَلَّ رواه الطبرانى

**RH07.** Ubadah bin Saamit ❁ reported that Rasulullah ﷺ one day said: When Ramadan had drawn near, Ramadan, the month of blessing has come to you, wherein Allah turns towards you and sends dawn to you His special mercy, forgives faults, accept prayers, looks at your competitions for the greatest good and boasts to His malaikah about you. So show to Allah your righteousness from yourselves. For verily the most pitiable and unfortunate one is the one who is deprived of Allah's mercy in this month. (*Tabarani*).

عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ تَعَالىٰ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ ثَلٰثَةٌ لَاتُرَدُّ دَعْوَتُهُمْ اَلصَّائِمُ حَتّٰى يُفْطِرَ وَالْاِمَامُ الْعَادِلُ وَدَعْوَةُ الْمَظْلُوْمِ يَرْفَعُهَا اللهُ فَوْقَ الْغَمَامِ وَيُفْتَحُ لَهَا اَبْوَابُ السَّمَاءِ وَيَقُوْلُ الرَّبُّ وَعِزَّتِيْ لَاَنْصُرَنَّكَ وَلَوْ بَعْدَ حِيْنٍ

رواه أحمد فى حديث والترمذى

**RH08.** Abu Hurairah ❁ reports that Rasulullah ﷺ said: There are 3 people whose du'as are not rejected. (1) The fasting person until he breaks the fast, (2) The just ruler and (3) the du'as of the oppressed whose du'a Allah lifts above the clouds and opens unto it the doors of the heavens, and Allah says, I swear by my honor, verily I shall assist you even tough it may be after some time. (*Ahmad*, *Tirmidhi*).

عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ تَعَالىٰ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ اِنَّ اللهَ وَمَلٰٓئِكَتَهُ يُصَلُّوْنَ عَلَى الْمُتَسَحِّرِيْنَ رواه الطبرانى فى الأوسط وابن حبان فى صحيحه كذا فى الترغيب

**RH09.** Ibne Umar ❁ relates that Rasulullah ﷺ said:Verily Allah and His angels send mercy upon those who eat sah'ri (sahoor). (*Tabarani*).

عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ تَعَالىٰ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ رُبَّ صَائِمٍ لَيْسَ لَهُ مِنْ صِيَامِهِ اِلَّا الْجُوْعُ وَرُبَّ قَائِمٍ لَيْسَ لَهُ مِنْ قِيَامِهِ اِلَّا السَّهَرُ رواه ابن ماجه

**RH10.** Abu Hurairah ❁ relates that Rasulullah ﷺ said: Many are the ones who fast, attaining nothing by such fasting except for hunger, and many are the ones performing salah by night attaining nothing by it, except for the discomfort of staying awake at night. (*Ibne Majah*).

عَنْ اَبِيْ عُبَيْدَةَ رَضِيَ اللهُ تَعَالىٰ عَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ اَلصِّيَامُ جُنَّةٌ مَالَمْ يَخْرِقْهَا رواه النسائى وابن ماجه

**RH11.** Abu Ubaidah ❁ reports: I have heard Rasulullah ﷺ saying: Fasting is a protective covering for a man, as long as he does not tear that protection. (*Nasai*, *Ibne Majah*).

عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ اَنَّ رَسُوْلَ اللّٰہِ ﷺ قَالَ مَنْ افطر یوما
مِّنْ رَمَضَانَ مِنْ غَیْرِ رُخْصَةٍ وَّلَامَرَضٍ لَمْ یَقْضِهٖ صَوْمُ الدَّهْرِ كُلِّهٖ وَاِنْ صَامَهٗ
رواه أحمد والترمذی وأبوداود وابن ماجه

RH12. Abu Hurairah ﷺ reports that Rasulullah ﷺ said: Whosoever eats on one day of Ramadan without a valid reason or cause or genuine illness (acceptable), shall never be able to compensate for that day even by fasting the rest of his life. (*Ahmad*, *Tirmidhi*, *Abu Dawud*).

عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ قَالَ قَالَ رَسُوْلُ اللّٰہِ ﷺ مَنْ قَامَ لَیْلَةَ
الْقَدْرِ اِیْمَانًا وَّاحْتِسَابًا غُفِرَ لَهٗ مَاتَقَدَّمَ مِنْ ذَنْبِهٖ البخاری ومسلم

RH13. Abu Hurairah ﷺ reports that Rasulullah ﷺ said: Whoever stands in prayer and ibadah on the night of Power with sincere faith and with sincere hope of gaining reward, his previous sins are forgiven. (*Bukhari*, *Muslim*).

عَنْ اَنَسٍ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ قَالَ دَخَلَ رَمَضَانُ فَقَالَ رَسُوْلُ اللّٰہِ ﷺ اِنَّ هٰذَا
الشَّهْرَ قَدْ حَضَرَكُمْ وَفِیْهِ لَیْلَةٌ خَیْرٌ مِّنْ اَلْفِ شَهْرٍ مَنْ حُرِمَهَا فَقَدْ حُرِمَ الْخَیْرَ كُلَّهٗ
وَلَایُحْرَمُ خَیْرَهَا اِلَّا مَحْرُوْمٌ رواه ابن ماجه

RH14. Anas ﷺ reports: Once when Ramadan commenced, Rasulullah ﷺ said: A month has verily dawned over you wherein lies a night better than 1,000 months. Whoever is deprived of its blessings has indeed deprived of (almost) all good. And none is deprived of its good except he who is completely unfortunate. (*Ibne Majah*).

عَنْ اَنَسٍ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ قَالَ قَالَ رَسُوْلُ اللّٰہِ ﷺ اِذَا كَانَ لَیْلَةُ الْقَدْرِ
نَزَلَ جِبْرَئِیْلُ فِیْ كَبْكَبَةٍ مِّنَ الْمَلَآئِكَةِ یُصَلُّوْنَ عَلٰی كُلِّ عَبْدٍ قَائِمٍ اَوْ قَاعِدٍ یَذْكُرُ
اللّٰہَ عَزَّ وَجَلَّ فَاِذَا كَانَ یَوْمُ عِیْدِهِمْ یَعْنِیْ یَوْمَ فِطْرِهِمْ بَاهٰی بِهِمْ مَلَآئِكَتَهٗ فَقَالَ
یَامَلَآئِكَتِیْ مَاجَزَاءُ اَجِیْرٍ وَفّٰی عَمَلَهٗ قَالُوْا رَبَّنَا جَزَاؤُهٗ اَنْ یُّوَفّٰی اَجْرَهٗ قَالَ
مَلَآئِكَتِیْ عَبِیْدِیْ وَاِمَائِیْ قَضَوْا فَرِیْضَتِیْ عَلَیْهِمْ ثُمَّ خَرَجُوْا یَعُجُّوْنَ اِلَی الدُّعَاءِ
وَعِزَّتِیْ وَجَلَالِیْ وَكَرَمِیْ وَعُلُوِّیْ وَارْتِفَاعِ مَكَانِیْ لَاُجِیْبَنَّهُمْ فَیَقُوْلُ ارْجِعُوْا فَقَدْ
غَفَرْتُ لَكُمْ وَبَدَّلْتُ سَیِّاٰتِكُمْ حَسَنَاتٍ قَالَ فَیَرْجِعُوْنَ مَغْفُوْرًا لَّهُمْ رواه البیهقی

RH15. Anas ﷺ reports that Rasulullah ﷺ said: On the Night of Power Jibrael *alaihis salam* descends to the earth with the group of angels, praying for blessings on every servant of Allah they see standing in worship or sitting and celebrating Allah's praises. Then on the day of Eid, Allah boasts about tem to the angels: O angels, what is the reward of that employee who had fully completed his service? They reply: O

our Sustainer, his reward should be given in full. To this Allah replies: O My angels, verily My servants, the males among them as well as the females have performed the obligatory duty upon them, thereafter they set forth to the Eid prayer field raising their voices in prayer to Me. I swear by My honor, by MY Grace, by My High position of greatness, that I shall surely answer the prayer of those people. Thereafter Allah says (addressing the people): Return, certainly I have forgiven your sings and have exchanged your evil deeds with righteous ones. Rasulullah said: Those people then return (from Eid prayer field) in forgiven state. (*Bayhaqi*).

عَنْ عَائِشَةَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا قَالَتْ قَالَ رَسُوْلُ اللّٰهِ ﷺ تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْوِتْرِ مِنَ الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ مشكوٰة

**RH16.** Aisha reports that Rasulullah ﷺ said: Seek *Lailatul Qadr* among the odd numbered nights of the last 10 days of the month of Ramadan. (*Mishkat*).

عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ خَرَجَ النَّبِيُّ ﷺ لِيُخْبِرَنَا بِلَيْلَةِ الْقَدْرِ فَتَلَاحٰى فُلَانٌ وَفُلَانٌ فَرُفِعَتْ وَعَسٰى اَنْ يَّكُوْنَ خَيْرًا لَّكُمْ فَالْتَمِسُوْهَا فِي التَّاسِعَةِ وَالسَّابِعَةِ وَالْخَامِسَةِ مشكوٰة

**RH17.** Ubadah bin Saamit ؓ said: Once Rasulullah ﷺ came out to inform us the true date of Lalatul Qadr. An argument took place between two *Muslim* man, whereupon he said: I came out in order to inform you as to when Lailatul Qadr was, but because two people argued, the fixing of the correct date was taken away. Perhaps that is better for you. So seek it among the 9th, 7th, and 5th nights. (*Mishkat*).

عَنْ عَائِشَةَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا قَالَتْ قُلْتُ يَارَسُوْلَ اللّٰهِ اَرَاَيْتَ اِنْ عَلِمْتُ اَيَّ لَيْلَةٍ لَيْلَةُ الْقَدْرِ مَااَقُوْلُ فِيْهَا قَالَ قُوْلِيْ اَللّٰهُمَّ اِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّيْ رواه أحمد وابن ماجه والترمذى

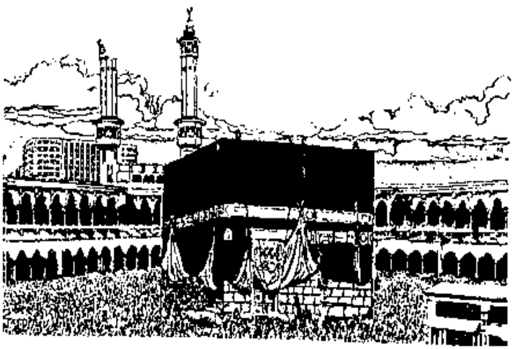
**RH18.** Aisha reports: O Messenger of Allah ﷺ, when I find myself in *Lailatul Qadr*, what shall I say? The Nabi replied: Say O Allah you are One who pardons. You love to pardon, so grant me forgiveness. (*Ahmad, Ibne Majah, Timidhi*).

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ فِي الْمُعْتَكِفِ هُوَ يَعْتَكِفُ الذُّنُوْبَ وَيُجْرٰى لَهُ مِنَ الْحَسَنَاتِ كَعَامِلِ الْحَسَنَاتِ كُلِّهَا مشكوٰة عن ابن ماجه

**RH19.** Ibne-Abbas ؓ relates that Rasulullah ﷺ said: The person performing Ittekaf remains free from sins, and he is indeed given the same reward as those who do righteous deeds. (*Mishkat, Ibne Majah*).

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ تَعَالىٰ عَنْهُ اَنَّهُ كَانَ مُعْتَكِفًا فِيْ مَسْجِدِ رَسُوْلِ اللهِ ﷺ فَاَتَاهُ رَجُلٌ فَسَلَّمَ عَلَيْهِ ثُمَّ جَلَسَ فَقَالَ لَهُ ابْنُ عَبَّاسٍ يَافُلَانُ اَرَاكَ مُكْتَئِبًا حَزِيْنًا قَالَ نَعَمْ يَاابْنَ عَمِّ رَسُوْلِ اللهِ لِفُلَانٍ عَلَيَّ حَقُّ وَلَاءٍ وَحُرْمَةِ صَاحِبِ هٰذَا الْقَبْرِ مَا اَقْدِرُ عَلَيْهِ قَالَ ابْنُ عَبَّاسٍ اَفَلَا اُكَلِّمُهُ فِيْكَ قَالَ اِنْ اَحْبَبْتَ قَالَ فَانْتَعَلَ ابْنُ عَبَّاسٍ ثُمَّ خَرَجَ مِنَ الْمَسْجِدِ قَالَ لَهُ الرَّجُلُ اَنَسِيْتَ مَاكُنْتَ فِيْهِ قَالَ لَا وَلٰكِنِّيْ سَمِعْتُ صَاحِبَ هٰذَا الْقَبْرِ ﷺ وَالْعَهْدُ بِهِ قَرِيْبٌ فَدَمِعَتْ عَيْنَاهُ وَهُوَ يَقُوْلُ مَنْ مَشٰى فِيْ حَاجَةِ اَخِيْهِ وَبَلَغَ فِيْهَا كَانَ خَيْرًا لَهُ مِنْ اِعْتِكَافِ عَشْرِ سِنِيْنَ وَمَنْ اِعْتَكَفَ يَوْمًا اِبْتِغَاءَ وَجْهِ اللهِ جَعَلَ اللهُ بَيْنَهُ وَبَيْنَ النَّارِ ثَلٰثَ خَنَادِقَ اَبْعَدَ مِمَّا بَيْنَ الْخَافِقَيْنِ رواه الطبرانى

Ibne-Abbas ﷺ reports that while he was once performing Ittekaf in the Masjid-e-Nabawi, a certain man came to him, greated him and sat down. Ibne-Abbas said to him: I see that you seem sad and troubled. The man replied: Yes, O son of the uncle of Rasulullah ﷺ, I am indeed troubled in that I have an obligation to fulfill to someone. I swear by the holiness of the inmate of this honored resting place (Rasulullah's grave) that I am not able to fulfill this obligation. Ibne-Abbas replied: No, the time is still fresh in my mind, I heard the esteemed master of this tomb say: Whoever sets forth in the way and makes an effort of settling a necessary affair on behalf of his brother, that service shall be better for him than to perform Ittekaf for 10 years, and whomsoever performs Ittekaf for a day, thereby seeking the pleasure of Allah, Allah will open 3 trenches between him and the hell fire, the width of each being the distance between heaven and earth. (*Tabarani*).



## Hajj

### *Virtues of Hajj from Quran*

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

**HQ01.** And Hajj to the House (Kaba) is a duty that mankind owes to Allah, those who can afford expenses and whoever disbelieves, then Allah stands not in need of any of the Alamin. (*3:97*).

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ ۚ فَمَن فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

**HQ02.** The Hajj is the well-known months. So whosoever intends to perform Hajj, then he should not have sexual relations, nor commit sin, nor dispute unjustly during the Hajj. (*2:197*).

وَأَذِّن فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ

**HQ03.** And proclaim to mankind the Hajj. They will come to you on foot and (mounted) on every camel; they will come from every deep and distant mountain highways. (*22:27*).

وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۛ وَأَحْسِنُوا ۛ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

**HQ04.** And spend in the cause of Allah and do not throw yourself into destruction, and do good. Truly, Allah loves Al-Muhsinun (the good-doers). (*2:195*).

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا

**HQ05.** And (remember) when We made the House, a place of assembly for mankind and a place of safety. (*2:125*).

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِّلنَّاسِ

**HQ06.** Allah has made the Kaba, the sacred house, an asylum of security and benefits for mankind…. (*5: 97*).

### *Virtues of Hajj from Hadith*

الحجُّ المبرورُ ليس له جزاءٌ إلا الجنةُ

**HH01.** Sound Hajj has no reward except paradise. (*Bukhari*, *Muslim*).

**HH02.** Whoever intends Hajj and Umra together it is all right, and whoever intends to make Hajj it is all right, and whoever intends to make Umra it is all right. (*Bukhari*, *Muslim*)

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ،
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ

HH03. Talbiyah:

O Allah!, here I am at Your service, here I am. There is no partner with You. Here I am. Truly, the praise and the provisions are Yours, and so is the dominion and sovereignty. There is no partner with You. (*Bukhari, Muslim*)

مَنْ حَجَّ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمَ وَلَدَتْهُ أُمُّهُ

**HH04.** Whoever performs Hajj & does not indulge in obscenity or transgression would return like a newborn. (*Bukhari, Muslim*).

أَيُّهَا النَّاسُ إِنَّ اللهَ فَرَضَ عَلَيْكُمُ الْحَجَّ فَحُجُّوا

**HH05.** O People! Allah has made it binding on you to perform Hajj. You should therefore perform it. (*Muslim*).

عَلَيْهِنَّ جِهَادٌ لاَ قِتَالَ فِيهِ : الْحَجُّ وَالْعُمْرَةُ

**HH06.** Aisha asked: O Messenger of Allah ﷺ! Do women owe the duty of Jihad (fighting in Allah's cause)? He replied: They owe the duty of such a jihad, which does not involve any fighting i.e. Hajj and Umra (*Ahmad, Ibne Majah*).

الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِّمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلا الْجَنَّةُ

**HH07.** Abu Huraira ؓ reported that Rasul ﷺ said: To perform Umra after Umra serves as the expiration for the lapses committed between them and reward for Hajj Mabrur (accepted) is nothing but paradise. (*Bukhari*).

**HH08.** Aisha narrated that Rasul ﷺ said: There is no day in which Allah sets free more souls from the fire of hell than on the Arafat. On that day Allah remarks to the angels: Look at My servants, they have come towards Me with their hair scattered while their bodies & clothes are covered with the dust of long journeys. O My angels, I take you to witness that I have forgiven their sins. (*Muslim*).

**HH09.** Talha ؓ reports that Rasul ﷺ said: Apart from the day of the battle of Badr there is no day on which the Saitan is seen more humiliated, more rejected, more depressed and more infuriated, than on the day of Arafat, and indeed all that is only because of beholding the abundance of descending mercy (On that day) and Allah's forgiveness of the great sins of the servants. (*Meshkat*).

**HH10.** Ibne Simasta ؓ reports we were present around Amar before his death. He cried for a long time and then he related the story of his embracing Islam. He said: When Allah caused Islam to enter my heart, I came to Rasul ﷺ and said: O Messenger of Allah, put forth your hand

that I may swear allegiance. When Rasul ﷺ stretched his hand, I held mine. Rasul ﷺ inquired: what troubles you O Amar? I said: I went to make a condition that Allah shall forgive my previous sins. Rasul ﷺ replied: O Amar, do you then not know that Islam washes away all sins committed in disbelief, & that Hijrat/migration washes away all sins committed before it, & Hajj destroys all sins committed before Hajj? (*Muslim*).

**HH11.** Sahl bin Saad ﷺ reported: When a *Muslim* shouts Labbaik, then every stone, tree and all the ground to his feet and to his left recites the same, and continues till that cry reaches the ends of the earth. (*Tirmidhi*, *Ibne Majah*).

**HH12.** Omar ﷺ reported: When you meet a Haji (on his way home) then greet him, shake hands with him & ask him to beg forgiveness of Allah on your behalf before he enters his home, for his prayer of forgiveness is accepted by Allah for his sins. (*Ahmad*).

**HH13.** Mujahid (fighter in the way of Allah) and Haji are members of Allah's deputation. Whatever they beseech of Allah, is granted to them and whatever they beg of Him, they receive. (*Ibne Majah*).

**HH14.** Buraida ﷺ reported: The expenses incurred during Hajj is like that incurred in Jehad; rewarded 700 times. (*Ahmad, Bayhaqi*).

**HH15.** Jabir ﷺ reported: A Haji never becomes poor and destitute. (*Tebarani*).

**HH16.** Aisha reported that she once sought permission from Rasul ﷺ to go for Jehad. Rasul ﷺ replied: Your Jehad is Hajj. (*Bukhari*, *Muslim*).

**HH17.** Fadl bin Abbas ﷺ reported: A Sahabiya once asked Rasul ﷺ: O Rasul ﷺ, the obligation of Hajj has come at a time now when my father is a very old and weak man. He is unable to remain seated on a camel or horse. Can I proceed to perform Hajj on his behalf? Rasul ﷺ replied: Yes, you can. (*Bukhari*, *Muslim*).

**HH18.** Omar ﷺ said: A man asked Rasul ﷺ: What is the true condition & appearance of a Haji? He replied: The true Haji is he who comes with disheveled hair and clothes laden in dust and moist with sweat. Then another inquired: O Rasul ﷺ which Hajj is most significant? Rasul ﷺ replied: The best Hajj is in which the voice is loudly raised, repeatedly reading Labbaek and excessive shedding of blood of the sacrificed animals. (*Meskat*).

**HH19.** Rasul ﷺ said: Charity cools the anger of Allah & saves one from a bad death. (*Meskat*).

**HH20.** Ibne Abbas ﷺ reports that Rasul ﷺ said: 120 mercies descend upon Kaba every day and night: 60 for those making tawaf, 40 for those making salat, and 20 for those merely looking at the Kaba.

**HH21.** Ibne Abbas ﷺ reports that Rasul ﷺ said: The Hajre Aswad descended from paradise, having been whiter in color than milk. The sins of the sons of Men caused it to become black. (Meskat).

مَنْ قَدَرَ عَلَى الْحَجِّ فَتَرَكَهُ ، فَلاَ عَلَيْهِ أَنْ يَمُوتَ يَهُودِيًّا أَوْ نَصْرَانِيًّا

**HH22.** One who does not perform Hajj though he can afford to do so, no matter if he dies as a Jew or Christian. (*Tirmidhi, Meskat*).

تَعَجَّلُوا إِلَى الْحَجِّ – يَعْنِي الْفَرِيضَةَ فَإِنَّ أَحَدَكُمْ لاَ يَدْرِي مَا يَعْرِضُ لَهُ

**HH23.** Expedite the performance of Hajj. For nobody knows what may obstruct him. (*Ahmad*).

**HH24.** Drink ZamZam standing & facing Kaba. Rasul ﷺ said: difference between a *Muslim* and a hypocrite is that the later does not drink ZamZam to his fill.

وَشِفَاءُ سُقْمٍ

**HH25.** Rasul ﷺ said:
(There is healing from illness in ZamZam water). (*Abu Dawud*).

**HH26.** Abu Qatadah ﷺ reported that Rasul ﷺ said: Fasting on the Day of Arafah expiates the sins of two years: past one and coming one. And fasting on the Day of Aashora expiates the sins of the past year. (*Muslim*).

**HH27.** Aisha reported that Rasul ﷺ said: There is no day on which Allah frees people from the fire as He does on the Day of Arafah. He comes close and then He boasts to His angels: What are these people seeking? (*Muslim, Ibne Majah*)

**HH28.** Anas ﷺ reported that Rasul ﷺ said: He who slaughtered before the prayer (of Eid) has only slaughtered for himself. But the one who did it after the prayer has indeed completed his sacrifice and conformed with the Sunnah of the *Muslims*. (*Bukhari*)

صَلاَةٌ فِي مَسْجِدِي هذَا أَفْضَلُ مِنْ أَلْفِ صَلاَةٍ فِيمَا سِوَاهُ، إلا الْمَسْجِدَ الْحَرَامَ ، وَصَلاَةٌ فِي الْمَسْجِدِ الْحَرَامِ أَفْضَلُ مِنْ مِائَةِ أَلْفِ صَلاَةٍ فِيمَا سِوَاهُ

**HH29.** Praying in this mosque of mine is 1000 times better than praying in other mosque except the Sacred Mosque and praying in the Sacred Mosque is 100,000 times better than praying in other mosques. (*Ahmad, Ibne Majah*).

مَابَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ

**HH30.** One of the gardens of Jannah lies between my house and my pulpit.

**HH31.** Abu Huraira ﷺ reported that Rasul ﷺ said: Between my house and my mimbar stands upon my pool of water. (*Bukhari*).

### Farewell Hajj of Rasul ﷺ:

1. Rasul ﷺ performed one Hajj after Hijrat, which was the last year of his life. That is why it is called Hajjatul Wida or Farewell Hajj. When Rasul ﷺ announced his intention, a large number of Sahabas gathered in Madina before the departure date. Many joined on the way. Some waited for him in Mecca and some traveled directly to Arafat. According to Abu Dawud, total number was about 124, 000. Rasul ﷺ performed Zuhr salat at Madina and Asr at Zul Hulaifa where he spent night and had consorted with his wives who were present. It is mustahab to have sexual relation with ones wife if she accompanies him before wearing Ihram. Next day at Zuhr time, Rasul ﷺ performed gusl for ihram and performed salat at Zul Hulaifa masjid and made niyat for Qiran Hajj. Here Rasul ﷺ gave Sahabas choice for Qiran, Tamattu or Ifrad Hajj. Angel Jibrail *alaihis salam* came to him at night and said: This valley of Aqeeq is a blessed one. Perform salat here and put on ihram for Hajj and Umra. So Rasul ﷺ chose to perform Qiran Hajj. He then mounted his camel and loudly recited the Talbiya. From Zul Hulaifa, he climbed mountain of Baida and proceeded towards Mecca. When he reached the valley of Rowha, he performed salat where many Prophets performed salat before.
2. At a place called Sarif, Aisha started her menstruation. She felt disappointed and started weeping. Rasul ﷺ consoled her that it could happen to any woman. He told Sahabas to enter Mecca, perform Umra and free themselves from Ihram. At Zu-Tuwa, near Mecca he spent the night. In the morning he performed gusl. At the time of zuhr on Sunday the 4th Zil Hajj, he entered Mecca. He went straight to the Masjidul Haram, kissed the Hajre Aswad and started tawaf. No Tahiyatul masjid salat was performed. After tawaf he performed 2 rakats salat at Maqame Ibrahim with sura Kafirun and Ikhlas. Kissing the Hajre Aswad once more, he mounted Safa until he could see Kaba. Standing there, he prayed for a long while, recited Takbir and tahmed. He then walked between Safa and Marwa 7 times. When he came to Marwa in the end, he commanded those without hadee (animals for slaughter) to free themselves from ihram. Rasul ﷺ went to his residence and remained in Mecca for 4 more days. On the

morning of Zil Hajj 8th he left for Mina. All companions had now put on ihram for Hajj and accompanied him to Mina where he performed 5 salats. Sura Al-Mursalat was revealed on that day evening. Next day (Friday) after sunrise he proceeded to Arafat where some companions erected a tent for Rasul ﷺ near Masjid Namira. Rasul ﷺ stayed in it for a short time and then mounted his camel Qaswa to go to the valley of Arafat. There he delivered a last sermon (see chapter-D). After the sermon, Bilal ؓ was commanded to call Azan he performed Zuhr and Asr salat at the time of Zuhr. Then Rasul ﷺ went onto the plain of Arafat on his camel and he made du'a to Allah till Magrib. During this time Um Fazl wanted to find out if he was fasting. She sent a cup of milk and Rasul ﷺ drank it sitting on his camel so that all could see he was not fasting. Allah revealed: Today I have perfected your religion for you and have completed my favor for you. The weight of this revelation was so heavy that the camel could not bear it and had to sit down.

3. Rasul ﷺ on this day of Arafat, prayed to Allah for a long time until Magrib with many tears and utmost humility for forgiveness of his Ummat. Allah replied: I have accepted your Du'a and granted your wish to forgive everyone committed sin except oppressor. Thereupon Rasul ﷺ again repeatedly begged to Allah: O Allah, You can forgive that too. You can pay to the unjustly treated ones, You can forgive the unjust. No reply was given.
4. After sunset, Rasul ﷺ left Arafat before Magrib salat. His camel was moving fast. Rasul ﷺ had to pull the reins tight to slow her down. Asma bin Zaid travelled with Rasul ﷺ on the same camel. Near Muzdalefa, Rasul ﷺ descended from camel to urinate and made wudu. When he reached Muzdalefa, Rasul ﷺ once more performed wudu and prayed Magrib and Isa together. After salat he remained busy with du'a whole night for his Ummat. On this night he sent women, children and aged ones ahead to Mina because he feared that they would find great difficulty in traveling with large crowd.
5. With the rest of the companions, he stayed at Muzdalefa till next morning. Here during his emotional du'a and crying for whole night for the Ummat, at later part of night, Allah responded by <u>accepting</u> his plea on behalf of the unjust ones too. Rasul ﷺ smiled pleasantly while deeply engrossed in prayer and meditation. Rasul ﷺ said: Allah accepted my prayer and on seeing this, Saitan started crying, shouting, screaming while throwing sand and dust over his head in self pity.
6. Rasul ﷺ prayed fajr salat and left Muzdalefa for Mina before sunrise. This time Asma had taken her place among those who walked and Fadl bin Abbas ؓ sat with Rasul ﷺ on the camel. Fadl picked pebbles for Rasul ﷺ. He passed Wadie Muhassar quickly where Abraha and

his forces with elephants were destroyed by Allah who came to destroy Kaba.

7. On arrival at Mina on the morning of 10th Zil Hajj, Rasul ﷺ proceeded straight to the Jamratul Aqaba and threw 7 stones at it. Talbiya was stopped. Rasul ﷺ then went to his tent and stayed next 2 days. He then went to Mahar, where animals were slaughtered and he slaughtered 63 camels (one for each year of his life). Rasul ﷺ ate meat from them. Mamar or Kharash helped to shave Rasul's head, trimmed nails and distributed among the sahabas. Rasul ﷺ then took off his ihram, applied fragrance to him and wore usual clothes.
8. At zuhr salat time, Rasul ﷺ left with his procession for Mecca to perform Tawafuz Ziyara. He performed zuhr salat in Mecca after tawaf, drank Zamzam water while standing, performed Sai between Safa and Marwa, and then returned to Mina. At Mina he remained there for 3 days and threw stones at the Jamarat daily after Zawal. Sura Nasr was revealed here. On the 13th Zil Hajj after throwing last stone at Jamarat, he left Mina for Mecca. Outside Mecca at Muhassab (also called Bathaa or Khaif bani Kinara), Rasul ﷺ stopped to spend night. Here he performed Zuhr, Asr, Magrib and Isa salat. After resting for a while, Rasul ﷺ led his companions for the farewell Tawaf. Before leaving for Madina, Rasul ﷺ performed Fajr salat in Mecca on Wednesday the 14th Zil Hajj, year 10 Hijri. After Hajj, Rasul ﷺ lived for 2 more months before he passed away.

During 1st year of Khilafat, Abu Bakr ؓ did not go for Hajj but sent Omar ؓ as the leader of Pilgrims (Ameerul Hajj) to Mecca. Next year he went to Hajj. When Omar ؓ was Khalifa, he sent Abrur Rahman bin Owf ؓ first year and Omar ؓ went during each of his 10 years as Khalifa. Osman ؓ as Khalifa sent Abdur Rahman bin Owf ؓ first year and he went next 2 years. Ali ؓ performed Hajj many times before he became Khalifa and sent his representative while he was Khalifa.

## Sadaqat

### *Virtues of Sadaqat from Quran*

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۛ وَأَحْسِنُوا ۛ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ۝

**SQ01.** And spend in the cause of Allah and do not throw yourselves into destruction, and do good. Truly, Allah loves *Al-Muhsinun* (the good-doers). (*2:195*).

لَنْ تَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ۝

**SQ02.** By no means shall you attain *Al-Birr* (piety and righteousness), unless you spend (in Allah's cause) of that which you love, and whatever of good you spend, Allah knows well. (*3:92*).

وَمَا تُنفِقُوا مِن شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ

**SQ03.** ...And whatever you shall spend in the cause of Allah shall be repaid to you, and you will not be treated unjustly. (*8:60*).

### *Virtues of Sadaqat from Hadith*

**SH01.** Rasul ﷺ said: Be quick in giving sadaqa as calamity and misfortune cannot jump over the sadaqa. (*Meshkat*).

**SH02.** Rasul ﷺ said: Sadaqa does not decrease one's wealth, and forgive one's fault increases the respect of the forgiver, and if one adopts humanity Allah increases his honor and prestige. (*Muslim, Meskkat*).

**SH03.** Rasul ﷺ said: On the Doomsday on one will be able to move either of his steps till the reckoning is completed and 5 questions are not answered properly: 1. How he spent his life, 2. How his youth was spent, 3. How his wealth was earned, 4. How his wealth was spent, 5. How much he acted on the knowledge he had. (*Tirmidhi*).

**SH04.** Rasul ﷺ said: The heart of an old man remains young in respect of 2 things: the love of the world and increase in wishes and desires. (*Meshkat*).

**SH05.** Rasul ﷺ said: If one remains content with small provision from Allah, He is also pleased with him on minor deeds. (*Beyhaqi*).

**SH06.** Maaz bin Jabal ؓ stated that when Rasul ﷺ sent him as governor of Yemen, Rasul advised him to avoid himself from the good things of the world because pious person do not remain engaged in wealthiness. (*Meshkat*).

**SH07.** Rasul ﷺ said: The richness of a man is not on large wealth, but the real richness is of the heart. (*Meshkat*).

**SH08.** Abu Huraira ؓ said Rasul said: If I have gold equal to Uhud mountain then I would not like to have even some of it for 3 days except that some of it kept to repay the debt. (*Meshkat*).

**SH09.** Rasul ﷺ said: Two angels come down from the heaven every morning. One of them prays to Allah to reward one who spends in the way of Allah. The other prays to Allah to destroy the wealth of that who keeps it and does not spend. (*Meshkat*).

**SH10.** Uqba ؓ said that he offered Asr salat with Rasul ﷺ in Madina. After finishing salat, Rasul hastily went to one house of his consorts jumping over the shoulders of people. The people were apprehensive upon this haste. When Rasul returned he guessed the amazement of the people and said that he recollected a piece of gold in the house. It appeared very heavy to him, as he feared that its accountability might

detain him on the day of Judgment. So he had gone to instruct to distribute the same among the poor. (*Bukhari, Meskkat*).

**SH11.** Once Rasul ﷺ said that a person was passing through a jungle. He heard a voice in the cloud directing the cloud to rain in the garden of a certain person. The cloud moved in a direction and rained over a rocky ground and the water collected in a drain and began to flow. The man followed the water, which reached a place where a man was watering his garden with a spade. This man asked his name. The man gave his name and it was the same name, which he had heard in the cloud. The man of the garden asked, why he was asking his name. This man replied that he had heard his name in the cloud from which this water had come and asked what virtuous deed he did to get this favor of Allah. The owner of the garden replied that he divided the product of the garden into 3 parts and gave one-third of it as Sadqa, the second part he spent on his family and the remaining one third was reinvested in the garden. (*Muslim, Meshkat*).

**SH12.** Rasul ﷺ said: A prostitute was pardoned by Allah only upon such a minor act as while she was going she saw a thirsty dog standing near a well and was about to die because of thirst. She took off her leather hose and tying it with her scarf drew water from the well in it and gave the water to the dog. Someone asked Rasul whether they got credit for good treatment with animals also. Rasul replied that there was credit for doing a favor to any thing being – man, animal, a *Muslim* or a non-believer. (*Meshkat*).

**SH13.** Isma reported that Rasul ﷺ said: Spend and do not count, if you will count them Allah will also count. Do not keep back otherwise Allah will also keep back -- that is it will reward you less. So give as much as you can. (*Meshkat*).

**SH14.** Rasul ﷺ said: One who will give clothes to a Muslim in his nakedness, Allah will clothe him with heavenly green clothes. One who will feed a hungry Muslim, Allah will feed him with heavenly fruits and one who will quench the thirst of a Muslim, and Allah will give him heavenly wine to drink. (*Abu Dawud, Tirmidhi*).

**SH15.** Rasul ﷺ said: One helping a needy husbandless woman or an orphan is like the person who is engaged in Jihad. He is like a person who offers prayer throughout the night without any laziness and always keeps fasts during the day. (*Meshkat*).

**SH16.** Aisha says that once a goat was slaughtered & its meat was distributed. Rasul ﷺ asked Aisha: How much of the meat remained. She replied that only one shoulder of the goat remained. Rasul remarked that all of the meat remained except the shoulder. (*Meshkat*).

**SH17.** Rasul ﷺ said: One who keeps faith in Allah and the hereafter, he should honor his guest and should not tease his neighbors and whenever he talks he should speak good otherwise should keep silent. (*Meshkat*).

**SH18.** Abu Huraira ؓ asked Rasul ﷺ: Which was the best sadaqa? Rasul replied: The extreme efforts of a poor person and to begin from the person dependent upon you. (*Meshkat*).

**SH19.** Rasul ؓ said: There are 2 such qualities which cannot be found in a faithful Muslim: avarice and ill temper. (*Meshkat*).

**SH20.** Abu Bakr ؓ reported that Rasul ﷺ said: Neither a cheat nor an avaricious person nor one who boasts of his sadaqa will enter the paradise. (*Tirmidhi, Meshkat*).

**SH21.** Rasul ﷺ said: A generous person is close to Allah, paradise and men and is away from the hell, while an avaricious person is away from Allah, paradise and men and is close to the hell. Definitely an illiterate person is dear to Allah than an avaricious worshipper. (*Meshkat*).

**SH22.** Rasul ﷺ said: Generosity is a tree in paradise. One who is generous will hold one of its branches and will enter paradise through it. Avarice is the tree of hell. One who is avaricious will hold one of its branches till it will get him entered into the hell. (*Meshkat*).

**SH23.** Rasul ﷺ said: A person is not a devout *Muslim* who himself eats to his fill while his neighbor remains hungry. (*Meshkat*).

**SH24.** Abu Hurairah ؓ reported that Rasul ﷺ said: A woman was punished for keeping a cat tied which died of hunger. She neither gave her anything to eat nor set her free to seek its food. (*Meshkat*).

**SH25.** Rasul ﷺ said: On Doomsday a man will be brought before Allah in a weak and humiliated condition. He will be asked to account for the wealth, respect etc bestowed upon him. He will reply that he collected wealth very well and by his efforts increased it many times than it was in the beginning and had left it behind. He will request to be permitted to go back to the world to bring all the wealth. Allah will ask him to tell what he was sent ahead of him for the hereafter. He will repeat the same answer. Ultimately he will be thrown into the hell, as he will have no such stock for the hereafter. (*Meshkat*).

**SH26.** Someone sent a piece of meat as gift to Umme Salma (consort of Rasulullah). The Holy Prophet ﷺ was very fond of meat, so she directed her maidservant to put the meat on the shelf perhaps Rasulullah might like to eat. After sometime a beggar came to the door and asked for something in the name of Allah. From the house it

was replied that may Allah bless him, (meaning thereby that there was nothing to give). The beggar went away and in the meantime Rasulullah came and desired to eat something. Umme Salma asked the maid to bring the meat. The maid went in and saw that instead of meat a piece of white stone was there on the shelf. When Rasulullah learnt about it, he said that because the meat was not given to the beggar so it had turned into stone. (*Meshkat*).

**SH27.** Once Rasul ﷺ prayed to Allah: O Allah! Keep me poor in life and give me death in poverty and raise me with the poor on doomsday. When Aisha asked the reason of such prayer, Rasul replied that the poor would go to paradise 40 years before the rich men. (*Meshkat*).

**SH28.** Kaab ﷺ says that Rasul ﷺ said: Each Ummat has its mischief in which it is involved and that wealth is the mischief of his Ummat. (*Tirmidhi, Meshkat*).

**SH29.** Once Rasul ﷺ told his companions: What was the best sadaqa? It was the daughter who had come back to her father (being divorced or after being widowed) and she has no other source of income except the father. (*Ibne Majah, Meskat*).

**SH30.** Rasul ﷺ started that to give sadaqa to a poor is only sadaqa, while giving it to a relative is 2 things -- sadaqa and good treatment with a relative. (*Tirmidhi*).

**SH31.** Rasul ﷺ said: There were no such two sins the punishment of which remains for the hereafter but they are also punished in this world. They are oppression and severance of relationship. (*Tirmidhi, Abu Dawud, Meshkat*).

**SH32.** Abdullah bin Mas'ud ﷺ stated that Rasul ﷺ said: Establish salat and give Zakat. One who does not give Zakat, his prayer is not accepted. (*Bukhari, Meshkat*).

**SH33.** Rasul ﷺ said: If Zakat is mixed with other wealth, it will destroy that wealth also. (*Bukhari, Meshkat*).

**SH34.** Rasul ﷺ said: If a person is subjected to starvation and he expresses it to others, then his starvation will not be removed. When he who express it before Allah & seeks His help, Allah provides him with provision immediately or after some delay. (*Tirmidhi, Abu Dawud*).

**SH35.** Ibne Omar ﷺ states that 10 persons including him came to Rasul. An Ansari asked: Who was the wisest and most careful person? Rasul replied: those who remember death most and prepare themselves or the death most, are the people who have swept the good of the world and the honor of the hereafter. (*Tabarani*).

## Durud / Salam to Rasul ﷺ

### *Virtues of Durud from Quran*

إِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ۚ يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا ﴿٥٦﴾

**UQ01.** Verily Allah and His angels bless the prophet. O you who believe! Sends your *Salawat* on him and salute him with all respect. (33:56).

يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُقَدِّمُوْا بَيْنَ يَدَيِ اللّٰهِ وَرَسُوْلِهٖ وَاتَّقُوا اللّٰهَ ۚ إِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ﴿١﴾

**UQ02.** O you who believe! Make not (a decision) in advance before Allah and His Messenger ﷺ, and fear Allah. Verily! Allah is All-Hearing, All-Knowing. (49:1)

يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْٓا أَطِيْعُوا اللّٰهَ وَأَطِيْعُوا الرَّسُوْلَ

**UQ03.** O you who believe! Obey Allah and obey the Messenger (Muhammad ﷺ). (47:33).

قُلْ إِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ

**UQ04.** Say (O Muhammad ﷺ to mankind): If you (really) love Allah, then follow me. Allah will love you and forgive you of your sins. (3:31).

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ أُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللّٰهَ كَثِيْرًا ﴿٢١﴾

**UQ05.** Indeed, In Allah's Messenger ﷺ you have a good example to follow for him who hopes in (the meeting with) Allah and the Last Day and remembers Allah much. (33:21).

### *Virtues of Durud from Hadith*

رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللّٰهُ عَلَيْهِ بِهَا عَشْرًا وَكَتَبَ لَهُ بِهَا عَشْرَ حَسَنَاتٍ. رواه الترمذي

**UH01.** It is narrated that Nabi ﷺ said: Whosoever sends Salawat on me once, Allah will bestow him with 10 blessings and 10 virtues will be written for him. (*Tirmidhi*).

عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: أَكْثِرُوْا عَلَيَّ مِنَ الصَّلَاةِ فِيْ كُلِّ يَوْمِ الْجُمُعَةِ، فَإِنَّ صَلَاةَ أُمَّتِيْ تُعْرَضُ عَلَيَّ فِيْ كُلِّ يَوْمِ جُمُعَةٍ، فَمَنْ كَانَ أَكْثَرَهُمْ عَلَيَّ صَلَاةً كَانَ أَقْرَبَهُمْ مِنِّيْ مَنْزِلَةً. رواه البيهقي

**UH02.** Abu Umamah ؓ narrates that Rasulullah ﷺ said: Send Salawat excessively upon me on every Friday, for the Salawat of my Ummah are presented to me on every Friday. He who invokes Salawat excessively on me will be amongst the closest to me in rank (on the day of Resurrection). (*Baihaqi*).

**UH03.** Jabir bin Abdullah ﷺ narrated that Allah's Messenger said: Whoever after listening to the Adhan says:

اللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ
وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ، إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ.

then intercession for me will be permitted for him on the Day of Resurrection)." (*Bukhari*).

عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: أَوْلَى النَّاسِ بِيْ يَوْمَ
الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَاةً. رواه الترمذی

**UH04.** Abdullah ibne-Mas'ud ﷺ narrates that Rasulullah ﷺ said: The closest to me from my Ummah on the Day of Resurrection will be one who sends Salawat on me excessively. (*Tirmidhi*).

**UH05.** Abu Hurairah ﷺ narrated Rasul ﷺ said: Whoever sends me Salam near my grave, I myself can hear & whoever sends Salam from far away, those Salams are delivered to me. (*Mishkat*)

**UH06.** Rasul ﷺ said: No one asks for Allah's blessings upon me but Allah returns my soul so that I may return his greetings. (*Abu Dawud*).

**UH07.** Ali bin Abi Talib ﷺ narrated that the Prophet ﷺ said: A miser is one who does not invoke blessings upon me when I am mentioned in his presence. (*Tirmizi*).

وَالَّذِيْ نَفْسِيْ بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتّٰى أَكُوْنَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ
وَوَالِدِهِ وَالنَّاسِ أَجْمَعِيْنَ»

**UH08.** By the One in whose hand is my soul, none of you truly believes until I am more beloved to him than his father, child and all of mankind. (*Bukhari, Muslim*).

عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَأَلْنَا رَسُوْلَ اللهِ ﷺ فَقُلْنَا: يَارَسُوْلَ اللهِ!
كَيْفَ الصَّلَاةُ عَلَيْكُمْ أَهْلَ الْبَيْتِ؟ فَإِنَّ اللهَ قَدْ عَلَّمَنَا كَيْفَ نُسَلِّمُ، قَالَ: قُوْلُوْا:
اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى إِبْرَاهِيْمَ وَعَلٰى آلِ
إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ، اللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ
عَلٰى إِبْرَاهِيْمَ وَعَلٰى آلِ إِبْرَاهِيْمَ، إِنَّكَ حَمِيْدٌ مَجِيْدٌ. رواه البخاری

**UH09.** Ka'ab ibne-Ujrah ﷺ narrates that we asked Rasulullah ﷺ: O Rasulullah! How should we send Salawat on you and your family? For indeed, Allah has taught us how to send Salam (salutations). He replied: Say. اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ ............ إِنَّكَ حَمِيْدٌ مَجِيْدٌ

... Send Your Salawat (Honors, Graces, and Mercy) on Muhammad ﷺ, and on the family, as You sent Your salawat on Ibrahim, and on the family; for You are the Most Praiseworthy, the Most Gracious. O Allah! Send Your Blessings on Muhammad, and on the family, as You sent Your Blessings on Muhammad, and on the family, as You sent Your Blessings on Ibrahim, and on the family; for You are the Most Praiseworthy, the Most Gracious). (*Bukhari*).

عَنْ أَبِيْ سَعِيْدِ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْنَا: يَا رَسُوْلَ اللهِ! هٰذَا السَّلَامُ عَلَيْكَ
فَكَيْفَ نُصَلِّي؟ قَالَ: قُوْلُوا: اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ كَمَا صَلَّيْتَ عَلٰى إِبْرَاهِيْمَ
وَبَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى إِبْرَاهِيْمَ وَآلِ إِبْرَاهِيْمَ. رواه البخاري

**UH10.** Abu Sa'id Al-Khudri ؓ narrates that we asked: O Rasulullah ﷺ! We know how to send Salam (salutations) on you (in Tashahhud of salat). How should we send Salawat on you? He replied: Say:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ كَمَا صَلَّيْتَ عَلٰى إِبْرَاهِيْمَ وَبَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى آلِ
مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى إِبْرَاهِيْمَ وَآلِ إِبْرَاهِيْمَ

(O Allah! Send Your Salawat on Muhammad ﷺ, who is Your slave and Your Messenger, as You sent Your Salawat on Ibrahim; and send Your Blessings on Muhammad and the family of Muhammad, as You sent Blessings on Ibrahim, and the family of Ibrahim. (*Bukhari*).

**UH11.** Rasul ﷺ said: Do not make my grave a place of ritual observances but call for Allah's blessings upon me, for your blessings reach me from wherever you are. (*Abu Dawud*).

## Repentance

### *Virtues of Repentance from Quran*

يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَىٰ رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

**TQ01.** O you who believe! Turn to Allah with sincere repentance! It may be that your lord will expiate from you your sins and admit you into gardens under which rivers flow. (*66:8*)

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ

**TQ02.** And who can be better in religion than one who submits his face (himself) to Allah and he is a doer of good. (*4:125*).

إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ①

**TQ03.** ...Surely Allah is Ever an All-Watcher over you. (*4:1*).

تُوبُوا إِلَى اللهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

**TQ04.** O you believers, all of you turn to Allah in repentance in order that you may be successful. (*24:31*).

***Virtues of Repentance from Hadith***

يَا أَيُّهَا النَّاسُ تُوبُوا إِلَى اللهِ فَإِنِّي أَتُوبُ إِلَى اللهِ فِي الْيَوْمِ مِائَةَ مَرَّةٍ

**TH01.** O people, repent to Allah. Verily, I repent to Allah 100 times in a day. (*Muslim*).

مَنْ تَابَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا تَابَ اللهُ عَلَيْهِ

**TH02.** Whoever repents before the sun rises from its west, Allah will forgive him. (*Muslim*).

أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

**TH03.** Worship Allah as if you see Him. If you do not see Him, He sees you. (*Bukhari, Muslim*).

**TH04.** Rasul ﷺ used to pray at night until his two noble feet would be bleeding. When he was asked about that, he would say:

أَفَلَا أُحِبُّ أَنْ أَكُونَ عَبْدًا شَكُورًا

Shall I not be a thankful slave? (*Bukhari, Muslim*).

إِنَّ الْمُؤْمِنَ إِذَا أَذْنَبَ ذَنْبًا كَانَتْ نُكْتَةٌ سَوْدَاءُ فِي قَلْبِهِ، فَإِنْ تَابَ وَنَزَعَ وَاسْتَغْفَرَ صُقِلَ قَلْبُهُ، وَإِنْ زَادَ زَادَتْ حَتَّى تَعْلُوَ قَلْبَهُ

**TH05.** When the believer commits a sin, a black spot is dotted on his heart. IF he leaves that deed and repents, his heart is cleansed of that dot. If he continues such acts, his covering is increased over his heart until it covers it entirely. (*Nasai, Tirmidhi*).

**TH06.** Abu Huraira ؓ narrated that Allah's Messenger ﷺ was asked, "Who are the most honorable of the people?" The Prophet said, "The most honorable of them in Allah's Sight are those who keep their duty to Allah and fear Him..." (*Bukhari*)

**TH07.** Abu Hurairah ؓ narrated: Allah's Messenger ﷺ said: The world is a prison-house for a believer and Paradise for a non-believer. (*Muslim*)

**TH08.** Abdullah bin Umar ؓ narrated that Allah's Messenger ﷺ said: When the People of Paradise have entered Paradise and the People of the Fire have entered the Fire, death will be brought and will be placed between the Fire and Paradise. And then, it will be slaughtered, and a call will be made (that), 'O people of Paradise, no more death! 0 people of the Fire, no more death.' So the people of Paradise will have

happiness added to their previous happiness, and the people of the Fire will have sorrow added to their previous sorrow. (*Bukhari*)

لَلّٰهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ مِنْ رَجُلٍ فِيْ أَرْضٍ دَوِيَّةٍ مُهْلِكَةٍ، مَعَهُ
رَاحِلَتُهُ عَلَيْهَا طَعَامُهُ وَشَرَابُهُ فَنَامَ فَاسْتَيْقَظَ وَقَدْ ذَهَبَتْ، فَطَلَبَهَا حَتَّى
أَدْرَكَهُ الْعَطَشُ، ثُمَّ قَالَ: أَرْجِعُ إِلَى مَكَانِيَ الَّذِيْ كُنْتُ فِيْهِ فَأَنَامُ حَتَّى
أَمُوْتَ، فَوَضَعَ رَأْسَهُ عَلَى سَاعِدِهِ لِيَمُوْتَ فَاسْتَيْقَظَ وَعِنْدَهُ رَاحِلَتُهُ وَعَلَيْهِ
زَادُهُ وَطَعَامُهُ وَشَرَابُهُ، فَاللّٰهُ أَشَدُّ فَرَحًا بِتَوْبَةِ الْعَبْدِ الْمُؤْمِنِ مِنْ هٰذَا
بِرَاحِلَتِهِ وَزَادِهِ"

**TH09.** Allah is more pleased with the repentance of His believing slave than a person in a waterless desert whose camel has all of his food and drink with it. He sleeps and the camel leaves him. He looks for the camel until he is about to die from thirst. He then returns to his place in which he was and then he sets to sleep until he dies. He puts his head on his pillow to die. Then he wakes up and finds his camel with his provisions, food and drink with it. Allah is more pleased with the repentance of a slave than that believer is with finding that camel and his provisions. (*Bukhari*, *Muslim*).

كُلُّكُمْ يَدْخُلُ الْجَنَّةَ إِلاَّ مَنْ أَبَى، قَالُوْا: وَمَنْ يَأْبَى يَارَسُوْلَ اللّٰهِ؟ قَالَ:
مَنْ أَطَاعَنِيْ دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِيْ فَقَدْ أَبَى"

**TH10.** All of you will enter paradise except for those who refuse. They said: O Allah's Messenger, who refuses? He said: Whoever obeys me enters paradise. And whoever disobeys me as refused. (*Bukhari*).

**TH11.** Abu Hurairah ﷺ narrated that Allah's Messenger ﷺ said, "Your (ordinary) fire is one of 70 parts of the (Hell) Fire." Someone asked, "O Allah's Messenger! This (ordinary) fire would have been sufficient (to torture the disbelievers)." Allah's Messenger said, "The Fire (Hell) has 69 parts more than the ordinary (worldly) fire, each part is as hot as this (worldly) fire." (*Bukhari*, *Muslim*).

**TH12.** Shaddad bin Aws ﷺ narrated: The Prophet ﷺ said, "The most superior way of asking for forgiveness from Allah is:

*'Allahumma anta Rabbi la ilaha illa anta. Anta Khalaqtani wa ana 'abduka wa ana 'ala 'ahdika wa wa'dika mastata 'tu. A'udhu bika min sharri ma sana'tu, abu'u laka bini'matika 'alayya wa abu'u laka bidhanbi. Faghfirli innahu la yaghfiru adhdhunuba illa anta.'*

(*O* Allah, You are my *Rabb*. There is no god but You. You created me and I am Your servant, and I uphold Your covenant and (my) promise to You as much as I am able. I seek refuge in You from the evil I have done. I acknowledge before You Your favor upon me, and I acknowledge my sin; so forgive me. Indeed, there is none who can forgive sins except You.) The Prophet added. "If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise. And if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise." (*Bukhari*)

**TH13.** Rasul ﷺ said: Whoever recites this Doa sincerely during day and night and dies, he will be among the people of jannat.

اللَّهُمَّ أَنْتَ رَبِّي لا إِلَهَ إِلاَّ أَنْتَ، خَلَقْتَنِي وَأَنا عَبْدُكَ، وَأَنا عَلَى عَهْدِكَ وَوَعْدِكَ ما اسْتَطَعْتُ. أَعُوذُ بِكَ مِنْ شَرِّ ما صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ بِذَنْبِي، فَاغْفِرْ لِي فَإِنَّهُ لا يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ.

(O Allah! You are my Cherisher. There is no deity except You. You have created me and I am Your servant and as far as possible, I abide by my solemn promise and covenant (which I made to You). I seek Your protection against consequences of my wrongdoings. I fully acknowledge the grace You have bestowed upon me and I confess my faults. So pardon me as none besides You can pardon sins). (*Bukhari*).

اللَّهُمَّ اغْفِرْ لِي ما قَدَّمْتُ، وَما أَخَّرْتُ، وَما أَسْرَرْتُ، وَما أَعْلَنْتُ، وَما أَسْرَفْتُ، وَما أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ، لا إِلَهَ إِلاَّ أَنْتَ

**TH14.** (O Allah! forgive my past and future sins and those sins that took place knowingly or unknowingly and forgive me for exceeding the limits and those that You know more than me. You are one going forward & moving backwards and besides You there is no one else worthy of worship). (*Abu Dawud*).

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْبُخْلِ، وَالْهَرَمِ، وَعَذَابِ الْقَبْرِ. اللَّهُمَّ آتِ نَفْسِي تَقْواها، وَزَكِّها أَنْتَ خَيْرُ مَنْ زَكَّاها، أَنْتَ وَلِيُّها وَمَوْلاها. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لا يَنْفَعُ، وَمِنْ قَلْبٍ لا يَخْشَعُ وَمِنْ نَفْسٍ لا تَشْبَعُ، وَمِنْ دَعْوَةٍ لا يُسْتَجابُ لَها

**TH15.** (O Allah! I seek refuge with You from helplessness & laziness, and from cowardice and miserliness and old age and the torment of the grave. O Allah! give my soul its taqwa and purify it, for You are its protector & guardian. O Allah! I seek refuge with You from useless knowledge, & from heedless heart, and from a soul that is not satisfied and from an invocation that is not answered). (*Muslim*).

اللّٰهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَأَصْلِحْ آخِرَتِي الَّتِي فِيهَا مَعَادِي، وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ

**TH16.** (O Allah! Strengthen for me my religion, it is the defense of my affair, and strengthen my life for in it is my livelihood and strengthen my life-to-come, where my return will be, and make my life long in every good, and make death a comfort from every evil). (*Muslim*).

اللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ

**TH17.** (O Allah! I seek refuge with You from the evil of what I have done, and from the evil of what I have not done). (*Muslim*).

اللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ، وَمِنْ شَرِّ الْغِنَى وَالْفَقْرِ

**TH18.** (O Allah! I seek refuge with You from the trial and torment of the fire and from the evil of wealth and poverty). (*Abu Dawud*).

اللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الْأَخْلَاقِ وَالْأَعْمَالِ وَالْأَهْوَاءِ

**TH19.** (O Allah! I seek refuge in You from detestable behavior, actions and desires). (*Tirmidhi*).

اللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي، وَمِنْ شَرِّ بَصَرِي، وَمِنْ شَرِّ لِسَانِي، وَمِنْ شَرِّ قَلْبِي، وَمِنْ شَرِّ مَنِيِّي

**TH20.** (O Allah! I seek refuge in You from the evil of my hearing, seeing, and from the evil of my tongue, heart, and from the evil of my semen). (*Abu Dawud*, *Nasai*).

اللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ فَإِنَّهُ بِئْسَ الضَّجِيعُ، وَأَعُوذُ بِكَ مِنَ الْخِيَانَةِ فَإِنَّهَا بِئْسَتِ الْبِطَانَةُ

**TH21.** (O Allah! I seek refuge with You from hunger, for it causes the evil of laziness and I seek refuge with You from disloyalty, for it is the worst advisor). (*Abu Dawud*, *Nasai*).

رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

**TH22.** (O my Lord! Forgive me and accept my repentance, You are the One who accepts repentance and the All-Merciful). (*Abu Dawud*, *Tirmidhi*).

## Love for Allah

### *Virtues of Love for Allah from Quran*

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۖ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِّلَّهِ ۗ
وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾

**LQ01.** And of mankind there are some who take (for worship) others besides Allah as equal (with Allah). They love them as they should love Allah. But those who believe are overflowing in their love for Allah. If only the wrong-doers could see, when they would see the torment, that to Allah belongs all power and that Allah is severe in punishment. (*2:165*).

قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣١﴾

**LQ02.** Say, (O Muhammad ﷺ to mankind): If you (really) love Allah then follow me, Allah will love you and forgive your sins. And Allah is Oft-Forgiving, Most Merciful. (*3:31*).

### *Virtues of Love for Allah from Hadith*

**LH01.** Abu Hurairah ؓ narrated that Allah's Messenger ﷺ said, "If Allah has loved a servant, He calls Gabriel *alaihes salam* and says, 'I love so-and-so, therefore love him. He said: So Gabriel loves him. Then, he calls out in heaven, saying: Allah loves so-and-so, therefore love him. And the inhabitants of heaven love him. He said: Then acceptance is established for him on earth. And if Allah has abhorred a servant, He calls Gabriel and says: I abhor so-and-so, therefore abhor him. So, Gabriel abhors him. Then he calls out to the inhabitants of heaven: Allah abhors so-and-so, therefore abhor him. He said: So they abhor him, and abhorrence is established for him on earth. (*Bukhari, Muslim*)

**LH02.** Abu Hurairah ؓ narrated that Allah's Messenger ﷺ said: Our *Rabb,* the Blessed, the Superior, comes down every night to the nearest heaven to us during the last third of the night and He says, (Is there anyone) who invokes Me, (demands anything from Me) so that I respond to his invocation? (Is there anyone) who asks Me for something so that I may grant him his request? (Is there anyone) who seeks My forgiveness, so that I may forgive him? (*Bukhari*)

**LH03.** Abdullah bin Masud ؓ narrated that Allah's Messenger ﷺ said: Allah Most High has allotted you your character just as He has allotted you your provisions. Allah Most High gives worldly things to those whom He loves and those whom He does not love, but He gives religion only to those whom He loves, so he who is given religion by Allah has been loved by Him. By Him in Whose hand my soul is, a man is not a *Muslim* till his heart and tongue are submissive, and he is not a believer till his neighbor is safe from injurious behavior on his part. (*Tirmidhi*)

LH04. Anas bin Malik ﷺ narrated that the Prophet ﷺ said: Whoever possesses the following three qualities will taste the sweetness of faith: (1) the one to whom Allah and His Messenger become dearer than anything else; (2) who loves a person and he loves him only for Allah's sake; and (3) who hates to revert to disbelief (atheism) after Allah has brought (saved) him out from it, as he hates to be thrown in fire. (*Bukhari*).

مَنْ أَحَبَّ للهِ وَأَبْغَضَ للهِ وَأَعْطَى للهِ وَمَنَعَ للهِ فَقَدِ اسْتَكْمَلَ الإِيْمَانَ

**LH05.** Rasul ﷺ said: Whoever loves for the sake of Allah, hates for the sake of Allah, gives for the sake of Allah and withholds for the sake of Allah has completed his faith. (*Abu Dawud*).

الْمُؤْمِنُ إِلْفٌ مَأْلُوفٌ، لَا خَيْرَ فِيمَنْ لَا يَأْلَفُ وَلَا يُؤْلَفُ

**LH06.** Rasul ﷺ said: A believer is friendly. And there is no good in one who is neither friendly nor treated in a friendly manner. (*Ahmad*).

إِنَّ حَوْلَ الْعَرْشِ مَنَابِرَ مِنْ نُوْرٍ، عَلَيْهَا قَوْمٌ لِبَاسُهُمْ نُوْرٌ، وَوُجُوْهُهُمْ
نُوْرٌ، لَيْسُوْا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ، يَغْبِطُهُمُ النَّبِيُّوْنَ وَالشُّهَدَاءُ، فَقَالُوا
يَارَسُوْلَ اللهِ صِفْهُمْ لَنَا، فَقَالَ: الْمُتَحَابُّوْنَ فِيْ اللهِ وَالْمُتَجَالِسُوْنَ فِي اللهِ،
وَالْمُتَزَاوِرُوْنَ فِي اللهِ

**LH07.** Rasul ﷺ said: Around the Throne (of Allah) there are pulpits of light surrounded by people whose clothing is light and whose faces are light. They are neither prophets nor martyrs but the prophets and martyrs would be happy to be in their state. The people said: O Muhammad ﷺ, describe them to us. He said, They are the ones who love for the sake of Allah, meet together for the sake of Allah and visit each other for the sake of Allah. (*Nasai*).

إِنَّ اللهَ يَقُوْلُ: حَقَّتْ مَحَبَّتِيْ لِلَّذِيْنَ يَتَزَاوَرُوْنَ مِنْ أَجْلِيْ، وَحَقَّتْ
مَحَبَّتِيْ لِلَّذِيْنَ يَتَنَاصَرُوْنَ مِنْ أَجْلِيْ

**LH08.** Rasul ﷺ said: Allah has said: My Love is a right for those who visit each other for My sake. And My love is a right for those who support each other for My sake. (*Ahmad*).

سَبْعَةٌ يُظِلُّهُمُ اللهُ فِيْ ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ
فِيْ عِبَادَةِ اللهِ تَعَالٰى، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسْجِدِ، إِذَا خَرَجَ مِنْهُ حَتّٰى
يَعُوْدَ إِلَيْهِ، وَرَجُلَانِ تَحَابَّا فِيْ اللهِ فَاجْتَمَعَا عَلٰى ذٰلِكَ وَتَفَرَّقَا عَلَيْهِ،
وَرَجُلٌ ذَكَرَ اللهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ حَسَبٍ
وَجَمَالٍ فَقَالَ إِنِّيْ أَخَافُ اللهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتّٰى لَا
تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِيْنُهُ

**LH09.** Rasul ﷺ said: Seven will be shaded by Allah in His shade on the Day in which there is no shade except His shade. (They are:) a Just leader; a young person who grew up in the worship of Allah; a man whose heart is attached to the mosque when he leades from it until he returns to it; two men who love each other for the sake of Allah, meet together for that reason and separate for the reason; a man who remembers Allah while all alone and his eyes become filled with tears; a man who a woman of lineage and beauty tries to seduce but he says, 'I fear Allah'; and a man who gives so much in charity that his left hand does not know what his right hand has given. (*Bukhari*).

إِنَّ رَجُلًا زَارَ أَخًا لَّهُ فِيْ اللهِ فَأَرْصَدَ اللهُ لَهُ مَلَكًا، قَالَ: أَيْنَ تُرِيْدُ؟
فَقَالَ: أُرِيْدُ أَنْ أَزُوْرَ أَخِيْ فُلَانًا، فَقَالَ: لِحَاجَةٍ لَكَ عِنْدَهُ؟ قَالَ: لَا،
قَالَ: لِقَرَابَةٍ بَيْنَكَ وَبَيْنَهُ؟ قَالَ: لَا، قَالَ: فَبِنِعْمَةٍ لَكَ عِنْدَهُ؟ قَالَ: لَا،
قَالَ: فَبِمَ؟ قَالَ: أُحِبُّهُ فِي اللهِ، قَالَ: فَإِنَّ اللهَ أَرْسَلَنِيْ إِلَيْكَ أُخْبِرُكَ بِأَنَّهُ
يُحِبُّكَ لِحُبِّكَ إِيَّاهُ، وَقَدْ أَوْجَبَ لَكَ الْجَنَّةَ

**LH10.** Rasul ﷺ said: A man went to visit another person and it was said to him: Was it for some need you had with him? He answered, No. The questioner then said: Was it due to some blood relation that exists between you and him? The man said, No. The questioner said: Was it because of some bounty you have with him. He answered, No. The questioner said: They why? He said: I love him for the sake of Allah. The other then said: Allah has sent me to you informing you that He loves you because you love that man for Allah's sake. Paradise has become obligatory for you. (*Muslim*).

# Chapter – D: Dawa Information

## D1: Sura Number, Chapter and Sejda Locations in Quran

| Sura # | Sura Name | Sura Name Meaning | # verses | Chapter # (start verse #) | Sejda # | Sejda @ verse # | Sura Name (alphabetic) | Sura # |
|---|---|---|---|---|---|---|---|---|
| 1 | Al-Fatiha | The Opening | 7 | 1 (1) | | | Abasa | 80 |
| 2 | Al-Baqara | The Cow | 286 | 2 (142), 3 (253) | | | Ad-Duha | 93 |
| 3 | Al-Imran | The Family of Imran | 200 | 4 (92) | | | Ad-Dukhan | 44 |
| 4 | An-Nisa | The Women | 176 | 5 (24), 6 (148) | | | Al-Adiyat | 100 |
| 5 | Al-Maida | The Table Spread with Food | 120 | 7 (83) | | | Al-Ahqaf | 46 |
| 6 | Al-Anam | The Cattle | 165 | 8 (111) | | | Al-Ahzab | 33 |
| 7 | Al-Araf | The Heights | 206 | 9 (88) | 1 | 206 | Al-Ala | 87 |
| 8 | Al-Anfal | The Spoils of War | 75 | 10 (41) | | | Al-Alaq | 96 |
| 9 | At-Tauba | The Repentance | 129 | 11 (94) | | | Al-Anam | 6 |
| 10 | Yunus | Jonah | 109 | | | | Al-Anbiya | 21 |
| 11 | Hud | Hud | 123 | 12 (6) | | | Al-Anfal | 8 |
| 12 | Yusuf | Joseph | 111 | 13 (53) | | | Al-Ankabut | 29 |
| 13 | Ar-Rad | The Thunder | 43 | | 2 | 15 | Al-Araf | 7 |
| 14 | Ibrahim | Abraham | 52 | | | | Al-Asr | 103 |
| 15 | Al-Hijr | The Rocky Tract | 99 | 14 (2) | | | Al-Bayyina | 98 |
| 16 | An-Nahl | The Bee | 128 | | 3 | 50 | Al-Balad | 90 |
| 17 | Al-Isra | The Journey by Night | 111 | 15 (1) | 4 | 109 | Al-Baqara | 2 |
| 18 | Al-Kahf | The Cave | 110 | 16 (75) | | | Al-Buruj | 85 |
| 19 | Maryam | Mary | 98 | | 5 | 58 | Al-Fajr | 89 |
| 20 | Ta-Ha | Ta-Ha | 135 | | | | Al-Falaq | 113 |
| 21 | Al-Anbiya | The Prophets | 112 | 17 (1) | | | Al-Fath | 48 |
| 22 | Al-Hajj | The Pilgrimage | 78 | | 6 | 18 | Al-Fatiha | 1 |
| 23 | Al-Muminun | The Believers | 118 | 18 (1) | | | Al-Fil | 105 |
| 24 | An-Nur | The Light | 64 | | | | Al-Furqan | 25 |
| 25 | Al-Furqan | The Criterion | 77 | 19 (21) | 7 | 60 | Al-Gashiya | 88 |
| 26 | As-Shuara | The Poets | 227 | | | | Al-Hadid | 57 |
| 27 | An-Naml | The Ants | 93 | 20 (60) | 8 | 26 | Al-Hajj | 22 |
| 28 | Al-Qasas | The Narration | 88 | | | | Al-Haqqa | 69 |
| 29 | Al-Ankabut | The Spider | 69 | 21 (45) | | | Al-Hashr | 59 |
| 30 | Ar-Rum | The Romans | 60 | | | | Al-Hijr | 15 |
| 31 | Luqman | Luqman | 34 | | | | Al-Hujurat | 49 |
| 32 | As-Sejda | The Prostration | 30 | | 9 | 15 | Al-Humaza | 104 |
| 33 | Al-Ahzab | The Confederates | 73 | 22 (31) | | | Al-Ikhlas | 112 |
| 34 | Saba | Sheba | 54 | | | | Al-Imran | 3 |
| 35 | Fatir | The Originator of Creation | 45 | | | | Al-Infitar | 82 |
| 36 | Ya-Sin | Ya-sin | 83 | 23 (22) | | | Al-Insan or Ad-Dahr | 76 |
| 37 | As-Saffat | Those Ranged in Ranks | 182 | | | | Al-Inshiqaq | 84 |
| 38 | Sad | Sad | 88 | | 10 | 25 | Al-Isra | 17 |
| 39 | Az-Zumar | The Groups | 75 | 24 (32) | | | Al-Jathiya | 45 |
| 40 | Momin | The Believer | 85 | | | | Al-Jin | 72 |
| 41 | Fussilat | Explained in Details | 54 | 25 (47) | 11 | 38 | Al-Juma | 62 |
| 42 | As-Shura | The Consultation | 53 | | | | Al-Kafirun | 109 |
| 43 | Az-Zukhruf | The Gold Ornaments | 89 | | | | Al-Kahf | 18 |
| 44 | Ad-Dukhan | The Smoke | 59 | | | | Al-Kauthar | 108 |
| 45 | Al-Jathiya | The Kneeling | 37 | | | | Al-Lail | 92 |
| 46 | Al-Ahqaf | The Curved Sandhills | 35 | 26 (1) | | | Al-Maida | 5 |
| 47 | Muhammad | Muhammad | 38 | | | | Al-Marij | 70 |
| 48 | Al-Fath | The Victory | 29 | | | | Al-Masad | 111 |
| 49 | Al-Hujurat | The Dwellings | 18 | | | | Al-Maun | 107 |
| 50 | Qaf | Qaf | 45 | | | | Al-Muddathir | 74 |
| 51 | Az-Zariyat | The Winds that Scatter | 60 | 27 (31) | | | Al-Mujadila | 58 |
| 52 | At-Tur | The Mount | 49 | | | | Al-Mulk | 67 |
| 53 | An-Najm | The Star | 62 | | 12 | 62 | Al-Muminun | 23 |
| 54 | Al-Qamar | The Moon | 55 | | | | Al-Mumtahina | 60 |
| 55 | Ar-Rahman | The Most Beneficent | 78 | | | | Al-Munafiqun | 63 |
| 56 | Al-Waqia | The Event | 96 | | | | Al-Mursalat | 77 |
| 57 | Al-Hadid | The Iron | 29 | | | | Al-Mutaffifin | 83 |
| 58 | Al-Mujadila | The Woman who Disputes | 22 | 28 (1) | | | Al-Muzammil | 73 |
| 59 | Al-Hashr | The Gathering | 24 | | | | Al-Qadr | 97 |
| 60 | Al-Mumtahina | The Women to be Examined | 13 | | | | Al-Qalam | 68 |
| 61 | As-Saff | The Row or Ranks | 14 | | | | Al-Qamar | 54 |
| 62 | Al-Juma | The Congregation | 11 | | | | Al-Qariah | 101 |
| 63 | Al-Munafiqun | The Hypocrites | 11 | | | | Al-Qasas | 28 |
| 64 | At-Taghabun | Mutual Loss & Gain | 18 | | | | Al-Qiyama | 75 |
| 65 | At-Talaq | The Divorce | 12 | | | | Al-Waqia | 56 |
| 66 | At-Tahrim | The Banning | 12 | | | | An-Naba | 78 |
| 67 | Al-Mulk | The Sovereignty | 30 | 29 (1) | | | An-Nahl | 16 |
| 68 | Al-Qalam | The Pen | 52 | | | | An-Najm | 53 |
| 69 | Al-Haqqa | The Reality | 52 | | | | An-Naml | 27 |
| 70 | Al-Marij | The Ways to Ascent | 44 | | | | An-Nas | 114 |
| 71 | Nuh | Noah | 28 | | | | An-Nasr | 110 |
| 72 | Al-Jin | The Jin | 28 | | | | An-Naziat | 79 |
| 73 | Al-Muzammil | One Wrapped in Garments | 20 | | | | An-Nisa | 4 |
| 74 | Al-Muddathir | The One Enveloped | 56 | | | | An-Nur | 24 |
| 75 | Al-Qiyama | The Resurrection | 40 | | | | Ar-Rad | 13 |
| 76 | Al-Insan or Ad-Dahr | Man or Time | 31 | | | | Ar-Rahman | 55 |
| 77 | Al-Mursalat | Those sent forth | 50 | | | | Ar-Rum | 30 |
| 78 | An-Naba | The Great News | 40 | 30 (1) | | | As-Saff | 61 |
| 79 | An-Naziat | Those Who Pull Out | 46 | | | | As-Saffat | 37 |
| 80 | Abasa | He Frowned | 42 | | | | As-Sejda | 32 |
| 81 | At-Takwir | The Overthrowing | 29 | | | | As-Shams | 91 |
| 82 | Al-Infitar | The Cleaving | 19 | | | | As-Sharh | 94 |
| 83 | Al-Mutaffifin | Defrauding | 36 | | | | As-Shuara | 26 |
| 84 | Al-Inshiqaq | The Splitting Asunder | 25 | | 13 | 21 | As-Shura | 42 |
| 85 | Al-Buruj | The Big Stars 'Buruj' | 22 | | | | At-Taghabun | 64 |
| 86 | At-Tariq | The Night Comer | 17 | | | | At-Tahrim | 66 |
| 87 | Al-Ala | The Most High | 19 | | | | At-Takathur | 102 |
| 88 | Al-Gashiya | The Overwhelming | 26 | | | | At-Takwir | 81 |
| 89 | Al-Fajr | The Dawn | 30 | | | | At-Talaq | 65 |
| 90 | Al-Balad | The City | 20 | | | | At-Tariq | 86 |
| 91 | As-Shams | The Sun | 15 | | | | At-Tauba | 9 |
| 92 | Al-Lail | The Night | 21 | | | | At-Tin | 95 |
| 93 | Ad-Duha | The Morning Hours | 11 | | | | At-Tur | 52 |
| 94 | As-Sharh | The Opening Forth | 8 | | | | Az-Zalzala | 99 |
| 95 | At-Tin | The Fig | 8 | | | | Az-Zariyat | 51 |
| 96 | Al-Alaq | The Clot | 19 | | 14 | 19 | Az-Zukhruf | 43 |
| 97 | Al-Qadr | The Night of Power | 5 | | | | Az-Zumar | 39 |
| 98 | Al-Bayyina | The Clear Evidence | 8 | | | | Fatir | 35 |
| 99 | Az-Zalzala | The Earthquake | 8 | | | | Fussilat | 41 |
| 100 | Al-Adiyat | Those That Run | 11 | | | | Hud | 11 |
| 101 | Al-Qariah | The Striking Hour | 11 | | | | Ibrahim | 14 |
| 102 | At-Takathur | The Piling Up | 8 | | | | Luqman | 31 |
| 103 | Al-Asr | The Time | 3 | | | | Maryam | 19 |
| 104 | Al-Humaza | The Slanderer | 9 | | | | Momin | 40 |
| 105 | Al-Fil | The Elephant | 5 | | | | Muhammad | 47 |
| 106 | Quraish | Quraish | 4 | | | | Nuh | 71 |
| 107 | Al-Maun | The Small Kindness | 7 | | | | Qaf | 50 |
| 108 | Al-Kauthar | A River in Paradise | 3 | | | | Quraish | 106 |
| 109 | Al-Kafirun | The Disbelievers | 6 | | | | Saba | 34 |
| 110 | An-Nasr | The Help | 3 | | | | Sad | 38 |
| 111 | Al-Masad | The Palm Fibre | 5 | | | | Ta-Ha | 20 |
| 112 | Al-Ikhlas | The Purity | 4 | | | | Ya-Sin | 36 |
| 113 | Al-Falaq | The Day Break | 5 | | | | Yunus | 10 |
| 114 | An-Nas | The Mankind | 6 | | | | Yusuf | 12 |
| | Total | | 6236 | | | | | |

# D2: Additional Etiquette

## D2A: Muslim Dress

يَٰبَنِيٓ ءَادَمَ قَدۡ أَنزَلۡنَا عَلَيۡكُمۡ لِبَاسٗا يُوَٰرِي سَوۡءَٰتِكُمۡ وَرِيشٗاۖ وَلِبَاسُ ٱلتَّقۡوَىٰ ذَٰلِكَ خَيۡرٞ

1. Children of Adam! We have bestowed raiment upon you to cover yourselves and an adornment. And the raiment of righteousness. (*7:26*).

يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزۡوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلۡمُؤۡمِنِينَ يُدۡنِينَ عَلَيۡهِنَّ مِن جَلَٰبِيبِهِنَّ

2. Prophet! Tell your wives and your daughters and the women of the believers to draw their veils all over their bodies. (*33:59*)

كُلُوا وَاشْرَبُوا وَالْبَسُوا وَتَصَدَّقُوا فِيْ غَيْرِ إِسْرَافٍ وَلَا مَخِيلَةٍ

3. Eat, drink, dress and give in charity without extravagance or arrogance. (*Bukhari*).

إِنَّ هٰذَيْنِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِيْ

4. Rasul ﷺ held silk in his right hand and gold in his left and said: These are forbidden for the males in my nation. (*Abu Dawud*).

مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الإِزَارِ فِي النَّارِ

5. What is below the ankles of the waist-cloth is in the Hell-fire. (*Bukhari*).

لَا يَنْظُرُ اللهُ إِلَى مَنْ جَرَّ ثَوْبَهُ خُيَلَاءَ

6. Allah does not look at the one who lowers his gown out of arrogance. (*Bukhari, Muslim*).

اِلْبَسُوا الْبَيَاضَ، فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ

7. Wear white clothing for it is purer and better. And shroud your deceased in (white). (*Nasai*)

8. Man can wear silver ring. Rasulullah ﷺ had a silver ring engraved on it 'Muhammad, Messenger of Allah' and he used to wear on the little finger of left hand. (*Muslim*)

لَعَنَ اللهُ الرَّجُلَ يَلْبَسُ لِبْسَةَ الْمَرْأَةِ، وَالْمَرْأَةَ تَلْبَسُ لِبْسَةَ الرَّجُلِ، كَمَا

لَعَنَ الْمُتَشَبِّهِيْنَ مِنَ الرِّجَالِ بِالنِّسَاءِ وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ

9. Allah curses the man who wears women's clothing and the women who wears man's clothing. He also curses the men who imitate women and the women who imitate men. (*Bukhari*).

إِذَا انْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيُمْنَى، وَإِذَا نَزَعَ فَلْيَبْدَأْ بِالشِّمَالِ لِتَكُونَ الْيُمْنَى أَوَّلَهُمَا تُنْعَلُ وَآخِرَهُمَا تُنْزَعُ

10. If one of you is putting on his shoes, let him begin with the right. And when he takes them off, he should begin with the left. (*Bukhari, Muslim*).

اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ كَسَوْتَنِيهِ، أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ

11. Allah, to You is the praise. You are the One who clothed me by it. You for its good and the good of what it was made for. And I seek refuge in You from its evil and the evil of what it was made for. (*Abu Dawud*).

12. When you see someone wearing new clothes, say: May you wear it until it disintegrates and falls apart (that is, for a long, blessed time). (*Bukhari*).

***Dress Etiquette***

1. Wear neat, clean and simple dress that does not show pride, vanity, or arrogance. Allah dislikes all arrogant people.
2. Don't buy dresses or shoes more than you need. For Allah doesn't like wasters. Waster's are like the brother of Shaitan.
3. Men don't wear silk, bright red, bright yellow garments, nor they are permitted to wear gold (including gold ring) but women are permitted.
4. Men don't cover their ankles but women do.
5. Women should not wear tight, thin dress that exposes their body features/shapes. They should properly cover themselves in public. (*An-Noor*).
6. White dress are better for men.
7. Men should <u>never</u> allow their trouser/pants go below the ankle joint. The person who lowers his dress out of arrogance will find Allah on the day of judgment turning away from him.
8. Men should not dress like women nor women should dress like men. If they do, Allah will curse them.
9. Don't wear clothes with photographs of animal or people.
10. Prophets used to wear turban and cap.
11. Wear the dress (and shoe) with the right side first saying *bismillah* and thank Allah for the dress. Wear your best and clean clothes for Salat especially on Juma day.
12. Do not dress yourself in a way that is much below your position.

13. One should show one's taste and manners in the choice of dress and make-up. Keeping buttons open, hairs disheveled, collar stretched are against the etiquette.
14. Simplicity in dress is a sign among the signs of faith.
15. While taking off clothes or shoes, start from your left side.
16. When you see yourself in the mirror, say: *Allahumma hassanta*

اَللّٰهُمَّ أَنْتَ حَسَّنْتَ خَلْقِي فَحَسِّنْ خُلُقِي

*khalkee fahassen khoolookee.* (Oh Allah, you created me so beautiful, so make my character also beautiful).

17. Don't wear clothes that symbolize other religions.
18. Anyone who tries to keep resemblance with the ways and manners of any other community will be raised with them on the day of judgment; i.e., s/he will meet the same consequences.
19. Don't wear old torn clothes, but you are encouraged to wear clothes that are not too old. It is said that wearing old clothes is part of faith.

## D2B: Sitting

لَا يُقِيمَنَّ أَحَدُكُمْ رَجُلًا مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ، وَلَكِنْ تَوَسَّعُوا أَوْ تَفَسَّحُوا

1. None of you should make a man stand up from his place of sitting and then take his seat. Instead, he should spread out and make room (for everyone). (*Bukhari, Muslim*).

2. Jabir bin Samurah ﷺ satd: If we came to the gathering of Rasul ﷺ, we would sit at the end of the gathering. (*Abu Dawud*).

لَا يَحِلُّ لِرَجُلٍ أَنْ يُفَرِّقَ بَيْنَ اثْنَيْنِ إِلَّا بِإِذْنِهِمَا

3. Rasul ﷺ said: It is not allowed for a person to separate between two people except by their permission. (*Abu Dawud*).

إِذَا قَامَ أَحَدُكُمْ مِنْ مَجْلِسٍ ثُمَّ رَجَعَ إِلَيْهِ فَهُوَ أَحَقُّ بِهِ

4. Rasul ﷺ said: If one of you stands from his place of sitting and then returns, he has the most right to that place. (*Muslim*).

إِنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ مَنْ جَلَسَ فِي وَسَطِ الْحَلْقَةِ

5. Rasul ﷺ cursed the one who sat in the open space in the middle of a gathering. (*Abu Dawud*).

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

6. At the end of gathering: Glory be to You, O Allah, and to You is the praise. I bear witness that none is worthy of worship except You. I seek Your forgiveness and I repent to You. (*Tirmidhi*).

### *Sitting Etiquette*

1. Don't take someone else's seat.
2. Don't separate two people who are sitting together or cause them to stop talking.
3. Don't move head frequently, as it will disturb view from back.
4. If someone sneezes, he/she should say *alhamdulilla*, and the others should answer *yarhamukalla*.
5. If you yawn, cover your mouth and say: *la howla wala quwwata illabilla* (There is no movement or power besides with Allah).

## D2C: Talking

1. Talk in a polite and moderate voice, don't shout or talk in an extremely high or rude voice because Allah does not like it. Invite people to Islam with wisdom and beautiful preaching. We should not abuse what other people worship. Don't quarrel about religion; don't force people, because truth is clear.
2. Remember that the person who invites people to do good deeds is given the same rewards, which people do as the result of his invitation. Allah hates a person when he says other people to do well but he does not.
3. Don't use bad language like ridiculing each other, mock, call names, spy on each other, insult, taunt, backbite, for backbiting is like eating the flesh of your dead brother and is punished in the grave, don't curse, don't blame a person without any fault, or blaming a person for your own fault, stay away from useless talk, swear or say anything that causes fight or division. (*Al-Hujurat*).
4. Speak the truth, be an honest witness, stand out for justice, even though it is against your own relatives.
5. Say *inshallah* (Allah willing) when saying I will do something in the future. If you see something wonderful in Allah's creation, Say *rabbanah ma khalaqtha haza batelan subhanaka faquenah*

   رَبَّنَا مَا خَلَقْتَ هَٰذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

   *aazabannar* (Oh lord, you didn't create anything in vain, you are free from all faults, and save us from your hell fire) You will be counted as a good person or knowledgeable person. You can also praise Allah by saying *subhanalla alhumdulilla* etc.
6. Don't brag about yourself for Allah doesn't like the proud. Allah gives his Deen to the humble souls. Never get extremely angry, controlling anger is a virtue.
7. Listen to other people respectfully, don't interrupt the speech. You may ask questions later. Don't stay away from common people, ignore their faults, and set a good example among them. Teach them about Islam. Avoid stubborn/arrogant people politely by saying Salam.

8. Talk to your youngster with affection and to your elders and knowledgeable persons with respect.
9. Many people will be thrown into Hell because of the sayings of their tongue. Whosoever believes in Allah and the Last Day either speaks well or keeps silent. Keep your hands and mouth from harming another Muslim or a neighbor.
10. If you have nothing to say, keep your tongue moist with Allah's remembrance. You will be victorious before Allah. *Saying subhan allahe wabeham dehe subhan allahil azem* (Allah is free from all faults, and I am praising Him, and He is the Most Perfect, the Magnificent). It is heavy in the reward's scale, but light in your tongue. Anyone remembers Allah, Allah remembers him.

## D2D: Walking

وَلَا تَمْشِ فِي الْأَرْضِ

1. Nor walk in insolence through the earth. (*31:18*)
2. Walk in a humble manner because Allah does not like pride. Do not push each other in order to get ahead of other people.
3. Keep your eyesight down & away from unlawful objects such as bad pictures on billboards, not properly dressed men and women.
4. Removing obstacles from the path is part of Iman, in case people get hurt or stumble (informing people of broken bridges, railway paths, holes in the streets, etc).
5. Man should not walk together with non-mahram women and the same for women also.
6. Women should not go out in public with strong perfume or make trickling noises with her ornaments to attract attention to herself. She should properly cover her body. Man should modestly cover.

## D2E: Cleanliness

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

1. Whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain from. (*59:7*).

خَمْسٌ مِّنَ الْفِطْرَةِ: الاِسْتِحْدَادُ وَالْخِتَانُ وَقَصُّ الشَّارِبِ وَنَتْفُ الإِبِطِ وَتَقْلِيمُ الأَظْفَارِ

2. Five acts are from the natural acts (of purity): shaving the public hair, circumcision, clipping the mustache, removing the underarm hairs and trimming the nails. (*Bukhari, Muslim*).

3. Perform circumcision. Rasul ﷺ circumcised Hasan and Husain on the 7th day. (*Tabarani*).

جُزُّوا الشَّوَارِبَ وَأَرْخُوا اللِّحَى، خَالِفُوا الْمَجُوسَ

4. Trim the mustache and allow the beard to grow fully. Be different from the Magians. (*Muslim*).

خَالِفُوا الْمُشْرِكِيْنَ، أَحْفُوا الشَّوَارِبَ وَاعْفُوا اللِّحَى

5. Rasul ﷺ said: Be different from the polythesists: trim the mustache and leave the beard. (*Bukhari, Muslim*).

نَهَى رَسُوْلُ اللهِ ﷺ عَنِ الْقَزَعِ

6. Ibn Umar said Rasulullah ﷺ forbade Al-Qaza (shaves part of the head and leaves the remainder unshaved). (*Bukhari, Muslim*).

7. A Muslim must avoid dying his hair with a black dye. When Abu Bakr's father war brought to Rasul ﷺ on the day of the conquest of Makka, his hair was filled with gray hairs. Rasul ﷺ said:

مَنْ كَانَ لَهُ شَعَرٌ فَلْيُكْرِمْهُ

Take him to one of his wives and change this, but avoid black (color). (*Bukhari, Muslim*).

إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِىءٍ مَا نَوَى

8. Whoever has (plenty of hair) should honor it (by treating it properly). (*Abu Dawud*).

9. Cutting finger and toe nails: It is preferred to begin with the right and then to the left hands, followed by the right foot and then the left foot. (*Bukhari, Muslim*).

## D2F: Children

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ

1. The mothers shall give suck to their children for 2 whole years, for those who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. (*2:233*).

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ

2. And kill not your children for fear of poverty. (*17:31*).

الْغُلَامُ مُرْتَهَنٌ بِعَقِيقَتِهِ تُذْبَحُ عَنْهُ يَوْمَ السَّابِعِ وَيُسَمَّي وَيُحْلَقُ

3. A boy is being held in pledge for his *Aqiqah* that is slaughtered for him on the 7th day. He should also be named on that day and have his hair shaven from his head. (*Abu Dawud*).

أَكْرِمُوا أَوْلاَدَكُمْ وَأَحْسِنُوا آدَابَهُمْ، فَإِنَّ أَوْلاَدَكُمْ هَدِيَّةٌ إِلَيْكُمْ

4. Honor your children and bring them up well. Verily, your children are a gift for you. (*Ibn Majah*).

سَاوُوا بَيْنَ أَوْلاَدِكُمْ فِي الْعَطِيَّةِ، فَلَوْ كُنْتُ مُفَضِّلاً أَحَدًا لَفَضَّلْتُ النِّسَاءَ

5. Be equitable among your children when it comes to giving to them. If I were to give preference to anyone, I would give preference to the females. (*Baihaqi*).

مُرُوا أَوْلاَدَكُمْ بِالصَّلاَةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِيْنَ، وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِيْنَ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ

6. Teach the child to pray at the age of 7 and beat them to do it at the age of 10. And separate them in their bedding. (*Abu Dawud*).

7. Omar ﷠ said: Marry from the pious households, for verily genetics has a strong effect. Once a Bedouin was showing his children what a favor he did to them by choosing their mother, he told them:

وَأَوَّلُ إِحْسَانِي إِلَيْكُمْ تَخَيُّرِي لِمَا جِدَةِ الأَعْرَاقِ بَادٍ عَفَافُهَا

The first good thing I did towards you was my choosing of a good noble family whose ancestors were chaste.

***Children Etiquette***

1. Give thanks to Allah, examples: say *alhamdulillah*, Make Salah as gratitude to Allah, give some money or food to needy as charity.
2. Give Azan to the ears of the child.
3. Say *bismillah* and let the child lick the fingertip with honey or chewed dates (very small amounts).
4. Give a good name relating to names of Allah or name of a Sahaba.
5. On the 7th day, sacrifice 2 goat or sheep for a boy and 1 for a girl. It is sadaqa for the child's life. Shave the hair of the newborn. If possible weigh the hair and give the amount of silver in charity to the poor. You may have an akika and invite people to dinner but avoid extravaganza.
6. Circumcise for boy.
7. Child's rights:
   - Get a pious Muslim mother, so she can train the child from childhood to be pious.
   - Get a nice name.
   - Feed mother's milk.
   - To get Islamic education, bring him/her to an Islamic community. Play with your children first 7 years, next 7 years teach the value

of Quranic teachings, teach how to do good and stop evil, feed halal earned, halal food, teach about kindness and simple lifestyles; after that treat him like any other Muslim.

## D2G: Parents & Family

وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ
إِلَيَّ الْمَصِيرُ ﴿١٤﴾

1. And We have enjoined on man to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents. Unto Me is the final destination. (*31:14*).

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ الْكِبَرَ أَحَدُهُمَا أَوْ
كِلَاهُمَا فَلَا تَقُل لَّهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾
وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُل رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾

2. And Your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, not shout at them but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: My Lord! Bestow on them Your Mercy as they did bring me up when I was young. (*17:23-24*).

3. A person asked Rasul ﷺ: Who has the most right to my good company? He answered: Your mother. The man asked: And then who? He said: Your mother. The man again asked: And then who? He again answered: Your mother. Then the man asked yet again: And then who? Rasul ﷺ then said: Your father. (*Bukhari, Muslim*).

أَلاَ أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟ قَالُوا بَلَى يَارَسُوْلَ اللهِ، قَالَ: اَلإِشْرَاكُ بِاللهِ
وَعُقُوْقُ الْوَالِدَيْنِ، وَكَانَ مُتَّكِئاً فَجَلَسَ فَقَالَ: أَلاَ وَقَوْلُ الزُّوْرِ وَشَهَادَةُ
الزُّوْرِ، أَلاَ وَقَوْلُ الزُّوْرِ وَشَهَادَةُ الزُّوْرِ، فَمَا زَالَ يَقُوْلُهَا حَتَّى قَالَ
أَبُوبَكْرَةَ: قُلْتُ لَيْتَهُ سَكَتَ

4. Shall I inform you of the greatest of the great sins? They said: Certainly, O Allah's Messenger. He said: (They are) ascribing partners to Allah, disobeying parents, at the time he was reclining and then he sat up and said: And false testimony and false witness. Verily, false testimony and false witness. He continued to repeat that until Abu Bakrah (the narrator) had said (to himself): If only he were to be silent. (*Bukhari, Muslim*).

5. Abdullah bin Mas'ud ﷺ asked Rasul ﷺ to tell him what deed is most beloved to Allah. Rasul ﷺ answered: Being dutiful to parents. When asked what next, he said: Jihad in the way of Allah. (*Bukhari, Muslim*).

6. A man came to Rasul ﷺ to seek permission to take part in jihad. Rasul ﷺ asked him: Are your parents alive? He said: Yes. So Rasul ﷺ told him: GO and strive on their behalf. (*Bukhari, Muslim*).

7. A man from the Ansar came to Rasul ﷺ and asked him: O Rasulullah ﷺ: Is there any responsibility that I have to fulfill toward my parents after they have passed away? Rasul replied: Yes, there are 4 matters:
   - Pray upon them, ask forgiveness for them.
   - Fulfill their promises.
   - Honor their close friends.
   - Keep ties with those concerning whom you have no relations except through (your parents).

   This is what is left upon you of good behavior toward them after they die. (*Ahmad*).

إِنَّ مِنْ أَبَرِّ الْبِرِّ أَنْ يَصِلَ الرَّجُلُ أَهْلَ وُدِّ أَبِيهِ بَعْدَ أَنْ يُوَلِّيَ الأَبُ

8. From the most dutiful acts is that a man keeps contact with the beloved friends of his father after the father had passed away. (*Muslim*).

***Parents Etiquette***

1. Behave nicely with your parents; in their old age, take care of them no matter how difficult it is, do not even say "oof" to them. A glance at your parent with affection will give you reward of an accepted Hajj.
2. Do not call them by their names but instead say: O my father, O my mother.
3. Talk politely, respectfully with them. Do not get upset with them. Whoever takes good care of his parents, Allah will increase his life-span with His blessings. Pray for your parents by saying: *rabbir humhuma kama rabba yane sagira*. (Oh Lord! Have mercy on them the way they used to be merciful to us in our infancy).
4. Always obey them if they do not go against Islam. Be helpful to them by doing housework for them. Help them raise younger siblings. Don't be too demanding beyond their capacity. Show appreciation when they do good things for you. Overlook their faults. Use kind words when you try to correct them.
5. In case one's parents are not Muslim or un-Islamic, you should still care for them, respect them, and obey them unless they order you to disobey Allah; try to encourage them to Islam kindly, gently and with the wisdom of Quran.

6. Do not travel without their permission.
7. Prefer their needs to yours.
8. Your parents' rights over you are: you make sure they do not go hungry and have clothes and a place to live; take care of them in their sickness according to your capacity.
9. In case they are dead, ask for forgiveness for Muslim parents. Try to pay off their debts. Be kind to their loved ones.
10. Grandparents, uncles, and aunts on both mother's and father's sides have similar rights.
11. Remember that the money you spend on your family earns the most reward from Allah.
12. Never break blood relations. If you do, you will be forbidden to enter Paradise.
13. If you take an oath, which is causing hardship to your family, you must break it and pay recompense for breaking the oath.

### D2H: Husband / Spouse

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ

1. And they (women) have rights (Over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but have a degree (of responsibility) over them. (*2:228*).

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ

2. .....And live with them honorably. (*4:19*).

وَلَا تَنسَوُا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

3. And do not forget liberality between yourselves. Truly, Allah is All-Seer of what you do. (*2:237*).

وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا

4. I advise you to treat women well. (*Bukhari, Muslim*).

لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

5. None of you truly believes until he loves for his brother what he loves for himself. (*Bukhari, Muslim*).

أَلاَ إِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًّا، وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا

6. Verily, you have rights over your wives and your wives have rights over you. (*Abu Dawud*).

مَنْ لاَ يَرْحَمْ لاَ يُرْحَمْ

7. The one who is not merciful will not be shown mercy. (*Tabarani*).

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ

1. **Treat:** Treat her in an honorable and respectable manner. And live with them honorably. (*4:19*).

وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ
وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا

2. **Guide:** As to those women on whose part you see ill-conduct, admonish them (first), refuse (next) to share their beds, (last) beat them (lightly, if it is useful); but if they return to obedience, seek not against them means (of annoyance)..(*4:34*).

3. **Teach:** Teach her what she needs to know of religion, if she is not already knowledgeable. To provide correct understanding of religion is no less important then her need for food and clothing.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا

4. Allah says: O you who believe! Ward off yourselves and your families against a fire (hell). (*66:6*).

5. **Make:** Make her adhere to Islamic teaching and manners. He is responsible to protect and guard her. Allah says: Men are the

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ

protectors and maintainers of women…(*4:34*).

6. **Fear:** …if you fear that you shall not be able to deal justly (with them), then only one or (slaves) that your right hands posses. (*4:3*).

أَنْ تُطْعِمَهَا إِنْ طَعِمْتَ، وَتَكْسُوَهَا إِنِ اكْتَسَيْتَ، وَلاَ تَضْرِبِ الْوَجْهَ، وَلاَ تُقَبِّحْ وَلاَ تَهْجُرْ إِلاَّ فِي الْبَيْتِ

7. **Feed:** Feed her when you feed yourself. You clothe her when you clothe yourself. You do not strike the face. You do not shame her and you do not boycott her except in the house. (*Abu Dawud*).

أَلاَ وَحَقُّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ

8. **Clothe:** Verily, their rights upon you are that you treat them well with respect to their clothing and food. (*Tirmidhi, Ibn Majah*).

لاَ يَفْرَكْ مُؤْمِنٌ مُؤْمِنَةً - أَيْ لاَ يُبْغِضُهَا - إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ آخَرَ

9. **Mercy:** A believing man does not dislike a believing woman. If he dislikes one character in her, he is pleased with another. (*Muslim*).

أَلاَ وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا، فَإِنَّمَا هُنَّ عَوَانٍ - أَسِيرَاتٌ - عِنْدَكُمْ

10. **Manner:** I advise you to treat women well, for they are like captives under your control. (*Bukhari, Muslim*).

الرَّجُلُ رَاعٍ فِيْ أَهْلِهِ وَهُوَ مَسْئُوْلٌ عَنْ رَعِيَّتِهِ

11. **Guardian:** Rasul ﷺ said: The man is responsible for his household and he will be asked about his guardianship. (*Bukhari, Muslim*).

خَيْرُكُمْ خَيْرُكُمْ لأَهْلِهِ، وَأَنَا خَيْرُكُمْ لأَهْلِيْ

12. **Best:** The best of you is the best to his family and I am the best to my family. (*Tabarani*).

13. **Protect:** He must not spread her private aspects or shortcomings to others. He is a guardian and entrusted for her. He should seek her welfare and defend her honor.

إِنَّ مِنْ أَشَرِّ النَّاسِ عِنْدَ اللهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ الرَّجُلَ يُفْضِيْ إِلَي امْرَأَتِهِ وَتُفْضِيْ إِلَيْهِ ثُمَّ يَنْشُرُ سِرَّهَا

14. **Cover:** Rasul ﷺ said: The people in the worst position in Allah's sight on the Day of Resurrection is a man he goes to his wife and she to him and he then spreads her secrets. (*Muslim*).

***Rights of Husband upon the Wife***

فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا

1. **Obey:** Obey him in matters that are not disobedience to Allah. Allah says: ...but if they return to obedience, seek not against them means (of annoyance)..(*4.34*).

2. **Protect:** Protect the honor and dignity of her husband. Protect his wealth, children and other aspects of his household. Allah says: فَالصَّٰلِحَٰتُ قَٰنِتَٰتٌ حَٰفِظَٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ

   ...Therefore the righteous women are devoutly obedient, and guard in the husband's absence what Allah orders them to guard...(*4:34*).

3. **Stay inside:** She must not leave house without husband's permission. وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ

   And stay in your house, and do not display yourselves like that of the times of ignorance. (*33:33*).

فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ

4. **Firm:** ...be not soft in speech, lest those in whose heart is a disease should be moved with desire... (*33:32*).

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ

5. **Cover:** Allah doesn't like that evil should be uttered in public.(*4:148*)

وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا

6. **Lower gaze:** And tell the believing woman to lower their gaze, and protect their private parts and not to show off their adornment except only that which is apparent...(*24:31*).

لَوْ كُنْتُ آمِرًا أَحَدًا أَنْ يَسْجُدَ لأَحَدٍ لأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا

7. **Respect:** Rasul ﷺ said: If I were to order anyone to prostrate oneself to anyone else I would order a wife to prostrate herself to her husband. (*Abu Dawud*).

إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَي فِرَاشِهِ فَلَمْ تَأْتِهُ فَبَاتَ غَضْبَانَ عَلَيْهَا، لَعَنَتْهَا الْمَلاَئِكَةُ حَتَّي تُصْبِحَ

8. **Listen:** Rasul ﷺ said: If a man calls his wife to his bed and she does not come, such that he then spends that night angered with her, the angel curse her until the morning. (*Bukhari, Muslim*).

وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَوَلَدِهِ

9. **Guardian:** Rasul ﷺ says: The wife is the guardian over the house of her husband and his children. (*Bukhari, Muslim*).

فَحَقُّكُمْ عَلَيْهِنَّ أَنْ لاَ يُوطِئْنَ فُرُشَكُمْ مَنْ تَكْرَهُوْنَ، وَلاَ يَأْذَنَّ فِيْ بُيُوتِكُمْ لِمَنْ تَكْرَهُوْنَ

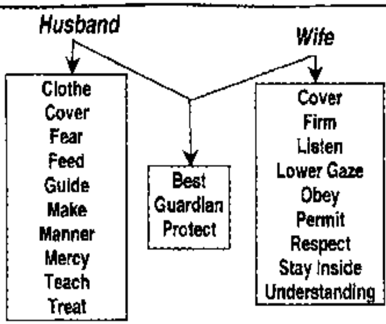
10. **Understanding:** Rasul ﷺ said: Their rights over you (wives) is that you do not allow anyone whom they dislike onto your bedding and you do not allow anyone whom they dislike into your house. (*Tirmidhi*).

ائْذَنُوا لِلنِّسَاءِ بِاللَّيْلِ إِلَي الْمَسَاجِدِ

11. **Permit:** Permit your wives to go at night to the mosques. (*Bukhari, Muslim*).

خَيْرُ النِّسَاءِ الَّتِيْ إِذَا نَظَرْتَ إِلَيْهَا سَرَّتْكَ، وَإِذَا أَمَرْتَهَا أَطَاعَتْكَ، وَإِذَا غِبْتَ عَنْهَا حَفِظَتْكَ فِيْ نَفْسِهَا وَمَالِكَ

12. **Best:** Rasul ﷺ said: The best woman is the one who when you look at her, you are pleased; when you order her, she obeys; if you are absent from her, she guards herself and your property. (*Tabarani*).



***Spouse Etiquette***

1. When marrying, choose a pious partner.
2. The marriage is not valid unless both people agree to get married and are not forced into it.
3. The couple should love one another and never be cruel or mean to each other.
4. Allah says husbands and wives are a comfort for each other and try to be most kind to one another. Husbands must not be tyrants, but rather a just and kind ruler of the house. Similarly, wives should not be stubborn and insensitive to her husband unless it is a violation of Allah's law.
5. Husband and wife should respect each other, consult one another, and they should not let the Satan come between them. The Satan is happiest when he has divided husband and wife.
6. They should give each other their rights and help each other to do good. They should take proper responsibility for their families and children in providing for them, loving them, and bringing them up Islamically.
7. They should trust each other and depend on Allah. Believing men and women will each get their full rewards from Allah and Allah values both of them.
8. When they have problems they should try to achieve peace through understanding and kindness.

## D2I: Relatives

وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ

1. And blood relations among each other have closer personal ties in the Decree of Allah...*(33:6)*

فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ

2. Would you then, if you are given the authority, do mischief in the land, and serve your ties of kinship? (*47:22*).

فَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ذَٰلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَٰئِكَ
هُمُ الْمُفْلِحُونَ

3. So give to the kindred his due, and to *Al-Miskin* (the poor) and to the wayfarer. That is best for those who seek Allah's Countenance; and it is they who will be the successful. (*30:38*).

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ

4. Verily, Allah enjoins *Al-Adl* and *Al-Ihsan* giving to kith and kin...*(16:90)*

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ
ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ

5. Worship Allah and join none with Him; and do good to parents, kinfolk, orphans, *Al-Masakin*, the neighbor who is near of kin, the wayfarer, and those whom your right hand possess. (*4:36*).

اَلصَّدَقَةُ عَلَى الْمِسْكِيْنِ صَدَقَةٌ، وَعَلَى ذِيْ الرَّحِمِ صَدَقَةٌ وَصِلَةٌ

6. Giving charity to the poor is an act of charity. Giving charity to a relative is both an act of charity and an act of keeping the ties of kin. (*Bukhari, Muslim*).

أَنَا الرَّحْمَنُ، وَهَذِهِ الرَّحِمُ شَقَقْتُ لَهَا اسْمًا مِنَ اسْمِيْ، فَمَنْ وَصَلَهَا وَصَلْتُهُ، وَمَنْ قَطَعَهَا قَطَعْتُهُ

7. Rasul ﷺ said: Allah said: I am the Merciful. AS for the womb (*Al-rahm*), I have derived its name from one of My names. Wjoever keeps its ties, I shall keep his ties. And whoever cuts off, I shall cut him off. (*Tirmidhi*).

## D2J: Neighbor

وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ

1. ....and do good to parents, kinfolk, orphans, *Al-Masakin* (the poor), the neighbor who is near of kin, the neighbor who is a stranger…(*4:36*).

مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ جَارَهُ

2. Whoever believes in Allah and the Last Day should be generous to his neighbor. (*Bukhari, Muslim*).

مَا زَالَ جِبْرِيْلُ يُوصِيْنِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ

3. Rasul ﷺ once said: Gabriel kept advising me concerning the neighbor to the point that I thought he would inherit (from his neighbor). (*Bukhari, Muslim*).

مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلَا يُؤْذِ جَارَهُ

4. Whoever believes in Allah and the Last Day should not harm his neighbor. (*Bukhari, Muslim*).

وَاللهِ لاَ يُؤْمِنُ، وَاللهِ لاَ يُؤْمِنُ، فَقِيْلَ لَهُ مَنْ هُوَ يَارَسُوْلَ اللهِ؟ فَقَالَ: الَّذِيْ لاَ يَأْمَنُ جَارُهُ بَوَائِقَهُ

5. By Allah, he is not a believer, by Allah, he is not a believer. When asked: Who is that, O Rasulullah? He said: The one from whose affairs his neighbor is not safe. (*Bukhari, Muslim*).

مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُحْسِنْ إِلَى جَارِهِ

6. Whoever believes in Allah and the last day should do well to his neighbor. (*Muslim*).

7. When asked about a woman who fasted during the day and spent the night in prayer bit she would harm her neighbors.
Rasul ﷺ said: She is in the hell-fire. (*Hakim*). هِيَ فِي النَّارِ

يَا نِسَاءَ الْمُسْلِمَاتِ لاَ تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا وَلَوْ فِرْسَنَ شَاةٍ

8. Muslim women, none of you should look down upon a gift she receives from a female neighbor, even if it be a meatless foot of a sheep. (*Bukhari, Muslim*).

يَا أَبَا ذَرٍّ إِذَا طَبَخْتَ مَرَقَةً فَأَكْثِرْ مَاءَهَا وَتَعَاهَدْ جِيرَانَكَ

9. Rasul ﷺ said to Abu Dhar: O Abu Dhar, when you prepare stew, increase its water and deliver it to some of your neighbors. (*Muslim*).

10. When Aisha *radiallahu anha* asked Rasulullah that she had two neighbors and wanted to know which of them to give a present, he

إِلَى أَقْرَبِهِمَا مِنْكِ بَابًا

said: The one whose door is closest to yours. (*Bukhari*).

11. Show respect and courtesy to your neighbor. Rasul ﷺ said:

لاَ يَمْنَعَنَّ أَحَدُكُمْ جَارَهُ أَنْ يَضَعَ خَشَبَةً فِيْ جِدَارِهِ

None of you should prevent his neighbor from putting wood on his wall. (*Bukhari, Muslim*).

مَنْ كَانَ لَهُ جَارٌ فِيْ حَائِطٍ أَوْ شَرِيكٌ فَلاَ يَبِعْهُ حَتَّى يَعْرِضَهُ عَلَيْهِ

12. Whoever has a neighbor sharing a garden or a partner should not sell it until he offers it to him **first**. (*Bukhari*).

إِذَا سَمِعْتَهُمْ يَقُوْلُوْنَ قَدْ أَحْسَنْتَ فَقَدْ أَحْسَنْتَ، وَإِذَا سَمِعْتَهُمْ يَقُوْلُوْنَ قَدْ أَسَأْتَ فَقَدْ أَسَأْتَ

13. If you hear them saying: You have done well, then you have done well. If you hear them saying: You have done evil, then you have done evil. (*Ahmad*).

اِصْبِرْ، ثُمَّ قَالَ لَهُ فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ اطْرَحْ مَتَاعَكَ فِي الطَّرِيْقِ، فَطَرَحَهُ، فَجَعَلَ النَّاسُ يَمُرُّوْنَ بِهِ وَيَقُوْلُوْنَ مَالَكَ؟ فَيَقُوْلُ قَدْ آذَانِيْ جَارِيْ، فَيَلْعَنُوْنَ جَارَهُ حَتَّي جَاءَهُ وَقَالَ لَهُ: رُدَّ مَتَاعَكَ إِلَي مَنْزِلِكَ فَإِنِّي وَاللهِ لاَ أَعُوْدُ

14. A man came to Rasul ﷺ to complain about his neighbor. Rasul ﷺ said:
    To be patient. The 3rd or 4th time he complained, Rasul ﷺ told him to put his belongings in the path. He did so and when the people tried to pass by it, they would ask why he did that and he would say that his neighbor had harmed him. They would then cause that neighbor until the neighbor said to him; Take back your belongings to your place, as by Allah, I will not repeat what I have done. (*Abu Dawud*).

## D2K: Muslim

1. Greet Muslims with salaam and handshake by saying *yagfirullahu lana walakum*, may Allah forgive you and me. It erases sins and takes away hatred. Be a helpful neighbor. Don't bother them. Help them if they are needy with money and Islamic knowledge. Non-Muslims have the right to be informed of Islam.
2. If they are sick, visit them, help them; in their troubled times console them. Help them every way you can. Never take anyone's thing without asking permission.(whether in your family or neighbors)
3. Take special care of orphans and widows whether they are your relatives or neighbors. Same for sick people, whether in your family or neighbors.
4. Help travelers giving them water, shelter, or directions.
5. Be generous and kind to your guests.
6. Be very kind to Allah's creatures. Whoever doesn't show kindness to Allah's creatures does not deserve kindness from Allah (a lady was thrown in Hellfire because she tortured a cat; another person was guided to right path and granted jannah because he was kind to a thirsty dog).
7. If you have to kill an animal, make it quick and do not let it suffer; when sacrificing an animal, be sure the knife is sharp.
8. If a Muslim presents an excuse, accept it. Do not be critical about it. If he asks for forgiveness for his faults, forgive him for Allah's sake and Allah will forgive your faults. Hide a Muslim's faults; Allah will hide your faults.
9. Feel deep concern for his loss and be happy for his gain. If you remove one difficulty from someone, Allah will remove one difficulty in the Day of Judgment.
10. Whoever is not respectful to the elders and kind to the young, are not good Muslims.
11. Be grateful if someone helps you and let him know that by saying: *jazaakallaahu bilkhair* (May Allah reward you with the good).
12. Don't hold grudges against each other for more than 3 days or both parties' good deeds will not be accepted by Allah.

13. Make peace between two quarreling parties. Don't be the mischief-makers on Allah's earth.
14. A Muslim wants for other Muslims what he or she wants for him or herself.
15. Call and remind each other constantly to obey Allah, discourage each other from evil things and rush to do good!

### *D2K1: Salam*

وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا

1. And when you are greeted with a greeting, greet in return with what is better than it or (at least) return it equally. (*4:86*).

يُسَلِّمُ الرَّاكِبُ عَلَي الْمَاشِي، وَالْمَاشِيْ عَلَي الْقَاعِدِ، وَالْقَلِيْلُ عَلَي الْكَثِيْرِ

2. The one riding should greet the one walking. The one walking should greet the one sitting. And the smaller group should greet the larger group. (*Bukhari, Muslim*).

إنَّ الْمَلَائِكَةَ تَعْجَبُ مِنَ الْمُسْلِمِ يَمُرُّ عَلَى الْمُسْلِمِ وَلاَ يُسَلِّمُ عَلَيْهِ

3. The angels are shocked at a Muslim who passes by another Muslim and does not greet him.

وَتُقْرِأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ

4. One should greet those that he knows as well as those people that he does not know. (*Bukhari, Muslim*).

مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ فَيَتَصَافَحَانِ إلاَّ غُفِرَ لَهُمَا قَبْلَ أَنْ يَتَفَرَّقَا

5. There are no two Muslims who meet and shake each other's hand except that they are forgiven before they separate from each other. (*Abu Dawud*).

مَنْ بَدَأَ بِالْكَلَامِ قَبْلَ السَّلَامِ فَلَا تُجِيْبُوْهُ حَتَّى يَبْدَأَ بِالسَّلَامِ

6. If someone begins speaking before making the greetings, he should not respond to until he gives the proper greetings. (*Tabarani*).

### *D2K2: Sneeze*

إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ: اَلْحَمْدُ للهِ، وَلْيَقُلْ لَهُ أَخُوْهُ أَوْ صَاحِبُهُ

يَرْحَمُكَ اللهُ، فَإِذَا قَالَ لَهُ يَرْحَمُكَ اللهُ، فَلْيَقُلْ لَهُ يَهْدِيكُمُ اللهُ وَيُصْلِحُ بَالَكُمْ

1. If one of you sneezes then his brother should say to him: May Allah have mercy on you. If his brother says: May Allah have mercy on you, he should say to him: May Allah guide you and set your affairs aright. (*Bukhari*).

2. Abu Hurairah ﵁ said: When Rasul ﷺ would sneeze, he would put his hand or his clothing over his mouth and muffle the sound with it. (*Bukhari, Muslim*).

### D2K3: Visit during Illness

حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ وَاتِّبَاعُ الْجَنَائِزِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيتُ الْعَاطِسِ

1. The rights of a Muslim upon another Muslim are five: Replying to his greeting, visiting the one who is ill, following the funeral procession, responding to his invitation and responding to him when he sneezes. (*Bukhari, Muslim*).

2. Al-Bara bin Azib ﷺ said:

   أَمَرَنَا رَسُوْلُ اللهِ ﷺ بِعِيَادَةِ الْمَرِيْضِ، وَاتِّبَاعِ الْجَنَائِزِ، وَتَشْمِيتِ الْعَاطِسِ، وَإِبْرَارِ الْمُقْسِمِ، وَنَصْرِ الْمَظْلُوْمِ، وَإِجَابَةِ الدَّاعِيْ، وَإِفْشَاءِ السَّلَامِ

   Rasulullah ﷺ ordered us to visit the ill, follow the funeral procession, respond to one who sneezed, fulfill the oath for the one who made an oath, help the oppressed, respond to the one who is inviting and spread the salutations. (*Bukhari*).

   عُوْدُوا الْمَرِيْضَ، وَأَطْعِمُوا الْجَائِعَ، وَفُكُّوا الْعَانِيَ - الأَسِيْرَ -

3. Visit the ill, feed the hungry and free the captive. (*Bukhari*)

   اللَّهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَأْسَ، اشْفِ أَنْتَ الشَّافِيْ لاَ شِفَاءَ إِلاَّ شِفَاؤُكَ شِفَاءً لاَ يُغَادِرُ سَقَمًا

4. Aisha stated that Rasulullah ﷺ visited one of his family and wiped them with the right hand and said: O Allah, the Lord of mankind, remove the harm. Cure them, for You ate the Curer and there is no cure except for your cure, a cure that leaves no disease. (*Bukhari*).

### D2K4: Attend Funeral

1. One of the 5 rights of one Muslim upon another Muslim is: Follow the funeral procession.

### D2K5: Fulfill Oath

1. Al-Bara bin Azib ﷺ said: Rasulullah ﷺ ordered us to visit the ill, follow the funeral procession, respond to the one who sneezed, fulfill the oath for the one who made an oath, help the oppressed, respond to the one who is inviting and spread the salutations. (*Bukhari*).

### D2K6: Sincere Advice

إِذَا اسْتَنْصَحَ أَحَدُكُمْ أَخَاهُ فَلْيَنْصَحْ لَهُ

1. If your brother seeks your sincere advice, give him sincere advice. (*Muslim*).

الدِّيْنُ النَّصِيْحَةُ، وَسُئِلَ لِمَنْ؟ فَقَالَ للهِ وَلِكِتَابِهِ وَلِرَسُوْلِهِ وَلأَئِمَّةِ الْمُسْلِمِيْنَ وَعَامَّتِهِمْ

2. Rasul ﷺ said: The religion is sincere advice. When asked, To whom? He replied: To Allah, His book, His Messenger, the leaders of the Muslims and their masses. (*Muslim*).

***D2K7: Love each other***

لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّي يُحِبَّ لأَخِيْهِ مَا يُحِبُّ لِنَفْسِهِ، وَيَكْرَهُ لَهُ مَا يَكْرَهُ لِنَفْسِهِ

1. None of you truly believes until he loves for his brother what he loves for himself and he dislikes for him what he dislikes for himself. (*Bukhari, Muslim*).

اَلْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا

2. A believer with respect to another is like a building; one part strengthens and reinforces the other. (*Bukhari, Muslim*).

مَثَلُ الْمُؤْمِنِيْنَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى

3. The similitude of the believers in their love, mercy and compassion toward one another is like that of a body, if one limb is in pain, the rest of the body duffers sleeplessness and fever. (*Bukhari, Muslim*).

***D2K8: Support each other***

1. Rasul ﷺ said: Help your brother the oppressor or the oppressed. He

انْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا

was asked: How can we help him when he is the oppressor? He answered:

تَأْخُذُ فَوْقَ يَدَيْهِ وَتَحُوْلُ بَيْنَهُ وَبَيْنَ فِعْلِهِ، فَذَلِكَ نَصْرُكَ لَهُ

Keep him from his oppression. That is how one helps him. (*Bukhari, Muslim*).

مَا مِنَ امْرِىءٍ مُسْلِمٍ يَنْصُرُ مُسْلِمًا فِيْ مَوْضِعٍ يُنْتَهَكُ فِيْهِ عِرْضُهُ، وَتُسْتَحَلُّ فِيْهِ حُرْمَتُهُ إِلاَّ نَصَرَهُ اللهُ فِي مَوْطِنٍ يُحِبُّ فِيْهِ نَصْرَهُ، وَمَا مِنَ امْرِىءٍ خَذَلَ مُسْلِمًا فِيْ مَوْطِنٍ تُنْتَهَكُ فِيْهِ حُرْمَتُهُ إِلاَّ خَذَلَهُ اللهُ فِيْ مَوْضِعٍ يُحِبُّ فِيْهِ نَصْرَهُ

2. No Muslim defends another Muslim in a place where his honor is being disregarded and what is not allowed to be done towards him is being done except that Allah will then defend that Muslim in a place

in which he loves to be defended. And no Muslim forsakes another Muslim when his honor is being violated except that Allah will also forsake him at a time in which he would love to be helped. (*Ahmad*).

اَلْمُسْلِمُ أَخُو الْمُسْلِمِ لاَ يَظْلِمُهُ وَلاَ يَخْذُلُهُ وَلاَ يَحْقِرُهُ

3. A Muslim is a brother to another Muslim, he does not wrong him, forsake him or scorn him. (*Muslim*).

مَنْ رَدَّ عَنْ عِرْضِ أَخِيهِ رَدَّ اللهُ عَنْ وَجْهِهِ النَّارَ يَوْمَ الْقِيَامَةِ

4. Whoever defends his brother's honor will have Allah turn his away from the hell-fire on the Day of Resurrection.

***D2K9: Don't harm a Muslim***

كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ

1. Every Muslim is inviolable to any other Muslim, his life, his wealth and his honor. (*Muslim*).

اَلْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

2. A Muslim is the one from whose tongue and hand the Muslims are safe. (*Bukhari, Muslim*).

لاَ يَحِلُّ لِمُسْلِمٍ أَنْ يُرَوِّعَ مُسْلِمًا

3. It is not allowed for a Muslim to scare another Muslim. (*Ahmad, Abu Dawud*).

لاَ يَحِلُّ لِمُسْلِمٍ أَنْ يُشِيْرَ إِلَى أَخِيهِ بِنَظْرَةٍ تُؤْذِيهِ

4. It is not allowed for a Muslim to point to his brother with a look that harms him. (*Ahmad*).

إِنَّ اللهَ يَكْرَهُ أَذَى الْمُؤْمِنِيْنَ

5. Allah dislikes for believers to be harmed. (*Ahmad*).

اَلْمُؤْمِنُ مَنْ أَمِنَهُ الْمُؤْمِنُونَ عَلَى أَنْفُسِهِمْ وَأَمْوَالِهِمْ

6. A believer is one from whom the believer's lives and wealth are secure. (*Ahmad*).

***D2K10: Be humble to a Muslim***

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

1. And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not each arrogant booster. (*31:18*).

إِنَّ اللهَ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لاَ يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ

2. Allah revealed to me that people should be humble with one another to the point that none boasts over another. (*Muslim*).

مَا تَوَاضَعَ أَحَدٌ لله إِلاَّ رَفَعَهُ اللهُ

3. No one is humble for the sake of Allah except that Allah then raises him (in status and virtue). (*Muslim*).

اَللّٰهُمَّ أَحْيِنِيْ مِسْكِيْنًا وَّأَمِتْنِيْ مِسْكِيْنًا وَّاحْشُرْنِيْ فِيْ زُمْرَةِ الْمَسَاكِيْنِ

4. Allah, give me life as a *Miskeen*, give me death as a *Miskeen*, and resurrect me in the gathering of the *Miskeen*. (*Ibn Majah*).

لاَ يُقِيْمَنَّ أَحَدُكُمْ رَجُلًا مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيْهِ، وَلٰكِنْ تَوَسَّعُوا وَتَفَسَّحُوا

5. None of you should make a man stand up from his place of sitting and then take his seat. Instead, he should spread out and make room (for everyone). (*Bukhari, Muslim*).

### *D2K11: No boycott more than 3 days*

لاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثٍ، يَلْتَقِيَانِ فَيُعْرِضُ هٰذَا وَيُعْرِضُ هٰذَا، وَخَيْرُهُمَا الَّذِيْ يَبْدَأُ بِالسَّلاَمِ

1. It is not allowed, for a Muslim to boycott his brother for more than 3 days, when they meet each other, each one turns away from the other. The best of them is the one who begins with the greeting (salam). (*Bukhari, Muslim*).

لاَ تَدَابَرُوا، وَكُوْنُوا عِبَادَاللهِ إِخْوَانًا

2. Do not avoid one another; but be brethren servants of Allah. (*Muslim*).

### *D2K12: No backbite/Insult/Ridicule*

يَآأَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَّلَا تَجَسَّسُوْا وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَّأْكُلَ لَحْمَ أَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ

1. You who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it. (*49:12*)

يَآأَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسٰى أَنْ يَّكُوْنُوْا خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّنْ نِّسَآءٍ عَسٰى أَنْ يَّكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوْا أَنْفُسَكُمْ وَلَا تَنَابَزُوْا بِالْأَلْقَابِ بِئْسَ الْاِسْمُ الْفُسُوْقُ بَعْدَ الْإِيْمَانِ وَمَنْ لَّمْ يَتُبْ فَأُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ

2. O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let women scoff at another women, it may be that the latter are better than the former. Nor defame one another; nor insult one another by nicknames. How bad is it to insult one's brother after having Faith. And whosoever does not repent, then such are indeed *Zalimun* (wrongdoers). (49:11).

أَتَدْرُونَ مَا الْغِيبَةُ؟ ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ

3. Rasulullah ﷺ said: Do you know what backbiting is? Companions said: Allah and His Messenger know best. He said: It is to mention something about your brother that he dislikes. They said: Even if what you said is truly found in your brother? He said:

   إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدِ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهَتَّهُ

   If what you said is truly found in him, you have backbitten him. If it is not truly found in him, then you have slandered him. (*Muslim*).

4. During the farewell pilgrimage, Rasul ﷺ said: Verily, it is forbidden

   إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ حَرَامٌ عَلَيْكُمْ

   for you to transgress against your (brothers) lives, wealth and honor. (*Muslim*).

كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ

5. Every Muslim is inviolable to any other Muslim, his life, his wealth and his honor. (Muslim).

لاَ يَدْخُلُ الْجَنَّةَ قَتَّاتٌ

6. The tale spreader shall not enter paradise. (*Nasai*).

***D2K13: Don't Revile a Muslim***

سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ

1. Abusing a Muslim is wickedness and fighting against him is kufr (major sin). (*Bukhari, Muslim*).

لاَ يَرْمِي رَجُلٌ رَجُلاً بِالْفِسْقِ أَوِ الْكُفْرِ إِلاَّ ارْتَدَّتْ عَلَيْهِ إِنْ لَمْ يَكُنْ صَاحِبُهُ كَذَلِكَ

2. A person does not cast any person with wickedness or unbelief except that it turns to him if it was not becoming his companion.

   مِنَ الْكَبَائِرِ شَتْمُ الرَّجُلِ وَالِدَيْهِ، قَالُوا: وَهَلْ يَشْتِمُ الرَّجُلُ وَالِدَيْهِ؟
   قَالَ: نَعَمْ، يَسُبُّ أَبَا الرَّجُلِ فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّهُ

3. Reviling one's parents is one of the great sins. It was said: Does anyone revile his parents? He said: Yes, a person reviles a man's father and then that man reviles his father and reviles his mother and then he reviles his mother. (*Bukhari, Muslim*).

   الْمُسْتَبَّانِ مَا قَالاَ، فَعَلَى الْبَادِئِ مِنْهُمَا حَتَّى يَعْتَدِيَ الْمَظْلُومُ

4. When 2 people revile each other; the blame is on the one who began the charges, as long as the one wronged does not go beyond what is proper. (*Muslim*).

   لاَ تَسُبُّوا الأَمْوَاتَ، فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوا

5. Do not abuse the dead, for they have reached the result of the (deeds) they put forth. (*Bukhari*).

### *D2K14: Don't Envy a Muslim*

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا

1. O you who believe! Avoid much suspicion, indeed some suspicion is sinful. And spy not on one another, nor backbite one another. (*49:12*).

لَّوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا

2. Why then, did not the believers, men and women, when you heard it (the slander), think good of their own people…(*24:12*).

لاَ تَحَاسَدُوا وَلاَ تَبَاغَضُوا وَلاَ تَنَاجَشُوا وَكُونُوا عِبَادَاللهِ إِخْوَانًا

3. Do not envy one another. Do not hate one another. Do not look for each other's faults. Do not inflate prices against each other. And be brethren, servants of Allah. (*Bukhari, Muslim*).

إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ

4. Avoid suspicion for suspicion is the falsest of speech. (*Bukhari, Muslim*).

### *D2K15: Don't Deceive/Cheat a Muslim*

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿٥٨﴾

1. And those who annoy believing men and woman undeservedly, they bear the crime of slander and plain sin. (*33:58*).

وَمَن يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿١١٢﴾

2. And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and manifest sin. (*4:112*).

مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللهُ رَعِيَّةً يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ إِلاَّ حَرَّمَ اللهُ عَلَيْهِ الْجَنَّةَ

3. If Allah puts any servant (human) in charge of a people and at the time of his death he was deceiving or cheating those over who he was in charge, Allah will forbid paradise for him. (*Bukhari, Muslim*).

مَنْ حَمَلَ عَلَيْنَا السِّلاَحَ، وَمَنْ غَشَّنَا فَلَيْسَ مِنَّا

4. Whoever carries weapons against us or cheats us is not one of us. (*Muslim*).

مَنْ بَايَعْتَ فَقُلْ لاَ خِلاَبَةَ

5. Whoever makes an oath of allegiance should say: Do not be deceiving (towards this trust). (*Bukhari, Muslim*).

مَنْ خَبَّبَ زَوْجَةَ امْرِىءٍ أَوْ مَمْلُوكَهُ فَلَيْسَ مِنَّا

6. Whoever contrives to make a man's wife or slave-woman act lewdly is not from us. (*Abu Dawud*).

### *D2K16: Don't Double-Cross a Muslim*

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

1. And fulfill (every) covenant. Verily, the covenant will be questioned about. (*17:34*).

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ

2. O Believers! Fulfill (your obligations. (*5:1*)

وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا

3. (Those) who fulfill their covenant when they make it. (*2:177*).

أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا: إِذَا اؤْتُمِنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ

4. There are four characteristics, if a person posses all of them, he is a pure hypocrite. If a person possesses one of them, then he possesses a characteristic of hypocrisy until he abandons that. The 4 are: when he makes a pact, he acts treacherously; when he speaks, he lies; when he promises, he breaks his promise; and when he disputes, he goes beyond what is proper behavior. (*Bukhari, Muslim*).

ثَلاثَةٌ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ: رَجُلٌ أَعْطَى بِي ثُمَّ غَدَرَ، وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ، وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا فَاسْتَوْفَى مِنْهُ حَقَّهُ وَلَمْ يُعْطِهِ أَجْرَهُ

5. Rasul ﷺ said: Allah has said, There are 3 people for whom I will be an adversary on the Day of Resurrection: A man who is given something for My sake then he is disloyal; a man who sells a free man and devours what he got for his price; and a man who hires another man and gets work from him but he does not give him his wages.

مَطْلُ الْغَنِيِّ ظُلْمٌ، وَإِذَا أُتْبِعَ أَحَدُكُمْ عَلَى مَلِيءٍ فَلْيَتْبَعْ

6. Delaying in repayment by one who has the means is a type of wrongdoing. And if one of you is referred to a man of means, he should follow him up. (*Bukhari, Muslim*).

### *D2K17: Treat you Muslim brother well*

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

1. Show forgiveness, enjoin what is good, and turn away form the foolish. (*7:199*).

اِتَّقِ اللهَ حَيْثُمَا كُنْتَ، وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ

2. Fear Allah wherever you are. And follow up an evil deed with a good deed, it will erase it. And behave towards the people with a good behavior. (*Hakim*).

### *D2K18: Show Respect to Muslim*

لَيْسَ مِنَّا مَنْ لَمْ يُوَقِّرْ كَبِيْرَنَا وَيَرْحَمْ صَغِيْرَنَا

1. The one who does not show respect to our elders or mercy for our young is not from among us. (*Abu Dawud*).

مِنْ إِجْلَالِ اللهِ إِكْرَامُ ذِي الشَّيْبَةِ الْمُسْلِمِ

2. (Verily), Part of glorifying Allah is to show respect to the gray-haired Muslims (i.e, the elderly). (*Abu Dawud*)

### *D2K19: Treat Muslim Brother justly*

لاَ يَسْتَكْمِلُ الْعَبْدُ الإِيْمَانَ حَتَّي يَكُوْنَ فِيْهِ ثَلَاثُ خِصَالٍ: الإِنْفَاقُ مِنَ الإِقْتَارِ، وَالإِنْصَافُ مِنْ نَفْسِهِ، وَبَذْلُ السَّلَامِ

1. A slave does not have complete faith until he possesses 3 characteristics: giving while in a state of poverty, giving full rights to others and spreading the greetings. (*Bukhari*).

مَنْ سَرَّهُ أَنْ يُزَحْزَحَ مِنَ النَّارِ، وَيَدْخُلَ الْجَنَّةَ فَلْتَأْتِهِ مَنِيَّتُهُ وَهُوَ يَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ، وَلْيُؤْتِ إِلَى النَّاسِ مَا يُحِبُّ أَنْ يُؤْتَى إِلَيْهِ

2. Whoever likes to be saved from the hell-fire and entered into paradise should reach his destined time of death while he testifies that there is none worthy of worship except Allah and that Muhammad is His servant and Messenger, and he gives to the people what he likes for them to give to him.

### *D2K20: Conceal Muslim's Private Matters*

فَاعْفُ عَنْهُمْ وَاصْفَحْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾

1. So forgive them, and overlook (their misdeeds). Verily, Allah loves *Al-Muhsinun* (good-doers). (*5:13*).

وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ

2. Let them pardon and forgive. Do you not love that Allah should forgive you? (*24:22*).

فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ

3. Whoever forgives and makes reconciliation, his reward is with Allah. (*42:40*).

مَا زَادَ اللهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا

4. Allah adds honor to the one who forgives. (*Muslim*).

وَأَنْ تَعْفُوَ عَمَّنْ ظَلَمَكَ

5. You should overlook the one who wrongs you. (*Ahmad*).

مَنِ اسْتَمَعَ لِخَبَرِ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ، صُبَّ فِيْ أُذُنِهِ الآنُكُ يَوْمَ الْقِيَامَةِ

6. Whoever listens to the statement of a people and they dislike him shall have lead poured into his ear on the Day of Resurrection. (*Bukhari*).

لاَ يَسْتُرُ عَبْدٌ عَبْدًا فِي الدُّنْيَا إِلاَّ سَتَرَهُ اللهُ يَوْمَ الْقِيَامَةِ

7. No slave conceals another slave in this world except that Allah conceals (his faults) on the Day of Resurrection. (*Muslim*).

يَا مَعْشَرَ مَنْ آمَنَ بِلِسَانِهِ وَلَمْ يَدْخُلِ الإِيْمَانُ فِيْ قَلْبِهِ! لاَ تَغْتَابُوا الْمُسْلِمِيْنَ وَلاَ تَتَّبِعُوا عَوْرَاتِهِمْ، فَإِنَّهُ مَنْ يَتَّبِعْ عَوْرَةَ أَخِيْهِ الْمُسْلِمِ يَتَّبِعِ اللهُ عَوْرَتَهُ يَفْضَحْهُ، وَلَوْ كَانَ فِيْ جَوْفِ بَيْتِهِ

8. O gathering of people who believe with their tongues but in whose heart faith has not entered, do not backbite the Muslims and do not seek their private matters. Whoever seeks the private matter of his brother Muslim Allah will follow up his private matter and expose it even if it is in the innermost portion of his house. (*Ahmad*).

### *D2K21: Help a Muslim in Need*

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ

1. Help you one another in *Al-Birr* and *At-Taqwa* (virtue, righteousness and piety)...(*5:2*).

مَن يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُن لَّهُ نَصِيبٌ مِّنْهَا

2. Whosoever intercedes for a good cause will have the reward thereof...(*4:85*).

اِشْفَعُوْا تُؤْجَرُوْا، وَيَقْضِي اللهُ عَلَى لِسَانِ نَبِيِّهِ مَا شَاءَ

3. Intercede on each other's behalf and you shall be rewarded. Allah decrees upon the tongue of His Prophet what He wills. (*Bukhari, Muslim*).

مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا، نَفَّسَ اللهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللهُ عَلَيْهِ فِيْ الدُّنْيَا وَالآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللهُ فِي الدُّنْيَا وَالآخِرَةِ، وَاللهُ فِيْ عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِيْ عَوْنِ أَخِيْهِ

4. Whoever rescues a Muslim from a distress of the distresses of this world; Allah will rescue him from a distress on the Day of Resurrection. Whoever makes things easy for one in hardship; Allah will make this world and the hereafter easy. Whoever conceals (faults of a brother), Allah will conceal his faults in this world and the hereafter. Allah assists a slave as long as the slave is assisting his brother. (*Muslim*).

### *D2K22: Give a Muslim Refuge*

مَنِ اسْتَعَاذَكُمْ بِاللهِ فَأَعِيذُوهُ، وَمَنْ سَأَلَكُمْ بِاللهِ فَأَعْطُوهُ، وَمَنْ دَعَاكُمْ فَأَجِيبُوهُ، وَمَنْ صَنَعَ إِلَيْكُمْ مَعْرُوفًا فَكَافِئُوهُ، فَإِنْ لَمْ تَجِدُوا مَا تُكَافِئُونَهُ بِهِ فَادْعُوا لَهُ حَتَّى تَرَوْا أَنَّكُمْ قَدْ كَافَأْتُمُوهُ

1. Give protection to the one who seeks your protection for the sake of Allah. If a person asks you by Allah, you should give to him. If someone invites you, you should respond to him. If someone does some good to you, you should respond in a similar fashion. If you are not able to respond in a similar fashion, you should pray for the person until you feel that you have met what he has done. (*Ahmad*).

## D2L: Proper behavior towards the Prophet ﷺ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ

1. You who believe! Make not (a decision) in advance before Allah and His Messenger (*49:1*)

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا

2. Make not calling of the Messenger (Muhammad ﷺ) among you as your calling of one another. (*24:63*).

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

3. you who believe! Obey Allah and obey the Messenger (Muhammad ﷺ). (*47:33*).

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

4. Whatsoever the Messenger (Muhammad ﷺ) gives you, take it. And whatsoever he forbids you, abstain from it. (*59:7*).

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

5. Say (O Muhammad ﷺ to mankind): If you (really) love Allah, then follow me. Allah will love you and forgive you of your sins. (*3:31*).

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ

6. Surely, We have sent down to you (O Muhammad ﷺ) the Book (this Quran) in truth that you might judge between men and by that which Allah has shown you. (*4:105*).

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

7. Indeed, in Allah`s Messenger ﷺ you have a good example to follow for him who hopes in (meeting with) Allah and the Last Day and remembers Allah much. (*33:21*).

وَالَّذِيْ نَفْسِيْ بِيَدِهِ لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّي أَكُوْنَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِيْنَ

8. By the One in Whose hand is my soul, none of you truly believes until I am more beloved to him than his father, child and all of mankind. (*Bukhari, Muslim*).

***Proper Etiquette***

1. Complete obedience to Rasul ﷺ –follow his footsteps, example in every matter.
2. More Love, respect, and honor for Rasul ﷺ than anyone else.
3. Love and loyalty for the Rasul ﷺ. Oppose anyone who opposes Rasul ﷺ. Be pleased with whatever Rasul is pleased with. Be displeased with whatever displeases Rasul ﷺ.
4. Show honor and respect to Rasul's name whenever mentioned. Ask Allah for blessings upon him.
5. Believe in everything Rasul ﷺ said related to matters on religion, of this world, including the unseen of this world and hereafter.
6. Revive his Sunnah, convey his message, and fulfill his advice.
7. Lower your voice at his grave and in his masjid. Pray for the blessings of Allah be upon him, his family and companions.
8. Ask Allah to receive his intercession and send Salam.

## D2M: Animals

فِيْ كُلِّ ذَاتِ كَبِدٍ حَرَّاءَ أَجْرٌ

1. A Muslim feeds/gives water to an animal if it is hungry or thirsty. (*Ahmad, Ibn Majah*)

مَنْ لاَ يَرْحَمْ لاَ يُرْحَمْ

2. Rasul ﷺ said: Whoever does not show mercy will not be shown mercy. (*Bukhari, Muslim*)

ارْحَمُوْا مَنْ فِيْ الأَرْضِ يَرْحَمْكُمْ مَنْ فِيْ السَّمَاءِ

3. Have mercy toward those on the earth and the one in the Heavens will have mercy on you. (*Tabarani*).

4. A Muslim should have compassion towards animals. When people were using a live animal for archery target practice, he said:

لَعَنَ اللهُ مَنِ اتَّخَذَ شَيْئًا فِيْهِ رُوْحٌ غَرَضًا

May Allah curse the one who uses any creature with a soul as a target. (*Muslim*).

Once a bird was distressed because someone took her babies from her nest. Rasul ﷺ said: Who has distressed this one because of its

مَنْ فَجَعَ هَذِهِ بِوَلَدِهَا؟ رُدُّوا وَلَدَهَا إِلَيْهَا

baby? Return its baby to her. (*Abu Dawud*).

5. A Muslim must put the animal at ease before slaughtering. He said:

إِنَّ اللهَ كَتَبَ الإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ، وَلْيُرِحْ أَحَدُكُمْ ذَبِيحَتَهُ وَلْيُحِدَّ شَفْرَتَهُ

Verily, Allah has prescribed excellence in all things. Thus, if you kill, kill in a good manner. If you slaughter, slaughter in a good manner. Each of you should sharpen his blade and spare suffering to the animal he is slaughtering. (*Muslim*).

6. A Muslim should never torture, beat, overload, mutilate or burn an animal.

دَخَلَتِ امْرَأَةٌ النَّارَ فِيْ هِرَّةٍ حَبَسَتْهَا حَتَّي مَاتَتْ فَدَخَلَتْ فِيْهَا النَّارَ، فَلَا هِيَ أَطْعَمَتْهَا وَسَقَتْهَا إِذْ حَبَسَتْهَا، وَلَا هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ

Rasul ﷺ said: A woman entered the Hell-fire because of a cat that she tied down. She neither fed it nor let it free to eat the insects of the earth until it died. (*Bukhari*).

7. Once Rasul ﷺ passed by a burnt ant hill and he said: It is not

إِنَّهُ لَا يَنْبَغِيْ أَنْ يُعَذِّبَ بِالنَّارِ إِلَّا رَبُّ النَّارِ

becoming that anyone should punish by fire except the Load of the fire. (*Abu Dawud*).

خَمْسٌ فَوَاسِقُ يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ: الْحَيَّةُ وَالْغُرَابُ الأَبْقَعُ وَالْفَأْرَةُ وَالْكَلْبُ الْعَقُورُ وَالْحُدَيَّا

8. It is permissible to kill harmful animals such as: ravenous dogs, wolves, snakes, scorpions and rats. Rasul ﷺ said: Five harmful animals are to be killed while one is in the state of pilgrimage or not: the snake, the speckled raven that has witness either on its back or stomach, the rat, the mad dog and the kite. (*Muslim*).

9. Rasulullah ﷺ cursed and killed the scorpion. (*Baihaqi*).

## D2N: Business Dealings

1. Earn lawful livelihood. Allah will not accept good deeds with earnings from haram sources.
2. Keep balance in your trade with truth and honesty. Don't give less in measure when dealing with people. Cheaters will be in grave destruction.
3. Have extra kindness when dealing with a poor person, so that Allah will be kind to you on the Day of Judgment.
4. Do not swear frequently to promote your merchandise.
5. When lending money to people, take written agreements and 2 witnesses.
6. A person must make a WILL of his/her belongings Islamically.

## D2O: Some Good & Bad Qualities

1. Fear Allah because His punishment is the worst.
2. Be sincere in all of your actions. Allah does not accept any deed that is not done for Him only. If you do any good deed for Allah, no matter how small it is, He will reward you generously. A martyr was thrown in Hell because he was fighting to get famous, and not to please Allah.
3. Fear Allah whether your deeds are acceptable or not to Him. If you did some good deed for someone, don't even mention it in a manner so you could make him feel bad. Then that good deed will be destroyed.
4. Be thankful to Allah. He will increase His blessings on you (your ability to do good). No matter how much we thank Him, it's not enough compared to the blessings we get from Him. Allah is so generous, and decent, that He highly appreciates when we thank Him. Ungratefulness to Allah will cause you to lose His blessings.
5. Never break just promises. Always stand up for justice even if it is against your parents.
6. Be punctual, and don't delay to do any good deed if you already intended to do it because you may never have another chance.
7. Stay away from luxury and don't be a miser, either. Be moderate in your lifestyle. Adopt a simple lifestyle. Don't be wasteful because wasters are the brothers of Satan. Sit with the people who remember Allah in the morning and in the evening seeking only Allah's pleasure. Don't overlook those people.
8. Stay away from bad company. Do not sit with the people who make fun of Allah's rules, unless they change the subject.
9. Don't be angry because it is from Satan. Say *auzubillah* and ask Allah's help to control your anger. If you control your temper, Allah will save you from His anger on the Day of Judgment.

10. Seek Allah's help in your trouble time with patience and Salat. Allah is with the patience, and Allah alone is enough for your protector and guide. When trouble happens, say *inna lillahe wainna ilaihe rajeon* (Surely we all belong to Allah and surely we will all return to him).
11. Don't be envious of each other because envy eats up goodness as fire eats up fuel.
12. Don't beg because Allah likes the one who works for his/her livelihood.
13. Don't believe in fortune telling, it will destroy all your good deed. Because believing in fortune telling is Shirk. Also don't eat haram food. If you do your prayers will not be accepted for forty days.
14. Don't make groups in Allah's Deen. Allah is one, and Islam is His chosen religion for us. Stay as close to Quran and sunnah teachings as close as possible.
15. Don't invent new things in religion that will take you to hell or deny anything from Allah's Deen.
16. Don't create hardship in religion. Forgive each other so you can get Allah's forgiveness. Hold fast to Allah's Deen all together.
17. Hold fast to the rope of Allah and do not be disunited.
18. Allah is knowledgeable. He likes to see that we have knowledge. It is compulsory to learn Islamic knowledge for both men and women. Traveling to earn Islamic knowledge is like in the jihad until he returns, and while he is away, angels, all the animals, fish, even ants in their hole, pray for him.
19. The first word from Allah is "**Read**". Please read the Quran with the meaning. Whose talk can be better than Allah's? His given knowledge is the best. Learn how to be successful through Quran. When a nation disobeys Allah, He destroys them and creates a new nation. Such a nation who loves Allah, and Allah loves them. Why don't we be that special nation to Allah? If you want to learn about Paradise and Hell, and Allah's wonderful signs, read especially sura Yasin, Ar-Rahman, Al- Waqiah, Al-Mulq, etc.

## D2P: Some Good Deeds

1. If you say Durud *allahumma salleala muhammadur rasulullah* 1 time, Allah will give you 10 blessings, 10 rewards, and forgive 10 sins.
2. Saying *subhanallah* (Allah is far away from any defect) 100 times will erase 1000 sins or add 1000 rewards on our deed book.
3. Reading or teaching 1 verse from the Quran early in the morning will give you the reward of as if you donated 1 camel among the poor people. However many verses you read will equal that many camels.
4. 5 times salats will wash your sins off as if you take a bath 5 times a day in river water.

5. Doing miswak before salah will increase your salah by 70 times.
6. There are 360 joints in our body. Every day we must pay 1 sadqah for each joint. 2 rakah of salatul Duha will be sufficient for that. (Saying 1 *subhanallah*, 1 *alhamdulillah*, 1 *allahakbar*, helping someone, removing something harmful from the street etc. are each valued as 1 sadqah.)
7. Saying sura Ikhlas, Falaq, and Nas 3 times each in the morning and evening will give you protection from every harmful thing.
8. If you visit a sick person, 70,000 angels pray for your forgiveness.
9. *La howla wala quuwata illa billah hil aleeyel azeem* (there is no power nor might except from Allah, the magnificent) is a sentence from the treasure of paradise. This has a cure for 99 diseases; the least of them is your worry.
10. Praying Isha salat in congregation is as if you prayed until midnight and praying Fajr salat in congregation is as if you prayed from midnight until morning. So if you pray these two salats, you will have the rewards of whole night prayer.
11. Anyone praying for his brother in his absence, angels pray for him by saying "the same be for you too".
12. If you say: *Sayyidul istighfar* one time in the morning and evening, and if you die in the night or day, you will go to Paradise.
13. Saying last two ayat of Baqara once in the evening will suffice for you for whole night.
14. By saying *sub'haanallah* and *alhamdulillah* and *allahu akbar* 33 times each after every salat, the poor can get the same reward as rich people get by spending their wealth to perform pilgrimage, Omrah, jihad, and charity.
15. If you maintain to say *sub'haanallah*, *alhamdulillah*, *allahuakbar* 10 times each after each salah and before going to bed say 33 times *sub'haanallah*, *alhamdulillah*, and 34 times *allahuakbar*, then you would enter Paradise. It's easy, but few do it.
16. Now you see how easy it is to get so many rewards by doing so little. How can we get it? If it is not given by Allah. The Prophet ﷺ said that he is just a messenger, but the grant is from Allah. One day he advised his beloved companion Mu'ath, holding his hand: O Mu'ath, by Allah, I love you. So make sure you never give up saying *allahumma ainne alazhikrika washukrika wahusni ibadatika* (O Allah help me in establishing Your remembrance, thanking You, and worshipping You properly) after every salat.
17. If you say *la ilaha illallaahu wahdahu la sharika lahu lahulmulku walahul hamdu wahuwa alakulli shayin qadeer* 10 times will give you the reward of freeing four slaves from the progeny of Ishmael (*alaihissalam*).

18. When a group of people gathers together at one place to learn Allah's Deen, they will not leave without getting Allah's mercy and forgiveness.

## D2Q: Some Bad Deeds

1. Not believing in Allah, or joining partners with Him. (no good deeds will be accepted by Allah from them)
2. Killing someone without Islamic cause.
3. Disobeying parents if they are asking you to do something Islamic.
4. Backbiting, slandering, blaming unjustly, lying, cheating etc.
5. Not keeping clothes or body clean while urinating. (big punished in the grave because of this.)
6. Taking orphan's property, stealing, associating with interest, neglect salah, and being cruel and naughty or arrogant.
7. Knowingly denying any of Allah's rules.
8. Eating haram/doubtful food makes prayer unacceptable to Allah.
9. Allah does not accept giving unlawfully earned money to charity.
10. To commit suicide is a major sin.
11. Don't be a hypocrite for they will be in the lowest part of Hell. Signs of hypocrites are (a) When he speaks, he tells a lie, (b) He always breaks his promise, (c) He breaks his trusts, (d) Whenever he quarrels, he quarrels very violently in an insulting manner.
12. Don't borrow money with the intention of not paying it back.
13. Unfortunately, many Muslims unknowingly get involved in many Unislamic activities. If one finds that he/she is involved in this situation, don't get frustrated, immediately acknowledge that it's not right and sincerely repent to Allah. If possible, get out of the situation immediately. If you can't, at least keep hope in your heart that one day, you will get out of the situation with Allah's help. Remember that Allah loves the one who turns to Him and trusts His mercy. It is a major sin to give up hope on Allah's mercy.

## D2R: Some Fortunate People

1. Seven persons who will be underneath the shade of Allah on the Day of Judgment: (a) A just ruler, (b) A young man who was brought up in the worship of Allah from his childhood, (c) A man who's heart is attached to the mosque, (d) Two persons who love and meet for Allah's love and part for Allah's cause only, (e) A man who was invited by a charming noble lady to do adultery, but the man refused her invitation by saying, I am afraid of Allah, (f) A person who gives to charity so secretly that his left hand does not know what his right hand has given, (g) A person who remembers Allah in seclusion and his eyes become flooded with tears. (Can you find any that suites you?)

2. Always be quick in paying back your debt.
3. If you make someone to work for you, then after he finishes his work, pay his due before his sweat dries out and before he even asks for it.

# D3: Du'a Etiquette

## D3A: Why Du'as are so Important?

Allah ﷻ says:

وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

(Call Me, I shall answer your Du'a. Surely, those who are arrogant to worship Me, will surely enter Hell in humiliation) (*40: 60*).

Rasul ﷺ said:

1. Du'a is Ibada or Supplication. Anyone amongst you whose doors of Du'a have opened, in reality the doors of blessings have opened for him. (*Al-Jami*).
2. Allah said: If someone shows hostility to a friend of mine, I will declare war against him. The most beloved thing with which my servant comes nearer to me is what I have enjoined upon him, and my servant keeps on coming closer to me through performing prayer till I love him. When I love him, I become the sense of hearing with which he hears and the sense of sight with which he sees, and his hand with which he helds, and his legs with which he walks. If he asks me I will give him, if he seeks refuge I will grant it. (*Bukhari*).
3. Every Prophet had a Du'a, which was granted. I want to preserve my Du'a, Allah willing, for the intercession of my Umma on the day of Judgement. (*Bukhari, Muslim*)
4. Nothing except Du'as avert *taqder*/fate and nothing except virtuous deeds increase life. (*Al-Jami*).
5. No amount of tact and prudence can avert decree of Allah. Only Du'a can avert an imminent calamity.
6. Allah becomes displeased with a person who does not make Du'a. (*Al-Jami*).
7. Ask Allah for everything, even lace of your shoes. If Allah does not provide, it will not be available.
8. One who desires that Allah accepts his Du'as in difficult times, it is necessary that he also make Du'as in good times. (*Tirmidhi*).
9. Du'a is the weapon of a Momen/believer.
10. Verily your Lord is the One modest and generous, and when His servant raises his hands to Him in Du'a, He is diffident from returning them empty. (*Abu Dawud*).
11. Any Muslim asks Allah something, Allah certainly grants him what he asked–either He gives it immediately or He compensates him later or in the hereafter.

## D3B: Etiquette / Adab of Du'a

1. Du'as are <u>not</u> accepted if earnings are haram/unislamic. Quran says:

   يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ

   O you who believe! Eat from the halal that we provided you. *(2:172)*
2. Du'as are <u>not</u> accepted if you eat haram food, dress is haram and is nourished from haram.(*Bukhari, Muslim*)
3. Du'as are <u>not</u> accepted if you hurry Allah's response. (*Bukhari*).
4. Do not be resolute in making Du'a. (*Bukhari*).
5. Wherever possible, face Qibla. (*Bukhari, Muslim*).
6. Recite Du'a in a moderate tone.
7. Be humble and imploring to Allah.
8. Repeat Du'a 3 times.
9. Must be clean and preferably with wudu before Du'a. (Muslim)
10. Perform a good deed before making Du'a especially at the time of difficulty. (*Bukhari*).
11. Try to perform Salatul Hajah before Du'a.
12. Sit in posture of Qaida (like in Salat) before Du'a.
13. Raise both hands up before face with palms open during Du'a. (*Bukhari*).
14. Do not gaze towards the sky.
15. Do not make deliberately singing & creating rhymes in Du'as. (*Bukhari*)
16. Begin every Du'a praising Allah, send Salam to Rasul ﷺ, and end prayer with Durud & praise of Allah.
17. Include repentance in Du'a.
18. Plead yourself guilty of your sins before Du'a.
19. Must be sincere in what you ask for.
20. Be sincere with conviction that Du'a will be accepted.
21. Hope for acceptance of Du'a but do not expect immediate results.
22. Du'a should be from bottom of your heart with full concentration.
23. Be attentive to Allah while making Du'a. (*Bukhari*).
24. Plead to Allah with utmost humility during Du'a. Quran says:

    ٱدْعُوا۟ رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً

    Invoke your Lord with humility & in secret. (*7:55*).
25. Make Du'a through the attributes of different beautiful names of Allah. (*7:180*)
26. Make Du'a, which Rasul ﷺ made.
27. Start Du'a for yourself, then your parents & then for the entire Umma.
28. Imam should include all of his *muqtadees* in Du'a.
29. Be realistic when asking in Du'a.
30. Do not make conditions with Allah in Du'a. (*Bukhari*).
31. Settle any outstanding wrong doings with others.

32. Turn towards Allah only.
33. Say Amin after Du'a.
34. Pass your hands across face after Du'a.

### D3C: Times When Du'as are Accepted

1. Friday. (*Al-Jami*).
2. When it rains.
3. Before Zohr salat. (*Al-Jami*).
4. When salat is about to start & after salat.
5. During second half of night.
6. During first third part of night.
7. During middle of final third part of night. (*Tirmidhi*).
8. During last third part of night.
9. Night proceeding Friday Juma.
10. At Sehri during Ramadan.
11. Night of Lailatul Qadr. (*Tirmidhi*).
12. During the month of Ramadan.
13. When Kaba is seen.
14. Day of Arafat. (*Al-Jami*).

### D3D: Circumstances when Du'as are Accepted

1. When Azan is in progress. (*Abu Dawud*).
2. After Wudu.
3. Time between Azan & Iqama.
4. After Muazzin says in Azan: *hayya alas salah & hayya alal falah*.
5. When Muazzin says Iqama.
6. When Imam says *walddawallin* in sura Fateha.
7. When say *Amin* in salat.
8. During raising head from Ruku. (*Bukhari*).
9. During sejda in salat. (*Muslim*).
10. Before saying Salam.
11. After Fard salat is finished.
12. When forming line for Jehad preparation.
13. When fighting in Jehad at its fiercest moment.
14. After Quran recitation.
15. During time of adversity. (*Muslim*).
16. When cock crows.
17. During a gathering of many Muslims.
18. In a gathering where zikr is made or Quran is taught or Islamic lecture is given.
19. During a person's last breathing.
20. Du'a after the death of a person. (*Muslim*).
21. When closing eyelids of a dead person.
22. When it rains.
23. During Zam Zam water drinking.
24. When Kaba is seen.

## D3E: Places where Du'as are Accepted

1. Mataaf.
2. Kaba.
3. Multazam.
4. Hateem.
5. Rukne Yamanee.
6. Hazre Aswad.
7. Maqame Ibrahim.
8. Zam Zam well.
9. Safa -Marwah & in between the two.
10. Arafat.
11. Mina especially after stoning the 1st & 2nd jamrats.
12. Muzdalefa - last portion of night & between Fajr azan & sunrise.
13. Grave of Rasul ﷺ

## D3F: Persons whose Du'as are Definitely Accepted

1. A destitute & helpless person.
2. An oppressed person though he may be a non-believer or sinner. (*Al-Jami*).
3. Father's Du'a for his children. (*Al-Jami*).
4. Du'a of children who are obedient & kind towards their parents.
5. Du'a of a just king or ruler.
6. Du'a of a righteous person.
7. Du'a of a wayfarer (travel on foot).
8. Du'a of a traveller. (*Al-Jami*).
9. Du'a of a fasting person at Ifter. (*Al-Jami*).
10. Prayer of a Haji until he returns.
11. Mujahid until completed (Jihad).
12. Call of the sick until recovered.
13. Prayers of a fellow Muslim for his absent brother. (*Muslim*).
14. Any Muslim's Du'a as long as it is not for oppression or severing blood ties.



# D4: Mosnun Du'as

There are many mosnun Du'as for use everyday. The important Du'as are collected and listed in four different groups in certain sequence to easily identify and use them:

- **A: You Only**
- **B: You + Others**
- **C: Masjid Related**
- **D: Travel Related**

**A1: Start Anything** بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ *Bismillaher rahmaaner raheem*
(In the name of Allah, the most Beneficent, the most Merciful)

**A2: Intend to do something** إِنْ شَاءَ اللهُ *Insha-Allah* (If Allah will)

**A3: Praise Something** سُبْحَانَ اللهِ *Suh'haanallaah* (Glory be to Allah)

**A4: 1st Kalema** لَآ اِلٰهَ اِلَّا اللهُ مُحَمَّدٌ رَّسُوْلُ اللهِ
(There is none worthy of worship but Allah. Muhammad ﷺ is Allah's Messanger).

**A5: 2nd Kalima** اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ
(I testify that there is none worthy of worship but Allah and I testify that Muhammad ﷺ is Allah's worshipper and Messenger).

**A6: 3rd Kalima**

سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ الْعَلِيِّ الْعَظِيْمِ

(Glory is to Allah. All praise is to Allah. There is none worthy of worship besides Allah. Allah is the greatest. There is no power and might except from Allah. The most high-The Great)

**A7: 4th Kalima**

لَآ اِلٰهَ اِلَّا اللهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ وَيُمِيْتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

(There is none worthy of worship besides Allah. Who is alone. He has no partner. His is the kingdom and for Him is all praise. He gives life and causes death. In His hand is all good and He has power over everything).

**A8: 5th Kalima**

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ اَنْ اُشْرِكَ بِكَ شَيْئًا وَّاَنَا اَعْلَمُ بِهٖ وَاَسْتَغْفِرُكَ لِمَا لَآ اَعْلَمُ بِهٖ تُبْتُ
عَنْهُ وَتَبَرَّأْتُ مِنَ الْكُفْرِ وَالشِّرْكِ وَالْكِذْبِ وَالْمَعَاصِيْ كُلِّهَا اَسْلَمْتُ وَاٰمَنْتُ وَاَقُوْلُ
لَآ اِلٰهَ اِلَّا اللهُ مُحَمَّدٌ رَّسُوْلُ اللهِ

(O Allah! I seek protection in You from that I should join any partner with You knowingly. I seek Your forgiveness from that which I do not know. I repent from it (ignorance). I free myself from disbelief any joining partners with You and from all sins. I submit to Your will I believe and I declare: There is none worthy of worship besides Allah and Muhammad ﷺ is Allah's Messenger).

**A9: Iman Mufassal**

آمَنْتُ بِاللهِ وَمَلٰئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ وَالْيَوْمِ الْآخِرِ وَالْقَدْرِ خَيْرِهٖ وَشَرِّهٖ مِنَ اللهِ تَعَالٰى
وَالْبَعْثِ بَعْدَ الْمَوْتِ

(I believe in Allah, His Angelcs, His Books, His Messengers, in the Day of Judgment, Fate-good and bad is from Allah and life after death).

**A10: Tasahud /First Quida**

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوٰتُ وَالطَّيِّبَاتُ اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهٗ
اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللهِ الصّٰلِحِيْنَ
اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

(All reverance, all worship, all sanctity are due to Allah. Peace be upon you O Prophet ﷺ, and mercy of Allah and His blessings. Peace be upon us and all righteous servants of Allah. I bear witness that none is worthy of worship besides Allah and Muhammad is his devotee and Messenger).(Bukhari)

**A11: Durude Ibrahim**

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ
مَّجِيْدٌ اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ
حَمِيْدٌ مَّجِيْدٌ

(O Allah! Shower Your mercy upon Muhammad ﷺ and the followers of Muhammad, as You showered Your mercy upon Ibrahim and the followers of Ibrahim. Behold, You are praiseworthy, glorious, O Allah! Shower Your blessings upon Muhammad and the followers of Muhammad ﷺ, as You showered Your blessings upon Ibrahim and the followers of Ibrahim. Behold, You are praiseworthy, glorious). (Bukhari).

**A12: D'ua After Durud**

اَللّٰهُمَّ اِنِّيْ ظَلَمْتُ نَفْسِيْ ظُلْمًا كَثِيْرًا وَّاِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ
فَاغْفِرْ لِيْ مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِيْ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ

(O Allah! I have been extremely unjust to myself, and none grants forgiveness against sins but You; therefore, forgive me with forgiveness that comes from You, and have Mercy upon me. Verily You are the Most-Forgiving, the Most-Merciful). (Bukhari).

**A13: D'ua Qunut**

اللهم إنا نستعينك ونستغفرك ونؤمن بك ونتوكل عليك ونثني عليك الخير
ونشكرك ولا نكفرك ونخلع ونترك من يفجرك اللهم إياك نعبد ولك نصلي
ونسجد وإليك نسعى ونحفد ونرجو رحمتك ونخشى عذابك إن عذابك بالكفار ملحق

(O Allah! we beseech Your help and we ask Your Pardon and we believe in You and we put our trust in You and we praise You in the best manner and we thank You and we are not ungrateful to You and we cast off, and leave one who disobeys You. O Allah! You alone we serve and to You do we pray and we prostrate and to You do we flee and we are quick and we hope for Your mercy and we fear Your punishment. No doubt Your punishment overtakes the unbelievers).

**A14: Bathroom In** اللهم إني أعوذ بك من الخبث والخبائث

*Allahumma inni a'oothubika minal khubse wal khabaaith.*
(O Allah! I seek refuge with You from Saitan, male or female).

**A15: Bathroom Out** غفرانك الحمد لله الذي أذهب عني الأذى وعافاني

*Gufraanaka alhamdu lillaahillathi athhaba annil utha wa aafaani.*
(Your forgiveness, O Allah! All praise to Allah who has relieved me of distress and made me secure).

**A16: Wudu start** اللهم اغفر لي ذنبي ووسع لي في داري وبارك لي في رزقي

*Allahummaghfirlee thanbi wa wassi'i lee feedarri wabariklee fee rizquee.* (O Allah! Forgive my sins and give expansion abundance in my home and grant me blessings in my sustenance).

**A17: Wudu Finish** أشهد أن لا إله إلا الله وأشهد أن محمدا عبده ورسوله

*Ashhadu alla ilaha illallaahu wa ash haduanna muhammadan abduhoo warasooluh.* (I testify that there is none worthy of worship but Allah, and I testify that Muhammad (ﷺ) is Allah's worshipper and messenger).

**A18: Three Tasbih**

- **4th Kalimah:**

سبحان الله والحمد لله ولا إله إلا الله والله أكبر ولا حول ولا قوة إلا بالله العلي العظيم

*Subhanallahi walhamdulillahi walaa ilaaha illallahu wallahu akbar walaa haola walaa quwwata illa billahil aliyyil azeem.* (Glory be to Allah. All praise be to Allah. There is none worthy of worship besides

Allah. And Allah is the greatest. There is no power and might except from Allah. The most high -The great).

- **Short Durud (Salutations on Nabi)**

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ

*Allahumma sale ala sayyedinaa muhammadin-wa ala aali sayyedinaa muhammadin wa barik wasallam.* ((O Allah! Shower Your mercy on Muhammad (ﷺ) and the followers of Muhammad (ﷺ)).

- **Istaghfaar** أَسْتَغْفِرُ اللّٰهَ *Astaghfirullah.* (I ask Allah to forgive my sins).

**A19: After Every Salat:** سُبْحَانَ اللّٰه اَلْحَمْدُ لِلّٰه اَللّٰهُ اَكْبَر
*Sub'haanallaah* 33 times, *Alhamdulillah* 33 times, *Allahu akbar* 34 times.

**A20: See Food** اَللّٰهُمَّ بَارِكْ لَنَا فِيْمَا رَزَقْتَنَا، وَقِنَا عَذَابَ النَّارِ

*allahumma bariklana fima razaqtana waqina athabannar* (O Allah bestow blessings for us in what You have provided us and save us from the punishment of the Fire).

**A21: Eating Start** بِسْمِ اللّٰهِ وَعَلٰى بَرَكَةِ اللّٰهِ

*Bismillaahi wa alaa barakatillah.* ((I am taking my food) with the name of Allah and with blessings of Allah)).

**A22: If forgets to say Du'a at the Beginning** بِسْمِ اللّٰهِ، أَوَّلَهُ وَآخِرَهُ

*bismillahi awaluhu waakhira* (in the name of Allah in the beginning and end).

**A23: Eating Finish** اَلْحَمْدُ لِلّٰهِ الَّذِيْ أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِيْنَ

*Alhamdu lillahellathi atamanaa wasakanaa waja'alana minal muslimeen.* (All praise is for Allah who has fed us and made us drink and made us Muslim).

**A24: Sleep Start** اَللّٰهُمَّ بِاسْمِكَ أَمُوْتُ وَأَحْيَا

*Allahumma bi ismika amootu wa ahyaa.* (O Allah! I die and live with Your name).

**A25: Frightening Dream or Disturbance**

أَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ غَضَبِهٖ وَعِقَابِهٖ وَشَرِّ عِبَادِهٖ،
وَمِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَأَنْ يَحْضُرُوْنَ

*A'aoothu bi kalimaatillaahit taammati min ghathabihee wa iqaabihee wa sharri ebadihi wamin hamathatish shayateeni wa ainydhthuroon.*
(I invoke perfect words of Allah for protection against His Wrath, anger and punishment and the mischief of His servants and the evil promoting of Saitan and against their coming even near me).

**A26: Wakeup** اَلْحَمْدُ لِلّٰهِ الَّذِيْ أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُوْرُ

*Alhamdu lillahellathi ahyanaa ba'ada maa amaatanaa wa elayhin-nushoor.* (All praise is for Allah who has raised us to life after having caused us to die and to Him is the (resurrection))

**A27: Wearing Clothes** اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا هُوَ لَهُ، وَ أَعُوْذُبِكَ مِنْ شَرِّهِ وَ شَرِّ مَا هُوَ لَهُ

*Allahumma inni as'aluka min khairihee wakhairimaa hualahu wa a'aoothubika min sharrihee washarri maa hualuka.*
(O Allah, I ask You the goodness of this clothes and goodness of that for which it is made and I seek Your protection from the evil of this clothes and evil of that for which it can be used).

**A28: Look into Mirror** اَللّٰهُمَّ أَنْتَ حَسَّنْتَ خَلْقِيْ فَحَسِّنْ خُلُقِيْ

*Allahumma anta hassanta khalqee fahassin khuluqee.*
(O Allah, You have given me good physical form so also favor me with good morals and manners).

**A29: Enter and Leave Home**

اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ خَيْرَ الْمَوْلَجِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللّٰهِ وَلَجْنَا وَبِسْمِ اللّٰهِ خَرَجْنَا وَعَلَى اللّٰهِ رَبِّنَا تَوَكَّلْنَا

*Allahumma inni as'aluka khairal mailaji wakhairal makhraji bismillahi wa ajna wabismillahi kharajna wa alallahi rabbina tawakkalna.*
(O Allah! I beg of You the blessings of entering and leaving. With Allah's name do we enter and with Allah's name do we leave and upon Allah, our Lord, do we rely).

**A30: Intention of Fasting** بِصَوْمِ غَدٍ نَوَيْتُ مِنْ شَهْرِ رَمَضَانَ

*Besoume ghadin nawaitu min shahre ramadhan* (I intend to fast of Ramadhan tomorrow)

**A31: Break Fast @ Iftar** اَللّٰهُمَّ لَكَ صُمْتُ وَبِكَ اٰمَنْتُ وَعَلٰى رِزْقِكَ أَفْطَرْتُ

*Allahumma laka sumtu wabeka amantu wa ala rizkika aftartu*
(O Allah! For Your sake I have fasted, and with what You provided I break my fast).

**A32: Hearing Good News** اَلْحَمْدُ لِلّٰه
*Alhamdulillah* (All praise be to Allah).

**A33: Visit Market / Store / Mall:** When one recites this Du'a in market, Allah credits him/her one million virtues, deletes one million sins, raises status by one million stages and builds a palace in Paradise.

لا إله إلا الله وحده لا شريك له له الملك وله الحمد يحيي ويميت بيده الخير وهو على كل شيء قدير

*La ilaha illallahu wahdahu la sharikalahu lahul mulku walahul hamdu yuhyee wa yumitu wa huwa hayyun-la yamutu biyadihil khairu wa huwa alaa kulli shayin qadeer.* (None is worthy of worship except Allah, He is One, He has no partner, to Him belongs the sovereign and for Him is all praise, He gives life and death, He is Ever-living and never dies, in His hand is all good, and He has power over all things).

**A34: Bad News**

إنا لله وإنا إليه راجعون

*Inna lillaahi wa inna ilaihi rajion.*
(Surely we belong to Allah and verily to Him we return)

**A35: Problem arises**

توكلت على الله

*Tawakkaltu alallaah.* (I put my trust in Allah)

**A36: Pain and Distress** يا الله *Yaa Allah.* (O Allah).

**A37: Unpleasant occurs**

نعوذ بالله

*Na'oothu billaah.*(We seek refuge with Allah)

**A38: See Something Not Pleasing**

الحمد لله على كل حال

*Alhamdulillahi alaa kulli haal.*
(All praise be due to Allah in all conditions).

**A39: Grief, Sorrow, Sick**

لا حول ولا قوة إلا بالله

*La howla walaa quwwata illa billah.*
(There is no strength and power besides the strength and power of Allah).

**A40: Debt or Financial Difficulty**

اللهم اكفني بحلالك عن حرامك وأغنني بفضلك عمن سواك

*Allahumakfini bihalaalika un haraamika wa aghnini bi fadthlika.*
(O Allah, provide me with lawful livelihood, adequate to my needs instead of ill-gotten one, and graciously grant me freedom from needing anything from anyone besides Yourself).

**A41: Panic Mode / Angry**

أعوذ بالله من الشيطان الرجيم

*A'oothubillahi minashshaitanir rajeem.*
(I seek refuge in Allah from the accursed devil).

**A42: Feel Helpless**

حسبي الله ونعم الوكيل

*Hasbiyallahu wa ne'emalwakeel.*
(Allah is sufficient for me and what an excellent Patron He is).

**A43: Pain in Body** أَعُوذُ بِاللهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ

*A'oothubillahi wa qudratihi min sharri ma ajidu wa uhaathiru.*
(I seek refuge in Allah and His power against the mischief of that pain which I feel and fear).

**A44: Treatment of Wound** يُشْفَى سَقِيمُنَا بِإِذْنِ رَبِّنَا

*Yushfa saqimunaa bi ithni rabbina*
(Our sick man should become well with the will of our Lord).

**A45: Sick Person Recites** لَا إِلٰهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

*Laa ilaaha illaa anta subhaanaka inni kuntu minazzaalimeen.*
(There is none worthy of worship except You. All purity belongs to You. Surely I am from among the wrongdoers).

**A46: Repentance** اَللّٰهُمَّ إِنِّي أَتُوبُ إِلَيْكَ مِنْهَا لَا أَرْجِعُ إِلَيْهَا أَبَدًا

*Allahumma inni atoobu ilaika minha laa arjiu ilaihaa abadan.*
(O Allah, I repent before You for all my sins and I promise never to return to the same (again)).

**A47: Death Time** اَللّٰهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّفِيقِ الْأَعْلَى

*Allahummahfirlee warhamnee wa alhiqnee birrafeeqil a'ala.*
(O Allah, forgive me, have mercy on me and unite me with the Most High Companion).

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**B1: Greet a Muslim:** اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

*Assalaamu alaikum wa rahmatullaahi wa barakaatuh.*
(May the peace of Allah descend upon you and His mercy and blessings)

**B2: Salam Reply:** وَعَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

*Wa alaikum assalaam wa rahmatullaahi wa barakatuh.*
(And upon you (also) be the peace of Allah, His mercy and blessings).

**B3: See a Muslim Happy:** أَضْحَكَ اللهُ سِنَّكَ

*Adth'hakallaahu sinnak*
(May Allah keep you happy and laughing forever).

**B4: Befriend a Muslim:** إِنِّي أُحِبُّكَ فِي اللهِ

*Inni u'hibbuka fillaah.* (I love you for the sake of Allah).

**B5: Greet any Non-Muslim:** عَلَيْكُمْ Or عَلَيْكَ

*Alaika or alaikum.* (Upon you)

**B6: Reply any Non-Muslim:** وَعَلَيْكَ Or وَعَلَيْكُمْ

*Wa alaika or wa alaikum.* (And upon you, too).

**B7: Express Appreciation:** مَاشَاءَ اللهُ

*Ma shaa Allah.* (What Allah has willed)

**B8: Thank Someone:** جَزَاكَ اللّٰهُ خَيْرًا

*Jazakallahu khairan.* (May Allah Reward you well).

**B9: When Sneeze:** اَلْحَمْدُ لِلّٰهِ

*Alhamdulillaah.* (Thanks & all praise be to Allah).

**B10: Reply to one who Sneezes:** يَرْحَمُكَ اللهُ

*Yarhamukallaah.*(May Allah have mercy on you).

**B11: Visit a Sick:** اَللّٰهُمَّ اشْفِهِ اَللّٰهُمَّ عَافِهِ

*Allahummashfihi allahumma a'afeehi.*
(O Allah, cure him and make him well).

**B12: Parting Someone:** فِي اَمَانِ اللهِ

*Fee amaan Allah.* (In Allah's Trust)

**B13: Bidding Farewell:**

أَسْتَوْدِعُ اللّٰهَ دِيْنَكَ وَ أَمَانَتَكَ، وَخَوَاتِيْمَ عَمَلِكَ

*Asta'odiokallaahu deenaka wa amaanataka wa khawatima a'amalika.*
(I give in trust to Allah your religion, your belongings and the result of your deeds).

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**C1: Give Charity:** فِي سَبِيْلِ اللهِ *Fi sabeelillah.*(in the path of Allah).

**C2: Masjid In:** اَللّٰهُمَّ افْتَحْ لِيْ أَبْوَابَ رَحْمَتِكَ

*Allahumaftahli abwaba rahmatik.*
(O Allah! Open the doors of Your Mercy).

**C3: Masjid Out:** اَللّٰهُمَّ إِنِّيْ أَسْئَلُكَ مِنْ فَضْلِكَ

*Allahumma inni as'aluka min fadthlik.*
(O Allah! I beg of You Your favor)

**C4: Mashwara/Consultation:**

اَللّٰهُمَّ أَلْهِمْنَا مَرَاشِدَ أُمُوْرِنَا ۔ وَنَعُوْذُ بِكَ مِنْ شُرُوْرِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا

*Allahumma alhimnaa marashida umoorina wa a'ethnaa minshuroori anfusinaa wa min sayyi'aati a'amaalina.* (O Allah! Inspire us with your guidance in our needs, we seek refuge in you from the evils of our souls & punishment of our bad deed).

**C5: Bayan/Speech Start:**

رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾ وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾ وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي ﴿٢٧﴾ يَفْقَهُوا قَوْلِي ﴿٢٨﴾

*Rabbish sha'rdhli sadri wa yassirli amri wahlul uqdatam millisaani yafqahuoo qaolee.*
(O my Lord! Enlighten my chest and make my task easy and open a knot of my tongue that they may understand my speech). (*20:25-28*).

**C6: Talim/Bayan/Speech Finish:**

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

*Subhaanaka allahumma wa bihamdika ash'hadu alla Ilaaha anta astaghfiruka wa atoobu elaik.*
(Glory be to You, praise be to You O Allah! We bear witness that there is no one worthy of worship but You, we repent to You & we ask You for forgiveness & we repent to You).

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**D1: Journey:**

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ

*Bismillahi tawakkaltu Alallaahi la haola wa la quwwata illa billah.*
(In the name of Allah, I rely upon Allah. There is no might and no power, except with Allah)

**D2: Car/Plane:**

سُبْحٰنَ الَّذِي سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ

*Subhaanallathi sakhkhara lanaa hatha wa maa kunna lahu muqrineena wa inna ela rabbinaa lamunqaliboon.*
(Glorified is He who subjugated this for us, otherwise we could not bring it into subjugation. And surely, we are to return to our Lord).

**D3: Ship:**

بِسْمِ اللّٰهِ مَجْرٖهَا وَمُرْسٰهَا إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ

*Bismillahi majreihaa wa mursaahaa inna rabbee lagafoorur raheem.*
(With the name of Allah is its course and its mooring. Indeed, my Lord is Forgiving, Merciful).

**D4: Enter City:** اَللّٰهُمَّ بَارِكْ لَنَا فِيهَا

*Allahumma barqik lanaa feehaa.* (O Allah! You grant us good in it).

# D5: Sura Fateha + Last 10 Suras

## D5A: Al-Fatihah (The Opening) سُورَةُ الْفَاتِحَةِ مَكِّيَّةٌ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ۝ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَٰنِ الرَّحِيمِ ۝ مَالِكِ يَوْمِ الدِّينِ ۝
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

*Bismillahir rahmanir rahim. Alhamdulillahi rabbil alamin. Arrahmanir rahim. maliki yaomiddin. Iyyaka na'abudu wa iyyaka nasta'een. Ihdinus seratal mustaqim. Seratalladhina an amta alaihim ghairil mughdube alaihim waladdaa'lleen. Amin.*

In the name of Allah, the Most Beneficent, the Most Merciful. All the praises and thanks be to Allah, the Lord of the *Alamin* (mankind, jinns and all that exists). The Most Beneficent, the Most Merciful. The Only Owner (and the Only Ruling Judge) of the Day of Resurrection. You (Alone) we worship, and You (Alone) we ask for help (for each and everything). Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray.

## D5B: An-Nas (The Mankind) سُورَةُ النَّاسِ مَكِّيَّةٌ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ۝ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلَٰهِ النَّاسِ ۝ مِنْ شَرِّ الْوَسْوَاسِ
الْخَنَّاسِ ۝ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝

*Bismillahir rahmanir rahim. Qul aoothubirabbin-nas. Malikin-nas. Elahin-nas. Min sharril waswasil khannas. Allathi yuwaswisu fee sudurin-nas. Minal jinnati wan-nas.*

In the name of Allah, the Most Beneficent, the Most Merciful. Say: I seek refuge with (Allah) the Lord of mankind. The King of mankind. The Ilah (God) of mankind. From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allah). Who whispers in the breasts of mankind. Of jinn and men.

## D5C: Al-Falaq (The Day Break) سُورَةُ الْفَلَقِ مَكِّيَّةٌ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ۝ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝
وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

*Bismillahir rahmaanir rahim. Qul aoothubirabbil falaq. Min sharrima khalaq. Wamin sharri ghasikin itha waqab. Wamin sharri haa sidin itha hasad.*

In the name of Allah, the Most Beneficent, the Most Merciful. Say: I seek refuge with (Allah), the Lord of the day-break, From the evil of what He has created, And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away), And from

the evil of those who practise witchcraft when they blow in the knots, And from the evil of the envier when he envies.

### D5D: Al-Ikhlas (The Purity) سُورَةُ الْإِخْلَاصِ مَكِّيَّةٌ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ۝ قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝
وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ۝

*Bismillahir rahmanir rahim. Qul huwallahu ahad. Allaahus-samad. Lam yalid walam yoolad. Walam ya qullahu kufuwan ahad.*
In the name of Allah, the Most Beneficent, the Most Merciful. Say (O Muhammad ﷺ): He is Allah, the (One). *Allah-us-Samad* (Allah the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks). He begets not, nor was He begotten. And there is none co-equal or comparable unto Him.

### D5E: Al-Masad (The Palm Fiber) سُورَةُ اللَّهَبِ مَكِّيَّةٌ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ۝ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۝
سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۝ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۝ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝

*Bismillahir rahmanir rahim. Tabbat yadaa abeela habeu-watabb. Maa aghna anhu maluhoo wamaa kasab. Sayaslaa naran thata laha biu-wamra'atuh, hamma latal hatab. Fijee dihaa hablum-mimmasad.*
In the name of Allah, the Most Beneficent, the Most Merciful. Perish the two hands of Abu Lahab (an uncle of the Prophet), and perish he! His wealth and his children will not benefit him! He will be burnt in a fire of blazing flames! And his wife, too, who carries wood (thorns of Sa'dan which she used to put on the way of the Prophet ﷺ, or use to slander him). In her neck is a twisted rope of *Masad* (palm fiber).

### D5F: An-Nasr (The Help) سُورَةُ النَّصْرِ مَدَنِيَّةٌ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ۝ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۝ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۝
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا ۝

*Bismillahir rahmanir rahim. Itha Jaa'a nasrullaahi wal Fat'hu. Wara ayitannasa yad-khuloona feedinillahe Afwajaa. Fasabbih Bihamdi Rabbika Wastaghfirhu Innahu Kaana Tawwabaa.*
In the name of Allah, the Most Beneficent, the Most Merciful. When there comes the Help of Allah (to you, O Muhammad ﷺ against your enemies) and the conquest (of Makka). And you see that the people enter Allah's Religion (Islam) in crowds. So glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives.

### D5G: Al-Kafirun (The Disbelievers) سُورَةُ الْكَافِرُونَ مَكِّيَّة

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ۝ قُلْ يَا أَيُّهَا الْكَافِرُونَ ۝ لَا أَعْبُدُ مَا تَعْبُدُونَ ۝ وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ ۝
وَلَا أَنَا عَابِدٌ مَّا عَبَدتُّمْ ۝ وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ ۝ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝

*Bismillahir rahmanir rahim. Qul yaa ayyuhal kaafiroon. Laa a'abudu maa ta'abudoon. Walaa antum a'abidoona maa a'abud. Walaa ana aabidumma abadtum. Walaantum a'abidoona maa a'abud. Lakum dinukum waliya deen.*

In the name of Allah, the Most Beneficent, the Most Merciful. Say (Muhammad ﷺ to these *Mushrikun* and *Kafirun*): O *Al-Kafirun* (disbelievers in Allah, In His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, in *Al-Qadar*.)! I worship not that which you worship, Nor will you worship that which I worship. And I shall not worship that which you are worshipping. Nor will you worship that which I worship. To you be your religion, and to me my religion (Islamic Monotheism).

### D5H: Al- Kauthar (A River In Paradise) سُورَةُ الْكَوْثَرِ مَكِّيَّة

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ۝ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۝ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝

*Bismillahir rahmanir rahim. Inna a'ataina kalkaothar. Fasalli lirabbika wanhar. Inna shaniaka huwal abtar.*

In the name of Allah, the Most Beneficent, the Most Merciful. Verily, We have granted you (O Muhammad ﷺ) *Al-Kauthar* (a river in Paradise). Therefore turn in prayer to your Lord and sacrifice (to Him only). For he who hates you (O Muhammad ﷺ), he will be cut off (from posterity and every good thing in this world and in the hereafter).

### D5I: Al-Ma'un (The Small Kindnesses) سُورَةُ الْمَاعُونِ مَكِّيَّة

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ۝ أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ۝ فَذَٰلِكَ الَّذِي يَدُعُّ الْيَتِيمَ ۝
وَلَا يَحُضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ ۝ فَوَيْلٌ لِّلْمُصَلِّينَ ۝ الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ۝
الَّذِينَ هُمْ يُرَاءُونَ ۝ وَيَمْنَعُونَ الْمَاعُونَ ۝

*Bismillahir rahmanir rahim. Ara aytallathi yu kaththibuhiddeen. Fathali kallathi ya duoolyateem. Walaaya-huddu alaa ta'a milmiskeen. Fawailullil musalleen. Allathina hum aunsalatihim saahoon. Allathia hum yu-raaoona. Wayum-na oonal maaoon.*

In the name of Allah, the Most Beneficent, the Most Merciful. Have you seen him who denies the Recompense? That is he who repulses the orphan (harshly), And urges not on the feeding of *Al-Miskim* (the poor), So woe unto those performers of *Salat* (prayers) (hypocrites), Those who delay their *Salat* (prayer from its stated fixed times), Those who do good deeds only to be seen (of men), And prevent *Al-Ma'un* (small kindnesses like salt, sugar, water).

**C5J: Quraish (Quraish)** سُورَةُ قُرَيْشٍ مَكِّيَّةٌ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ لِإِيلَافِ قُرَيْشٍ ۝ إِيلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۝
فَلْيَعْبُدُوا رَبَّ هَٰذَا الْبَيْتِ ۝ الَّذِي أَطْعَمَهُم مِّن جُوعٍ وَآمَنَهُم مِّنْ خَوْفٍ ۝

*Bismillahir rahmanir rahim. Li-eelaafi quraishin. Eelaafihim rihlatashshitaai wassaif. Falya'abudoo rabba hathal bait. Allathee atamahum minjooiu-waa'amanahum min khaowf.*

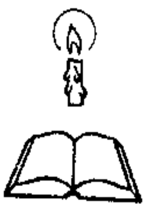
In the name of Allah, the Most Beneficent, the Most Merciful. (It is a great Grace from Allah) for the protection of the Quraish, (And with all those Allah's Grace and Protections, We cause the (Quraish) caravans to set forth safe in winter (to the south) and in summer (to the north without any fear), So let them worship (Allah) the Lord of this House (the *Ka'bah* in Makka), (He) Who has fed them against hunger, and has made them safe from fear.

**D5K: Al-Fil (The Elephant)** سُورَةُ الْفِيلِ مَكِّيَّةٌ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ۝ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ۝
وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝ تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ ۝ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ۝

*Bismillahir rahmanir rahim. Alam tara kaifa fa'ala rabbuka bias'habilfill. Alam yaj'al kaida hum fi tudthleelin-waarsala alaihim tairan abaabil. Turmihim bihija ratim minsijjil. Faja ala hum ka asfim ma'akool.*

In the name of Allah, the Most Beneficent, the Most Merciful. Have you (O Muhammad ﷺ) not seen how your Lord dealt with the owners of the elephant? [The elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the *Ka'bah* at Makka]. Did He not make their plot go astray? And He send against them birds, in flocks, Striking them with stones of *Sijjil* (baked clay). And made them like (an empty field of) stalks (of which the corn has been eaten up by cattle).



# D6: Special Salats

## D6A: Masboq

If a person joins salat with Iman as late as in ruku, he is regarded as completed that rakat. If he joins after ruku, he will not get that rakat. Such a person is called ***Masboq***.

1. A person missed any rakat, joins the salat, he should continue with Iman to the end. When Iman turns second Salam, masboq should stand up and complete missed rakats.
2. If masboq misses one rakat, he should stand up, read sura Fateha+one sura & complete salat.
3. If masboq misses 2 rakats in Fajr, Zohr, Asr or Isa, he should complete both rakats with sura Fateha+one sura in both rakats.
4. If masboq misses 2 rakats in Magrib, complete first rakat, make qaida & tasahud, stand up for second rakat, recite Fateha + one sura, complete salat.
5. If 3 rakats are missed in Zohr, Asr, Isa, masboq should stand up, read Fateha+sura in first rakat, and make ruku & sejda. Before standing for second rakat, make qaida, read tasahud, and stand up for second rakat. In second rakat, recite Fateha+sura, complete second rakat & without sitting for tasahud stand up for 3rd rakat. In 3rd rakat only Fateha is required.
6. If a person misses all rakats, he should repeat whole salat after Iman says second Salam except he should not raise hands to say *allahu akbar*.
7. If a person joins Jamat in ruku, it is Fard to stand & recite *takbir tahrima first*, pause for a moment (salat in invalid without pause) & then join in ruku.
8. One should not join salat as soon as Iman recites first Salam.

## D6B: Qaza Salat

1. Allah likes it very much when salat is performed on time.
2. Fard and wajib salat performed after time expired is called ***Qaza***. If Asr is performed at Magrib time, it will be Qaza.
3. To delay any Fard, wajib or sunnate muakkada salat intentionally & make qaza is very sinful.
4. It is compulsary for every Muslim to perform missed number of Fard & wajib salat since he started puberty/baligh.
5. If time remaining for regular salat is short, regular salat should be perfomed first, qaza salat later.
6. Qaza salat should be performed in order if less than 6 salats are missed. If more than 5 salats are missed, it is not necessary to pray in order.

niyat/intention for Qaza salat

1. Make niyat for particular salat for particular day.
2. If one does not remember how many salats missed, he should make niyat of first salat (Fajr, Zohr etc), second salat (Fajr, Zohr etc)…..and so on until he feels satisfied that all of his missed salats are performed.

## D6C: Musafir/Traveller's Salat

1. If a person intends to travel 48 miles or more, he is a **Musafir.**
2. If he travels 48 miles or more & intends to stay at one destination for less than 15 days, he is a musafir.
3. If musafir intends to stay 15 days or more, he will be musafir during travel only. Once he reaches destination, he is not a musafir.
4. Musafir should make qasar salat for Zohr, Asr, Isa i.e. perform 2 rakats of Fard instead of 4 rakats. There is no qasar for Magrib, Witr, Sunnat or Nafl salats.
5. If musafir performs salat behind a local Iman (not a musafir), he should perform 4 rakats in Zohr, Asr, and Isa.
6. If Imam is Musafir, he prays 2 rakats, completes his salat & asks local Muktadi to complete their remaining rakats. The Muktadi should stand up & complete remaining 2 rakats without reciting Fateha or any surahs.



## D6D: Salat for Sick

Salat is allowed in sitting position when:

1. Sick person has no strength to stand.
2. Standing causes great pain, or increase illness.
3. Can stand but cannot do ruku or sejda.
4. If ruku or sejda can not be performed, then they must be made by gestures i.e, bowing head slightly for ruku & more for sejda.
5. If salat can not be performed by sitting, it can be performed by lying. Lie on back with legs towards qibla. Legs should not be stretched & knees should be raised. Head should rest at a high level with pillow under it.
6. One may lie down on the right side (preferred) or left side with head towards qibla.
7. If a person faints for less than full day & night, he must perform missed salats. If the faint duration is more than full day & night, he does not need to perform missed salats. He is exempted & there is no qaza necessary.
8. If the patient has no strength even to move head for gesture, he should not perform salat. If the condition continues for more than a day & night, he is not required to do qaza for missed salats.

9. If one gains strength to move head for gesture within a day or night or for a period less than that, qaza can be performed for 5 or less salats.
10. Tayamum is permitted if use of water will be injurious to health. He can be assisted if needed.
11. If a sick person cannot move & his bed is impure, salat is OK on the same bed.
12. If a person cannot use water due to paralysis, he should use toilet paper or dry clay to clean. If he cannot use anything, he can perform salat without istenja.
13. A person can pray lying down if he cannot move head due to eye surgery.

### D6E: Nafl Salats

1. **Tahiyatul Wudu:** 2 rakats of salat offered whenever wudu is performed.
2. **Tahiyatul Masjid:** 2 rakats of salat may be performed after entering the Masjid before sitting.
3. **Ishraq:** After Fajr salat, one should remain sitting on floor till sunrise with zikr, durud, Du'a etc without worldly talks or business. After sunrise, offer 2 or 4 rakats of salat as Israq. Its reward is equal to the reward of an accepted Haj and Omra.
4. **Chast:** When sun is sufficiently high & hot, 2 or 4 rakats are offered as Chast. It has very great rewards.
5. **Awabin:** After Fard & sunnat of Magrib salat, 6 to 12 rakats (2 rakats at a time) are offered as Awabin.
6. **Tahajjud:** Offered 4 to 12 rakats (2 rakats at a time) after mid night till Subeh Sadek. It is of great merit and virtue. If one is not sure to get up after mid night, he may offer after Isa salat but will not get maximum rewards.
7. **Tauba Salat:** If a sin is committed, perform 2 rakats, recite durud upon Nabi ﷺ, be ashamed, regreat over the sin, and seek Allah's pardon by firm pledging not to repeat the sin again. Insallah, Allah will forgive the sin.
8. **Salat Tasbi:** Rasul ﷺ said to his uncle Abbas ؓ: O my uncle! I want to make a special gift to you, so that if you act upon it, Allah will forgive all your sins, whether old or new, intentional or unintentional, minor or major, open or secret. That action is to offer 4 rakats of nafl salat, and during each rakat, after sura Fateha & one sura, recite:

سُبْحَانَ اللهِ وَالْحَمْدُ لِلهِ وَلَا إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ

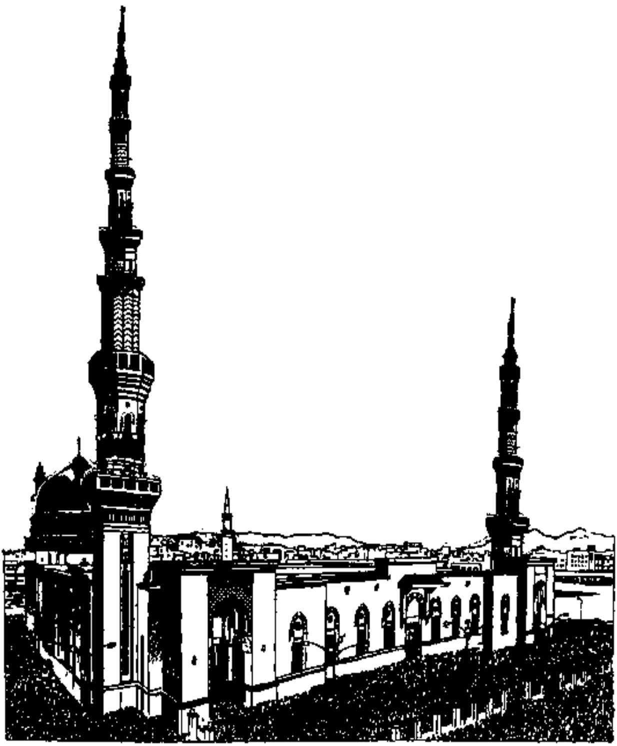
*Sub'haanallah alhumdulillah wala ilaha illallahu allahu akbar*

15 times while standing, 10 times in ruku, 10 times when rise from ruku, 10 times in first sejda, 10 times in second sejda, 10 times when sit after second sejda. Total in each rakat is 75 times. If possible, pray this salat once everyday, or every Friday, or once in a month, or once in a year, or at least once in lifetime.

**D7: Ruling of Tablig work by eminent scholars of the world can be seen in the web page:**

- **Mufti Ebrahim Desai / South Africa**
- **Justice Mufti Taqi Usmani / Pakistan**

  http://www.albalagh.net/qa/tablighqa.shtml



# D8: Last Sermon of Rasul ﷺ

## Last Sermon of Rasul ﷺ

*(This Sermon was delivered on the 10th Zul Hajj 10 Hijri at Arafat)*

After praising and thanking Allah ﷻ, he said:

O People, lend me an attentive ear, for I know not whether after this year, I shall ever be amongst you again. Therefore listen to what I am saying to you very carefully and take these words to those who could not be present here today.

O People, just as you regard this month, this day, this city as sacred; so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and He will indeed reckon your deeds. Allah has forbidden you to take usury (Interest), therefore all Interest obligation shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer inequity. Allah has judged that there shall be no interest and that all the interest due to Abbas ibn'Abd'al Muttalib shall henceforth be waived.

Every right arising out of homicide in pre-Islamic days is henceforth waived & the first such right that I waive is that arising from the murder of Rabiah ibn al Harithibn.

O Men, the Unbelievers indulge in tampering with the calendar in order to make permissible that which Allah forbade, & to forbid that which Allah has made permissible. With Allah, the months are twelve in number. Four of them are holy, three of these are successive & one occurs singly between the months of Jumada & Shaban.

Beware of Saitan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

O People, it is true that you have certain rights with regard to your women, but they also have rights over you. Remember that you have taken them as your wives only under Allah's trust and with His permission. If they abide by your right then they have the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well as never to be unchaste.

O People, listen to me in earnest, worship Allah, say your five daily prayers (Salah), fast during the month of Ramadan, and give your wealth in Zakat. Perform Hajj if you can afford.

All Mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black nor a black has any superiority over a white except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim, which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.

Remember, one day you will appear before Allah and answer for your deeds. So beware, do not stray from path of righteousness after I am gone.

O People, no prophet or apostle will come after me and no new faith will be born. Reason well, therefore, O People, and understand words, which I convey to you. I leave behind me two things: the **Quran** and my example the **Sunnah** and if you follow these you will never go astray.

**All those who listen to me shall pass on my words to others and those to others again**; and may the last ones understand my words better than those who listen to me directly. Be my witness O Allah, that I have conveyed your message to your people.

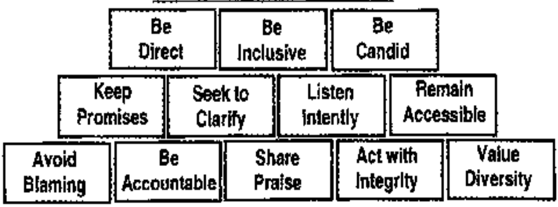
# D9: Miscellaneous Information

Here is a lists of information, which are very useful for the work of Da'wah to build Trust, build Team, be Focused, create Effective Communication, and Training, to minimize waste and confusion. Since the resources for Da'wah are limited, it is important to STREAMLINE all Actions and Resources to produce Positive outcome efficiently.

### D9A: The 12 Building Blocks of Trust Descriptions.

1. **Be candid** -Tell the truth; tell it like it is.
2. **Be Inclusive** - Seek the inputs of others.
3. **Avoid Blaming** - Don't shoot the messenger.
4. **Listen Intently** - There are learning opportunities everywhere.
5. **Seek to Clarify** - When in doubt, ask or tell.
6. **Remain Accessible** - Keep an open door and an open mind.
7. **Be Direct** - Have the courage of your convictions.
8. **Act with Integrity** - Model positive behavior; actions speak volumes.
9. **Be Accountable** - Take responsibility for your actions.
10. **Keep Promises** - Reinforce your credibility.
11. **Share Praise** - Be generous with credit; thank Allah.
12. **Value Diversity** - Respect people and ideas.

### 12 Building Blocks of Trust




### D9B: 5 Instant Qualities of a Successful Dayee

1. **Vision**- Must have vision to see what is expected, what needs to be done, etc.
2. **Open Mind**: Do not pre-judge anyone but is open to work with anyone under all circumstances.
3. **Ability to Recognize Opportunities of Da'wah**: Seize any moment to find
   a way to do Da'wah, pursue and take control of the situation.
4. **Team Player**: Works with a team through Mashwara, never alone or decide alone, constantly communicate with others.
5. **Rapid Response Time**: Very quick to take action, do not delay or late to decide and act.

## D9C: Sapp and Zapp!

What is Sapp? : *Sapp* is a force that takes power away from people.
What is Zapp? : *Zapp!* is a force that energizes people.

### Contrasts Between SAPP & ZAPP! Organizations.

| SAPP | ZAPP! |
|---|---|
| Stressful | Peaceful |
| Tense | Electric |
| Guarded | Open |
| Fear | Confidence |
| Anger | Joy |
| Frustration | Satisfaction |
| Depression | Enthusiasm |
| Demotivation | Energy |
| Downbeat | Upbeat |
| Cold | Warm |
| Tentative | Sense of Purpose |
| Hand-cuffed | Freedom |
| Win-lose | Win-win |

## D9D: How to Recognize a Zapp! Organization

1. People are energized.
2. People can speak confidently for the organization.
3. Leaders set over arching goals that motivate breakthrough thinking.
4. Leaders express confidence in people by delegating, giving organizational freedom and avoiding micro management at all costs.
5. People can and do make decisions.
6. People are confident and are not afraid of making errors.
7. Everyone has an equal right to speak up and does.
8. Everyone acts as if they owned the organization and takes action as co-leaders.
9. Everyone is focused on customer satisfaction, service, responsiveness and teamwork.
10. Everyone is "in the know" and there is a constant informal flow of information.
11. The leader is visible, positive and is a desired member of the team.
12. There is recognition and hoopla.
13. People are thoroughly involved.
14. People, and especially the leadership, really listen.
15. People are encouraged and recognized for using good judgment.

16. Leaders lead by personal example and provide the primary role model for ZAPP!
17. Leadership takes particular pleasure in the accomplishments of people.

### D9E: Teams and Geese (*Lessons From the Geese)*

When you see geese heading south for the winter ... Flying along a "V" formation ... you might consider what science has discovered about them.

1. As each bird flaps its wings, it creates uplift for the bird following. By flying in a "V" formation, the whole flock adds <u>71% greater flying range</u> than if the bird flew alone.

   **LESSON**: People who share a common direction and sense of community can get where they are going quicker and easier because they are traveling on the trust of one another.

2. Whenever a goose falls out of formation, it suddenly feels the drag and resistance of trying to fly alone and quickly gets back into formation to take advantage of the lifting power of the bird in front.

   **LESSON**: If we have as much sense as a goose, we will stay in formation with those who are headed where we want to go and we will be willing to accept their help as well as give ours to others.

3. When the lead goose gets tired, it rotates back into formation and another goose flies at the point position.

   **LESSON**: It pays to take turns doing the hard tasks and sharing leadership. With people, as with geese, we are interdependent on each other.

4. The geese in formation honk from behind to encourage those up front to keep up their speed.

   **LESSON**: We need to make sure that our honking from behind is encouraging.

5. When a goose gets sick or wounded or is shot down, two geese drop out of formation and follow it down to help protect it. They stay with it until it is able to fly again or dies. Then they launch out on their own with another formation or catch up with their flock.

   **LESSON**: If we have as much sense as geese, we too will stand by each other in difficult times as well as when we are strong.

## D9F: Sapp and Zapp Managers

| # | Sapp Manager | Zapp! Manager |
|---|---|---|
| 1 | Preaches. | Teaches. |
| 2 | Drives. | Helps. |
| 3 | Wonders how he will get the job done with the people in the organization. | Wonders how he could ever get the job done without the people in the organization. |
| 4 | Proud of his/her personal accomplishments. | Takes unbridled pride in accomplishments of his/her people. |
| 5 | Rarely has or takes time for his/her people. | Almost always has or takes time for his/her people. |
| 6 | Has a "me first" attitude. | Has a "people first" attitude. |
| 7 | Deals with people like he/she is the emperor or empress. | Deals with people as though they were friends. |
| 8 | Takes phone calls at his/her convenience. | Almost always finds it convenient to take calls from his/her people. |
| 9 | Concern for people is put on or phony. | Concern for people is genuine and natural. |
| 10 | Communication is selected and guarded. | Has positive, open communication. |
| 11 | His ideas/thoughts are important. | People's ideas/thoughts are important. |
| 12 | Is patronizing, threatening, adversarial, and stifles discussion. | Is encouraging, positive, business-like and encourages discussion. |
| 13 | Re-does your work and takes credit. | Uses your work and gives credit. |
| 14 | Has all the answers and makes the decision. | Consults people and asks for a consensus. |
| 15 | Quick to call you to point out when you've done something wrong. | Quick to call you with praise when you have done something well. |
| 16 | Quick to judge and conclude you are guilty. | Gives you the benefit of the doubt. |
| 17 | Looks for errors, and chastises you. | Looks for good and praises you. |
| 18 | Is concerned how office will run without him. | Is confident office will work well without him. |
| 19 | Condescending and controlling. | An equal and empowering. |

| | | |
|---|---|---|
| **20** | Beats you up. | Pats you on the back. |
| **21** | People interruptions are a nuisance. | Glad to see people even when interrupted. |
| **22** | Sarcastic and intimidating. | Warm and compassionate. |
| **23** | ZAPP! is the politic thing to do. | ZAPP! is the right people thing to do. |
| **24** | Treats people like children. | Treats people like adults. |
| **25** | Second-guesses. | Knows you gave your best. |
| **26** | Must always be at the point of the action. | Allow people to be at the point of the action. |
| **27** | Is insecure. | Is very secure. |
| **28** | Handcuffs employees, they have to check in with the boss. | Empowers employees and lets them inform the boss. |
| **29** | Expresses concern regarding quality of the outcome. | Expresses confidence in the quality of the outcome. |
| **30** | Brags about him. | Brags about you. |
| **31** | Manages and controls. | Leads and inspires. |
| **32** | Talks without sensitivity. | Listens with empathy. |
| **33** | Opinionated. | Open-minded. |
| **34** | Self-important. | People are important. |
| **35** | Issues demands. | Has a high expectation. |
| **36** | Requires you to ASK. | Encourages you to ACT! |
| **37** | Often says NO and questions your judgment if you ask why? | Tries to say YES and carefully explains why if the answer is NO. |
| **38** | By his action establishes priorities as him, the company, then the employee. | By action demonstrates employees priority should be to them first, then their family, and then the company. |
| **39** | Micro manages. | Monitors performance. |
| **40** | Creates fear. | Inspires confidence. |
| **41** | Future is in his/her hands. | Future is in people's hands. |
| **42** | Treats people as he feels they should be treated. | Treats people like he would like to be treated. |
| **43** | Abdicate decision-making responsibilities and wait for team to make decision. | Knows difference between leadership and team based management and makes leadership decisions. |
| **44** | It's his/her way or no way. | It's our way. |
| **45** | Speaks or acts first, listens later. | Listens first, then thinks before speaking and acting. |
| **46** | Preaches but often does not practice what he/she preaches | Mostly practices what he/she preaches. |

## D10: Toll-Free Numbers of Airlines and Auto Rental

**Airlines**

| | |
|---|---|
| Aeromexico | 800-237-6639 |
| Air Canada | 800-776-3000 |
| Air France | 800-321-4538 |
| Air India | 800-223-2250 |
| Air Jamaica | 800-523-5585 |
| Air Tran | 800-247-8726 |
| Aloha Airlines | 800-227-4900 |
| Alitalia | 800-223-5730 |
| America West | 800-235-9292 |
| American/USA | 800-433-7300 |
| American/Int | 800-624-6262 |
| American/Flights | 800-223-5436 |
| Austrian Airlines | 800-843-0002 |
| Avianca | 800-284-2622 |
| Bangladesh Biman | 888-702-4626 |
| British Airways | 800-247-9297 |
| BWIA International | 800-538-2942 |
| Cathay Pacific | 800-233-2742 |
| Cayman Airways | 800-422-9626 |
| China Airlines | 800-227-5118 |
| Continental/USA | 800-523-3273 |
| Continental/Int | 800-231-0856 |
| Continental/Flights | 800-784-4444 |
| Delta/USA | 800-221-1212 |
| Delta/Int | 800-241-4141 |
| Delta/Flights | 800-325-1999 |
| Egyptair | 800-334-6787 |
| Emirates | 800-777-3999 |
| EVA Air | 800-695-1188 |
| Finnair | 800-950-5000 |
| Garuda Indonesia | 800-342-7832 |
| Gulf Air/Res. | 888-359-4853 |
| Gulf Air/Flt | 800-433-7300 |
| Gulf Air/sales | 800-528-3130 |
| Hawaiian Airlines | 800-367-5320 |
| Iberia | 800-772-4642 |
| Japan Air Lines | 800-525-3663 |
| KLM | 800-225-2525 |
| Korean Air | 800-438-5000 |
| Lan Chile | 800-488-0070 |
| Lufthansa | 800-645-3880 |
| Malaysia Air | 800-552-9264 |
| Northwest/USA | 800-225-2525 |
| Northwest/Int | 800-447-4747 |
| Northwest/Flight | 800-441-1818 |
| Pakistan Int. Airlines | 800-221-2552 |
| Philippine Airlines | 800-435-9725 |

**Airlines continued**

| | |
|---|---|
| Polish Air-Lot | 800-223-0593 |
| Polynesian Airlines | 800-592-7100 |
| Quantas Airways | 800-227-4500 |
| Royal Jordan | 800-223-0470 |
| SAS Scandinavian | 800-221-2350 |
| Saudia Arabian | 800-472-8342 |
| Singapore Airlines | 800-742-3333 |
| South African Air | 800-722-9675 |
| Southwest Air | 800-707-8279 |
| Swissair | 800-221-4750 |
| Taca | 800-535-8780 |
| TAP Air Portugal | 800-221-7370 |
| Thai Airways | 800-426-5204 |
| TWA/USA | 800-221-2000 |
| TWA/Int | 800-892-4141 |
| TWA/Flight | 800-893-5436 |
| United Airlines | 800-241-6522 |
| USAir | 800-428-4322 |
| USAir/Flight | 800-943-5436 |
| Virgin Atlantic | 800-862-8621 |

**Auto Rental**

| | |
|---|---|
| Advanced Rental | 800-969-9329 |
| Advantage Rental | 800-777-5500 |
| Agency Rent-A-Car | 800-321-1972 |
| Alamo Rent-A-Car | 800-327-9633 |
| Avis Rent-A-Car | 800-831-2847 |
| Budget Rental | 800-527-0700 |
| Dollar Rent-A-Car | 800-800-4000 |
| Enterprise | 800-325-8007 |
| Hertz Rent-A-Car | 800-654-3131 |
| National Car Rental | 800-227-7368 |
| Sears Rent-A-Car | 800-527-0770 |
| Thrifty Car Rental | 800-367-2277 |

**Bus**

| | |
|---|---|
| Greyhound | 800-231-2222 |

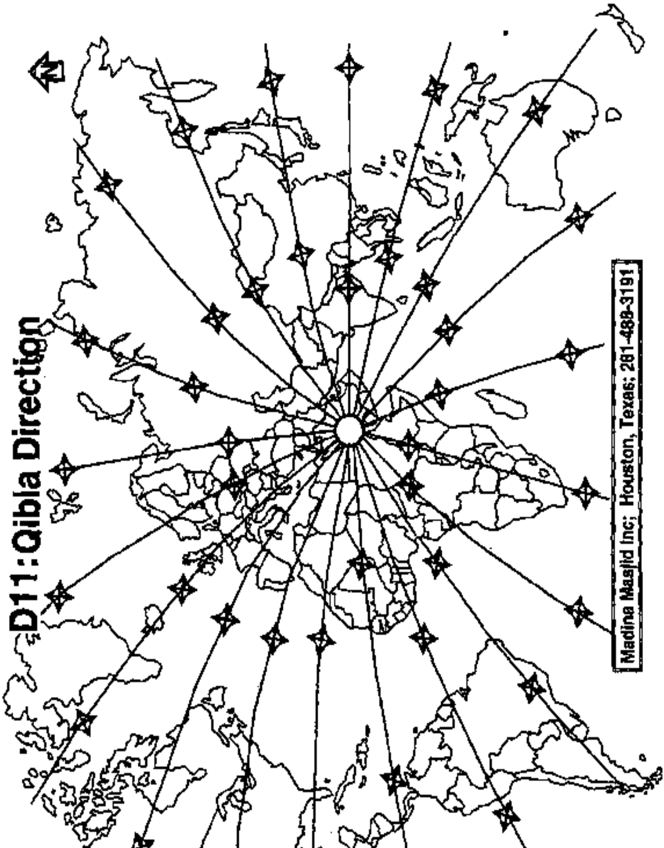
**Train**

| | |
|---|---|
| Amtrak | 800-872-7245 |

**Weblinks:**

http://www.priceline.com
http://www.travelocity.com
http://www.orbitz.com
http://www.hotwire.com

# D11: Qibla Direction



# D12: Da'wah Forms

### A: Your Masjid Brothers List

It is your masjid activity form with list of all active Da'wa brothers, their telephone #, address, direction from masjid, time spent, etc. It is updated constantly and every active brother in your masjid should carry this list to use in weekly joula, visit, contact, use by a visiting jamat, etc.

### B: 5 Amal Planner Tracking Form

Masjidwar Jamat uses this tracking form in your masjid to list Da'wa brothers on participation of 5 Amals. It should help organize daily 2.5 hours time brothers in groups, 3 days jamat distribution each week, 40 days monthly schedule, etc.

### C: 3 Days Jamat Activities Tracking Form

This form lists about 30 items which each of the 3-day jamat brothers must learn or teach. During the 3 days, Amir of the jamat must check these items for each brother in the jamat. This should be a goal of the jamat.

### D: 40 Days Jamat Activities Tracking Form

This form lists about 55 items which each of the 40-day jamat brothers must learn or teach. During the 40 days, Amir of the jamat must check these items for each brother in the jamat. This should be a goal of the jamat and there should not be any excuse not to learn all of them. This covers most of the items needed to work within the country.

### E: 4 Months Jamat Activities Tracking Form

This form lists about 45 items which each of the 4-month jamat brothers must learn or teach. This is in addition to 55 items (form-D) for the 40-day jamat. The total is 100 items. During the 4-months, Amir of the jamat must check these items for each brother in the jamat. This should be a goal of the jamat and there should not be any excuse not to learn all of them. This covers most of the items needed to work worldwide.

### F: Ladies Jamat Activities Form

Ladies jamat has actions at the place of stay for ladies and at the masjid for men. Proper coordination is very essential in terms of Talim, Khidmat, Bayan, Muzakera, etc with proper translation at both places. Also Taskil, follow-up, briefing local brothers, etc need to be done carefully. This form covers most of the activities and if properly filled, can give a correct picture on the activities and progress of work.

**G: Walking Jamat Activities Form**

This form can clearly distribute the schedule of the walking jamat with distances, cities, Da'wa activities, days on travel, days of stay, etc. It can be used to track the location of jamat and arrangement of nusrat can be made accordingly.

**H: Jamat Karguzari Form**

This is a general form, which can be used by any jamat (except ladies jamat) such as 3 days, 40 days, 4 months, etc. If properly filled, it can show the 5 amal activities of different cities, people visited, cash names, future names, etc. All these information can be used to follow-up name for future taskil, future jamats visiting the same cities, etc.

**I: Your Masjidwar Jamat Karguzari Form**

This form should be used by each masjid Da'wa brothers to record the activities every week, evaluate the progress, etc which can be taken to the city mashwara to share with others Masjids.

**J: Halka / Zone / National Mashwara Karguzari Form**

This form can be used for Halka, Zone and National mashwara. All data are cumulative. Without proper recording of data of your masjid, it becomes difficult to calculate for Halka, Zone, etc. Since Halka, zonal and National mashwara are taking place regularly, accurate data is important to make an overall picture for the counry.

**K: Ijtema Taskil Form**

This form is used by Taskil brothers. Left side is used to write names, city, time, Cash/Future (C/F), etc quickly after Bayan or Talim. Later, all these brothers are called to Taskil area for details such as Money, car, time spent before, Amir before, any restrictions, etc. This will provide Taskil brothers with accurate picture of each cash brother and can form jamats accordingly. If this form is not filled properly, formation of jamat is very difficult often end up with confusion, wrong group, wrong direction, etc. This form is sufficient to know all relevant information for Taskil.

**L: Ijtema Jamat Form**

This form is made in duplicate with Jamat #, Time, names of brothers, Amir, route with proper contact # and masjid address. One copy is given to the jamat and the duplicate is kept with Taskil brothers.

**M: South America Jamat Karguzari Form**

This form is filled by every jamat going to South America and is used by the next jamat. It helps every jamat to know how the previous jamat worked and plan accordingly.

## Form A: Your Masjid Brothers

| e | Origin | Telephone # | Address | Direction from Masjid | Time Spent | C |
|---|---|---|---|---|---|---|

## Form B: 5 Amal Planner of Your Masjid

| rother Name | Telephone # | J1, J2 | TM | DF | 2.5 Hrs (Day & Time) | 3D WK | 40D Month | Co |
|---|---|---|---|---|---|---|---|---|
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# Form C: 3 Days Jamat Activities Tracking Form

Learning Items during 3 days

| # | Actions | Brother 1 | Brother 2 | Brother 3 |
|---|---|---|---|---|
| 1 | Review Kalima Tayyiba (D4) | | | |
| 2 | Review Iman-e-Mufassel (D4) | | | |
| 3 | Review last 10 Suras (D5) | | | |
| 4 | Learn 2 suras for new Muslim (D5) | | | |
| 5 | Fard of Gusl (one-to-one) (A6) | | | |
| 6 | Frad of Wudu (one-to-one) (A6) | | | |
| 7 | Fard of Tayamum (one-to-one) (A6) | | | |
| 8 | Fard of Salat (one-to-one) (A6) | | | |
| 9 | Wajibs of Salat (one-to-one) (A6) | | | |
| 10 | Learn 6 points (A26) | | | |
| 11 | Learn to make Announcement.(A25) | | | |
| 12 | Etiquette of Joula (A23) | | | |
| 13 | Learn 5 Amals (A4) | | | |
| 14 | Learn 3 Tasbih (D4) | | | |
| 15 | Read/Learn Quran Daily (D5) | | | |
| 16 | Etiquette of Eating (A18) | | | |
| 17 | Etiquette of Sleeping (A19) | | | |
| 18 | Du'as of Masjid (D4) | | | |
| 19 | Du'as of Eating (D4) | | | |
| 20 | Du'as of Sleeping (D4) | | | |
| 21 | Du'as of Bathroom (D4) | | | |
| 22 | Du'as of Journey (D4) | | | |
| 23 | Qaza salats (D6) | | | |
| 24 | Nafl Salats – Tahajjud, Ishraq..(D6) | | | |
| 25 | Traveller's Salat (D6C) | | | |
| 26 | Salat for Sick (D6D) | | | |
| 27 | Masbooq (D6) | | | |
| 28 | Etiquette of Mashwara (A9) | | | |
| 29 | Etiquette of Talim (A20) | | | |
| 30 | Be a Mutaqallim (A23) | | | |
| 31 | Etiquette of Bayan (B5) | | | |
| 32 | Say 6 points before brothers (A26) | | | |
| 33 | Read Hadith/Sahaba story (A22, C-X) | | | |
| 34 | Learn Taskil (A32) | | | |
| 35 | Duties of Amir (A27) | | | |
| 36 | Why obey Amir? (A28) | | | |
| 37 | Collective vs. Individual Amal (A29) | | | |
| 38 | Mon Jamat (24 Hr activities) (A31) | | | |
| 39 | Volunteer for Khidmat (A31) | | | |
| 40 | Volunteer for Cleaning (A31) | | | |

# Form D: 40 Days Jamat Activities Tracking Form

Learning items during 40 days

| # | Actions | Brother 1 | Brother 2 | Brother 3 |
|---|---|---|---|---|
| 1 | Review Kalima Tayyiba (D4) | | | |
| 2 | Review Iman-e-Mufassel (D4) | | | |
| 3 | Etiquette of Mashwara (A8) | | | |
| 4 | Learn Fard of Gusl (one-to-one) (A6) | | | |
| 5 | Learn Fard of Wudu (one-to-one) (A6) | | | |
| 6 | Ford of Tayamum (one-to-one) (A6) | | | |
| 7 | Fard of Salat (one-to-one) (A6) | | | |
| 8 | Wajids of Salat (one-to-one) (A6) | | | |
| 9 | Learn Durud Ibrahim (one-to-one) (A6) | | | |
| 10 | Learn Tasaud (one-to-one) (A6) | | | |
| 11 | Learn Du'a Qunut (one-to-one) (A6) | | | |
| 12 | Etiquette of Taleem (A20) | | | |
| 13 | Say 6 points (A26) | | | |
| 14 | Etiquetlo of Reading Book (A20) | | | |
| 15 | Reading Etiquette (Ramadan & Hajj) (A20) | | | |
| 16 | Etiquette of Joula (Umumi) (A23) | | | |
| 17 | Etiquette of joula (Kususi) (A24) | | | |
| 18 | Etiquette of Bayan (B5) | | | |
| 19 | Topics of Bayan (B6) | | | |
| 20 | Etiquette of Elan (A25) | | | |
| 21 | Etiquette of Taskil ((A32) | | | |
| 22 | Conduct Mashwara (A8, A9) | | | |
| 23 | Conduct Taleem (A20) | | | |
| 24 | Be a Mutaqallim (A23) | | | |
| 25 | Talk on the phone ((A24) | | | |
| 26 | Read Story of Sahaba (A22, C-X) | | | |
| 27 | Say 6 points after Fajr (A26) | | | |
| 28 | Hadith/Story of Sahaba after Zohr (A22) | | | |
| 29 | Learn 5 Amals and Say. (A4) | | | |
| 30 | Practice Elan/announcement (A25) | | | |
| 31 | Practice Bayan in Jamat (5 times) (B5) | | | |
| 32 | Learn 3 Tasbih (D4) | | | |
| 33 | Quran Read/Learn Daily (D5) | | | |
| 34 | Review Last 10 Suras (D5) | | | |
| 35 | Learn Masnum du'as (D4) | | | |
| 36 | Learn how to Taskil (A32) | | | |
| 37 | Pray Tahajjud (D6) | | | |
| 38 | Pray Special Salat (D6) | | | |
| 39 | Etiquette of Sleep (A19) | | | |
| 40 | Etiquette of Eating (A18) | | | |
| 41 | Du'a after Bayan (B6) | | | |
| 42 | Khidmat of Jamat (A31) | | | |
| 43 | Clean Masjid, Kitchen, toilet (A31) | | | |
| 44 | Niat for 4 months (A32) | | | |
| 45 | Niat for local work (A4) | | | |
| 46 | Learn Halka Mashwara (A11) | | | |
| 47 | Learn Zonal Mashwara (A12) | | | |
| 48 | Learn National Mashwara (A13) | | | |
| 49 | Personal Reading (Sadaqat) (C-S) | | | |
| 50 | Learn 1-Q, 1-H from each chapter (C-.) | | | |
| 51 | Learn Additional Etiquette (D2) | | | |
| 52 | Learn Du'a Etiquette (D3) | | | |
| 53 | Learn Hekmat of Da'wah (B1) | | | |
| 54 | Build 5 Bayans (B6) | | | |
| 55 | Prepare Karguzari (D8) | | | |

## Form E: 4 Months Jamat Activities Tracking Form

Learning Items during 4 months (addition to 40 days items)

| # | Actions | Brother 1 | Brother 2 | Brother 3 |
|---|---|---|---|---|
| 56 | Be an Amir for a day (A27, A28) | | | |
| 57 | Bayan on different Topics (B6) | | | |
| 58 | Bayan to different ethnic groups (B5) | | | |
| 59 | Learn to prepare a route (A32) | | | |
| 60 | Learn all Karguzari forms (D8) | | | |
| 61 | Prepare Halka Karguzari (D8) | | | |
| 62 | Prepare Zonal Karguzari (D8) | | | |
| 63 | Prepare National Karguzari (D8) | | | |
| 64 | Coordinate with cities (A11) | | | |
| 65 | Coodinate with Al-Falah Masjid (A13) | | | |
| 66 | Coordinate with Madina Masjid (A13) | | | |
| 67 | Coordinate with Los Angeles (A13) | | | |
| 68 | Coordinate with National Shura (A13) | | | |
| 69 | Qualities need to Improve (B4) | | | |
| 70 | Learn Ahwal of work in N. America | | | |
| 71 | Learn Ahwal of work in S. America | | | |
| 72 | Learn work process in Raiwind | | | |
| 73 | Learn work process in Dhaka | | | |
| 74 | Learn work process in Nizamuddin | | | |
| 75 | Learn work process in UK/France/Europe | | | |
| 76 | Learn Work process worldwide | | | |
| 77 | General Bayan among Woman (B5) | | | |
| 78 | Topics on Ladies Bayan (B6) | | | |
| 79 | General Q & A about Islam (E-..) | | | |
| 80 | Some knowledge of other religion (E-...) | | | |
| 81 | Process to make someone Muslim (E-..) | | | |
| 82 | Keep some Arabic literature on Dawa (C-D) | | | |
| 83 | Keep Fatwa of Scholars on Dawa (D7) | | | |
| 84 | Keep some Spanish literature (E-...) | | | |
| 85 | Know global statistics & Information (Ref.) | | | |
| 86 | Desciplined, self-control, Organized (B4) | | | |
| 87 | Connects workers with Allah not you (B4) | | | |
| 88 | Acquire Integrity of work (B4) | | | |
| 89 | Global Fikr & coordination (B4) | | | |
| 90 | Review Qualities of a Dayee (goal) (B4) | | | |
| 91 | Learn Hedayat (A40) | | | |
| 92 | Learn Wapsi Hedayat (A39) | | | |
| 93 | Learn 5-Q, 5-H, 10 sahaba stories. (C-...) | | | |
| 94 | Additional Etiquette (D2) | | | |
| 95 | Learn everything in the book: '**Dawa Etiquette**' | | | |
| 96 | Do as you are told to do, do as much as you are told (B4) | | | |
| 97 | Always care for the work (B4) | | | |
| 98 | Ikhlas, Ettayat, Istekhlas, Qurbani & Isteqamat (B4) | | | |
| 99 | Regular contact Scholars of IPB (B4) | | | |
| 100 | Pain & Fikr for Ummat (B4) | | | |

# Form F: Ladies Jamat Activity Schedule

## Ladies

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Date/Day → | | | | | | | |
| Time → | | 11AM-1PM | 5PM-7PM | 11AM-1PM | 5PM-7PM | 11AM-1PM | 5PM-7PM |
| Reception | | 1 | | 1 | | 1 | |
| | | 2 | | 2 | | 2 | |
| Talim | English | 1 | | 1 | | 1 | |
| | | 2 | | 2 | | 2 | |
| | Urdu | 1 | | 1 | | 1 | |
| | | 2 | | 2 | | 2 | |
| | Arabic | 1 | | 1 | | 1 | |
| | | 2 | | 2 | | 2 | |
| | Bengali | 1 | | 1 | | 1 | |
| | | 2 | | 2 | | 2 | |
| Taskil | English | 1 | | 1 | | 1 | |
| | | 2 | | 2 | | 2 | |
| | Urdu | 1 | | 1 | | 1 | |
| | | 2 | | 2 | | 2 | |
| | Arabic | 1 | | 1 | | 1 | |
| | | 2 | | 2 | | 2 | |
| | Bengali | 1 | | 1 | | 1 | |
| | | 2 | | 2 | | 2 | |
| Khidmat | | 1 | | 1 | | 1 | |
| | | 2 | | 2 | | 2 | |
| | | Name/Topic | | Name/Topic | | Name/Topic | |
| Muzakera | Breakfast | | | | | | |
| | Zohr | | | | | | |
| | Isha | | | | | | |

## Men

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Khidmat | | 1 | | 1 | | 1 | |
| | | 2 | | 2 | | 2 | |
| Talim | English | 1 | | 1 | | 1 | |
| | | 2 | | 2 | | 2 | |
| | Urdu | 1 | | 1 | | 1 | |
| | | 2 | | 2 | | 2 | |
| | Arabic | 1 | | 1 | | 1 | |
| | | 2 | | 2 | | 2 | |
| | Bengali | 1 | | 1 | | 1 | |
| | | 2 | | 2 | | 2 | |
| Zohr/Talim | | | | | | | |
| Adab Joula | | | | | | | |
| Magrib Elan | | | | | | | |
| Bayan | | | | | | | |
| Translation | English | | | | | | |
| | Urdu | | | | | | |
| | Arabic | | | | | | |
| | Bengali | | | | | | |
| Taskil | | | | | | | |
| | | Name/Topic | | Name/Topic | | Name/Topic | |
| Isah/Muzakera | | | | | | | |
| Fajr/6 points | | | | | | | |

## Taskil Activity

| Jamat Couples |
|---|
| 1 |
| 2 |
| 3 |
| 4 |
| 5 |
| 6 |
| 7 |
| 8 |
| 9 |
| 10 |

| Local Couples in Jamat | City | Telephone | Time |
|---|---|---|---|
| 1 | | | |
| 2 | | | |
| 3 | | | |
| 4 | | | |
| 5 | | | |
| 6 | | | |
| 7 | | | |
| 8 | | | |
| 9 | | | |
| 10 | | | |

| Future Names | City | Telephone | When Ready? | Time | Join w/Jamat | Independent |
|---|---|---|---|---|---|---|
| 1 | | | | | | |
| 2 | | | | | | |
| 3 | | | | | | |
| 4 | | | | | | |
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| 6 | | | | | | |
| 7 | | | | | | |
| 8 | | | | | | |
| 9 | | | | | | |
| 10 | | | | | | |

## Form G: Walking Jamat's Schedule: ______________

| ty/Area | # Miles | # Masjids | # Muslims | Days/Stay | Days/Travel | Dates (Inclusive) | Comments |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

## Form H: Jamat Karguzari Form

| …y: | # of Days: | Amir of Jamat: | Contact #: | Date Started: | Date Finished: |
|---|---|---|---|---|---|

| | | | 5 Amal Status | | | | | | People Visited | | | Cash Jamat Activity | | | Future Tasks | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| …, Address, | # 40D Br. | # 4m Br. | 2J (Y/N) | # NT Br. | # HT | # OF Br. | # 2.5 Hrs Br. | # 3D /month | Name | Address | Telephone # | # Days | # Br. | Where Went? | Name | Telephone # | Whe… Read… |
| | | | | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | | | | |
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| # | Form I: Masjidwar Jamat Karguzari Form | | |
|---|---|---|---|
| | Zone: Halqa: | From: To: | |
| | City: | Masjid: | Result |
| | | Address: | |
| | **Demographics** | | |
| 1 | # of Muslims in the locality | | |
| 2 | # of Brothers spent 4m | | |
| 3 | # of Brothers spent 40D | | |
| 4 | # of brothers spent 3 days (72 hours) | | |
| 5 | # of Brothers spending 4m every year. | | |
| 6 | # of Brothers spending 40D every year. | | |
| | | **Weekly Data till next Halqa Mashwara** | |
| | *Date of Weekly update* | | |
| | **Mashwara (Daily)** | | |
| 7 | # of Brothers in daily mashwara | | |
| | **Taleem (Daily)** | | |
| 8 | # of Brothers in daily Talim | | |
| 9 | # of Homes with daily Talim | | |
| | **2.5 Hours/8 Hours (Daily)** | | |
| 10 | # of Brothers with complete 8 hours. | | |
| 11 | # of Brothers with 2.5 hours or more | | |
| 12 | # of Brothers with less than 2.5 hours. | | |
| | **Joula (Weekly)** | | |
| 13 | # of Brothers with 1st Joula | | |
| 14 | # of Brothers with 2nd joula | | |
| | **3 Days/10 Days (Monthly)** | | |
| 15 | # of Complete 10 Days jamats | | |
| 16 | # of Brothers with complete 10 Days. | | |
| 17 | # of 3 day (72 hours) jamats | | |
| 18 | # of Brothers with 72 hours. | | |
| 19 | # of Brothers less than 72 hours jamats. | | |
| 20 | # of Brothers less than 72 hours | | |
| | **40 Days & 4 Months** | | |
| 21 | # of Local jamats came | | |
| 22 | # of Foreign jamats came | | |
| 23 | # of Brothers went to IPB for 4m | | |
| 24 | # of Jamats went to IPB for 4m | | |
| 25 | # of Brothers within N. America for 4m | | |
| 26 | # of Jamats within N. America for 4m | | |
| 27 | # of Brothers within N. America for 40D | | |
| 28 | # of Jamats within N. America for 40D | | |
| 29 | # of Brothers within S. America for 40D | | |
| 30 | # of Jamats within S. America for 40D | | |
| 31 | # of Brothers went for OTHER 40D | | |
| 32 | # of Jamats went for OTHER 40D | | |
| | **Ladies Work** | | |
| 33 | # of Ladies Talim | | |
| 34 | # of Ladies Bayans | | |
| 35 | # of Jamats went for 3D, 10D, 40D (specify) | | |
| 36 | # of Ladies from your masjid in jamat | | |
| | **Student Work** | | |
| 37 | # of Student Gatherings | | |
| 38 | # of Jamats went for 3D, 10D, 40D (specify) | | |
| 39 | # of Students from your masjid in the jamat. | | |
| | *Contacts:* Name: | Phone: Fax: | |

| # | Form J: Halqa / Zonal / National Karguzari Form | | | |
|---|---|---|---|---|
| | From: To: | | | |
| | | Halqa | Zone | National |
| | Name /Number | | | |
| | **Demographics** | | | |
| 1 | # of Masjids & Musallas | | | |
| 2 | # of Muslims | | | |
| 3 | # of Brothers spent 4m | | | |
| 4 | # of Brothers spent 40D | | | |
| 5 | # of brothers spent 3 days (72 hours) | | | |
| 6 | # of Brothers spending 4m every year. | | | |
| 7 | # of Brothers spending 40D every year. | | | |
| | **Mashwara (Daily)** | | | |
| 8 | # of Brothers in daily mashwara | | | |
| | **Taleem (Daily)** | | | |
| 9 | # of Brothers in daily Talim | | | |
| 10 | # of Homes with daily Talim | | | |
| 11 | **2.5 Hours/8 Hours (Daily)** | | | |
| 12 | # of Brothers with complete 8 hours. | | | |
| 13 | # of Brothers with 2.5 hours or more | | | |
| 14 | # of Brothers with less than 2.5 hours. | | | |
| | **Joula (Weekly)** | | | |
| 15 | # of Brothers with 1st Joula | | | |
| 16 | # of Brothers with 2nd joula | | | |
| | **3 Days/10 Days (Monthly)** | | | |
| 17 | # of Complete 10 Days jamats | | | |
| 18 | # of Brothers with complete 10 Days. | | | |
| 19 | # of 3 Day (72 hours) jamats | | | |
| 20 | # of Brothers with 72 hours. | | | |
| 21 | # of Brothers less than 72 hours jamats. | | | |
| 22 | # of Brothers less than 72 hours | | | |
| | **Overall 5 Amal** | | | |
| 23 | # of Masjids with all 5 amal | | | |
| 24 | # of Masjids with some 5 amal | | | |
| | **40 Days & 4 Months** | | | |
| 25 | # of Local jamats came | | | |
| 26 | # of Foreign jamats came | | | |
| 27 | # of Brothers went to IPB for 4m | | | |
| 28 | # of Jamats went to IPB for 4m | | | |
| 29 | # of Brothers within N. America for 4m | | | |
| 30 | # of Jamats within N. America for 4m | | | |
| 31 | # of Brothers within N. America for 40D | | | |
| 32 | # of Jamats within N. America for 40D | | | |
| 33 | # of Brothers within S. America for 40D | | | |
| 34 | # of Jamats within S. America for 40D | | | |
| 35 | # of Brothers went for OTHER 40D | | | |
| 36 | # of Jamats went for OTHER 40D | | | |
| 37 | # of Brothers went to Nz for 2m tarteeb this period | | | |
| 38 | # of Brothers joined Monthly Shura jamat this period | | | |
| | **Ladies Work** | | | |
| 39 | # of Ladies Talim per month | | | |
| 40 | # of Ladies Bayans per month | | | |
| 41 | # of Jamats went for 3D, 10D, 40D (specify) | | | |
| | **Student Work** | | | |
| 42 | # of Student Gatherings | | | |
| 43 | # of Jamats went for 3D, 10D, 40D (specify) | | | |
| | *Contacts:* Name: Phone: Fax: | | | |

# Form K: Ijtema Taskil Form

Date: ______________

| | | | | | Details | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| Name | City | State | Time | When Ready? (C/F) | $ | Car (Y/N) (#) | Time Spent Before | When & Where? | Amir Before? (Y/N) | Commen Informati Restrictio |
| | | | | | | | | | | |
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r's Name: ______________ Time: ______ Day: ______________

# Form L: Ijtema Jamat Form

Ijtema: ____________________ Date: ______________

Jamat # ◯ Time: ☐

Route: ☐

| # | Name | City | State | Time | Comments/Information |
|---|---|---|---|---|---|
| 1 | | | | | |
| 2 | | | | | |
| 3 | | | | | |
| 4 | | | | | |
| 5 | | | | | |
| 6 | | | | | |
| 7 | | | | | |
| 8 | | | | | |
| 9 | | | | | |
| 10 | | | | | |
| 11 | | | | | |
| 12 | | | | | |
| 13 | | | | | |
| 14 | | | | | |
| 15 | | | | | |

# Form M: South America Karguzari Form

| | | | | | |
|---|---|---|---|---|---|
| Country Visited | | Port of Arrival | | Date of Arrival | |
| Which Zone/City | | Port of Departure | | Date of Return | |
| Jamat Time | | # of Brothers | | Amir of Jamat | |

Karguzari writer's name, address, Telephone #, email:

*Please complete the following karguzari items 1-3 & send to:* SA Coordinator

1. Brief Description of this Jamat's Activities with dates, places worked.

2A. Masjid names, Masjid address, Masjid Telephone #, Fax #

2B. Old workers Names, Tel#, Fax#, email

2C: Existing Level of Dawa Work (how many of 5 Amals such as 2J, DT, 3D, 2.5Hr, DF are in work?):

2D: How much this Jamat has done to increase that level of Activities (such as MWJ formed, 3D jamat started, DF started):

2E. Cash/Future Names with contact # (need follow-up):

3A. Current Level of Deeni Activity in the Country (children school, Madrasa etc.)

3B. Travel Tips/Public, Private Transportation/Visa/ Security/Customs/Government-People sensitivities/Lodging/Cost of Living/Attitude of non-Muslims:

*This process will be most beneficial for all if each jamat does 2 THINGS:* 1.BEFORE any jamat travels, they must take latest items 1-3 for that country. 2.After the jamat returns, COLLECT & UPDATE items 1-3, SEND to SA Coordinator

# Chapter-E: Da'wah to Non-Muslims

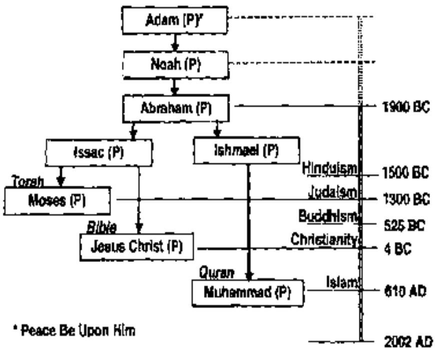
This chapter consists of information, which a Dayee can use to exchange with non-Muslims through dialog to clarify many basic items and provide with correct information from Quran and Hadith. Also there are references from other Holy scripts for comparison so a person can compare his religion with Islam side by side and seek the truth.

## E1: How the Prophets are connected?

From the time of the first human on earth (Adam (P)*), God has sent around 124,000 Prophets to different places on earth at different times to guide **all** of mankind towards the one true God. The **same** God sent:

1. **Moses** (P) (about 3,300 years ago) with the Holy book: **Torah** (The Old Testament), which **Jews** follow under **Judaism**;
2. **Jesus** (P) (about 2,000 years ago) with the Holy book: **Bible** (The New Testament), which **Christians** follow under **Christianity**;
3. **Muhammad** (P) (about 1,400 years ago) with the Holy book: **Quran** (The Final Revelation), which **Muslims** follow under **Islam.**

**Peace Be Upon Him*




## E2: World Muslim Population

Here are some estimates of the growth of the world population and Muslim growth in general. The following sources were used:

http://www.odci.gov/CIA/publications/factbook/
http://www.geograpgy.about.com/library/CIA/blcindex.htm
http://www.pastornet.net.com/jmm/aame0084.htm
http://www.census.gov/cgi-bin/ipc/popclockw.htm
http://www.un.org/overview/UNmember.html
http://www.islamicweb.com/begin/results.htm
http://www.islamicpopulation.com
http://www.muslim-canada.org/muslimstats.html
http://www.sultan.org; http://www.islam-guide.com

The first table shows the rate of change of population for various religious groups over the last 50 years. This percentage is used to project population in coming years. It is interesting to note that around the year 2014-16, the Muslims will be more than Christians worldwide. The second table shows the comparative chart with percentages.

**World Population Growth Based on Last 50 Years***

(all numbers are in millions)

| Item | % change* | Years 2002 | 2005 | 2010 | 2014 | 2015 |
|---|---|---|---|---|---|---|
| Christian | 1.00% | 2100 | 2164 | 2274 | 2366 | 2390 |
| **Muslim** | **2.90%** | **1700** | **1852** | **2137** | **2397** | **2467** |
| Jew | -0.10% | 15 | 15 | 15 | 15 | 15 |
| Hindu | 2.10% | 820 | 873 | 969 | 1053 | 1075 |
| Buddist | 1.20% | 370 | 383 | 407 | 427 | 432 |
| Sikh | 2.00% | 25 | 27 | 30 | 34 | 35 |
| Confucianist | -0.25% | 320 | 318 | 314 | 310 | 309 |
| Shintoist | 2.10% | 70 | 75 | 83 | 90 | 92 |
| Others** | 2.10% | 800 | 851 | 944 | 1026 | 1048 |
| **World** | 2.30% | 6220 | 6558 | 7173 | 7718 | 7858 |

** African, Communist, non-religious, etc.

**Comparative Chart**

(Based on Last 50 Years)

| Year | Christian | Muslim |
|---|---|---|
| 1900 | 27% | 12% |
| 1980 | 30% | 17% |
| 2000 | 30% | 19% |
| 2002 | 30% | 19% |
| 2005 | 29% | 21% |
| 2010 | 28% | 23% |
| **2015** | **26%** | **26%** |
| 2020 | 26% | 27% |
| 2025 | 25% | 30% |

In the USA, the early 20th century witnessed the arrival of several hundred thousand Muslims from Eastern Europe: the first Albanian mosque was opened in Maine in 1915; others soon followed, including a group of Polish Muslims who opened a mosque in Brooklyn in 1928. In 1947 the Washington Islamic Center was founded during the presidency of Truman, and several nationwide organizations were set up in the fifties. Today there are over **10 million Muslims in USA**.

**World Muslim Population**

- 18% Arabs
- 82% Non-Arabs
  - 20% Africa
  - 10% Russia & China
  - 17% South East Asia
  - 30% India Subcontinent
  - 13% other places of World
  - 10% Turkey, Iran, Afghanistan

**Islam 2nd Largest Religion % Muslim**

- USA 3.7%
- UK 4%
- Canada 2%
- France 7%
- Germany 3.5%

**USA Population (280 m)**

- 84% Christians (235 m)
- 3.7% Muslims (10 m)
- 2.1% Jews (6 m)
- 10.2% Others (30 m)

## Population Summary

1. Islam is the **fastest growing** religion in US, Europe and the rest of the world.
2. Every 4th person in the world is a **MUSLIM**.
3. There are 58 countries (out of 189 in the world) with over 50% populations as Muslims.
4. Islam is the 2nd largest religion in USA, UK, France, Canada, and Germany.
5. There are over 4,000 Mosques in the USA and Canada **alone**.
6. Nearly every 4 out of 5 converts into Islam in USA are **Women**.
7. In the year **2014-16**, Muslims in the world will be **majority**.

## E3: Common Views of Judaism, Christianity and Islam

**Muslims observe and maintain many Instructions from the Torah and Bible**

1. **Monotheism:** In the Torah, God says: "I am the first, and I am the last; and besides me there is no God" (*Isaiah 44:6*). In the Gospel, Jesus (P) says: "The Lord our God is one Lord" (*Mark 12:29*). The Quran says: "He is God, The One and Only" (*Quran 112:1*).
2. **Prophets**: Muslims believe and accept all the Prophets mentioned in the Torah, the Bible, and the Quran. A Muslim must add, "peace of God be upon him (P)" after pronouncing the name of any Prophet. Muslims show the highest reverence to Moses (P) and Jesus (P). God says: "We believe..which was revealed unto Abraham (P), and Ishmael (P), and Issac (P), and Jacob (P) and the sons of Jacob (P), and that which Moses (P) and Jesus (P) received…We make no distinction between any of them…"(*Quran 2:136*).
3. **Prophets with Exclusive Titles:** Although God anoints every prophet, they all have unique names. "Christ" (Hebrew-*Messiah*) is exclusive for Jesus (P). "Friend of God"(Arabic-*Khalilullah*) is associated with Abraham (P); "One who speaks with God" (Arabic-*Kaleemullah*) is associated with Moses (P); "Messenger of God" (Arabic-*Rasulullah*) is associated with Muhammad (P). Muslims honor all prophets.
4. **Requirements of Faith:** Muslims accept Jesus (P) as one of the mightiest Prophets of God. It is not widely known that in the Quran, Jesus (P) is mentioned **25** times relating to his birth, mother Mary, his family, and activities. He is referred to as "The Word of God", "The Spirit of God", and the "Sign of God". There is not a single remark in the entire Quran that can be used against Jesus (P) (and thus should not offend any Christians). In fact, no Muslim is a Muslim if s/he denies what God says in Quran about Jesus (P).
5. **Miraculous Birth of Jesus (P)**: Besides Christianity, Islam is the only religion on earth, which accepts the miraculous birth of Jesus (P) (born without any father). Many modern-day Christians do not believe in this today! Quran has two specific chapters #3 and 19 on Jesus (P) and Mary. When the angel informed Mary that she is going to have a son, the Quran presents the miraculous conception of Jesus (P) as: "She (Mary) said: 'O my Lord! How shall I have a son when no man has touched me?' He (angel) said: 'Even so: God creates what He wills. When He has decreed a plan, He says to it, 'Be' and it is!" (*Quran 3:47*). "The similitude of Jesus before God is that of Adam; He created him from dust then said: 'Be', and he was." (*Quran 3:59*)
6. **The Highest Honor of Women Is Given to Mary, the Mother of Jesus (P) In Quran**: In the Quran, the angels say: "O Mary! Verily, God has chosen you, purified you and chosen you above the women of all nations."(*Quran 3:42*). There is also a chapter (#19) in the Quran that has been dedicated **in the name of Mary to honor her**. Out of 66

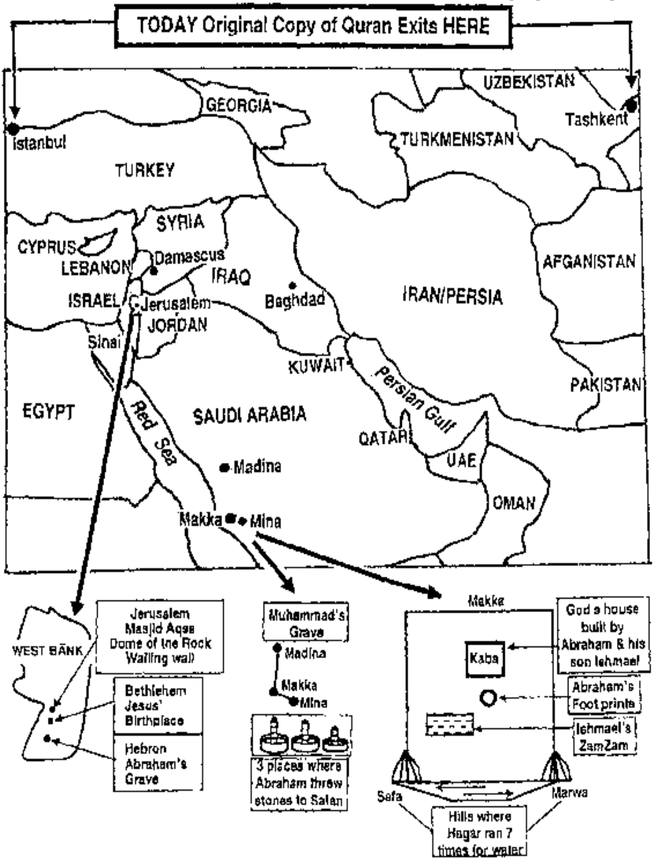
books of the Protestants and 73 of the Roman Catholics, not one book is named after Mary or her son.

7. **Greetings**: From ancient times, the prophets of God including Moses, Joseph, David, Jesus (P), the angel of God and many others had customs to greet the believers with the words "Peace be with you" (*Genesis 43:23, Numbers 6:26, Luke 24:36, John 20:19*). Muslims greet each other with "*Assalamualaikum*" or Peace be unto you.
8. **Talking off Shoes**: God ordered Moses (P): " Moses, Do not come near; put off your shoes from your feet, for the place on which you are standing is holy ground" (*Exodus 3:5*). Muslims take off their shoes when they enter the mosque, a holy place of prayer.
9. **Washing and Purification Before Prayers**: "Moses, Aaron (P) and his sons washed their hands and their feet; when they went into the tent of meeting, and when they approached the alter, they washed; as the Lord commanded Moses" (*Exodus 40:31-32*). Muslims wash and purify themselves before every prayer, five times a day.
10. **Humbling While Praying by Bowing Heads to the Ground**: "And he (Jesus) said to his disciples, 'Sit here, while I pray'.... And he went a little further, and fell on his face, and prayed..." (*Matthew 26:39*). "And Abraham (P) fell on his face: and God talked with him...," (*Genesis 17:3*). "And Moses ....bowed his head toward the earth, and worshipped." (*Exodus 34:8*). Abraham (P), Moses, Jesus (P), and all prophets prayed with forehead on the ground in total submission to God. Muslims also bow their heads to the ground while praying.
11. **Not Bowing to Statues / Images:** "Thou shall not make unto thee any graven image, or any likeness of any thing that is in haven above, or that is in the earth beneath, or that is in the water under the earth: Thou shall not bow down yourself to them, nor serve them" (*Exod.*). Muslims do not bow to statues, images or anything except God.
12. **Fasting:** In the Bible, Prophets and people observed fasting (*Act 13:1; Joel 1:14; Jonah 3:5*). "And he (Jesus (P)) fasted 40 days..." (*Matthew 4:2*). Muslims observe one month of fasting every year during the lunar month of Ramadan.
13. **Everlasting Covenant**: God made His everlasting covenants with Abraham (P) and his descendants: "Every male among you shall be circumcised" (*Genesis 17:10,13*). Abraham (P) was 86 when Ishmael (P) was born. Abraham (P) was 100 years when Isaac was born. Abraham (P) circumcised Isaac on the 8th day, as God commanded him (*Genesis 21:4-5*). "Add when 8 days were accomplished for the circumcising of the child, his name was called Jesus (P) (*Luke 2:21*). Muslims still keep this covenant; they circumcise their sons at birth.
14. **Abraham (P)'s Son Ishmael (P):** "...(Sarah) gave her (Hager) to her husband Abraham (P) to be his wife." (*Genesis 16:3*). "Arise, lift up the lad (Ishmael (P)), and hold him in thine hand, for I will make him

a great nation." (*Genesis 21:18*). The name Ishmael (P) was chosen by God Himself: "And the Angel of the Lord said unto her (Hager): 'Behold, thou art with child, and shall bear a son, and shall call his name Ishmael (P), because the Lord has heard thy affliction." (*Genesis 16:11*). Ishmael (P) means "**God hears**."

Muslims respect Ishmael (P) like Issac (P) as a son of Abraham (P).

15. **Abraham (P)'s Activities:** Abraham took Ishmael and Hagar and made a new settlement in Makka, called "Paran" in the Bible (*Genesis 21:21*). **Kaba** is the "House of God" built by Abraham and his son Ishmael (P) in Makka for the worship of one true God. Muslims all over the world face towards that Kaba in order to pray. The spot




Holy places of Judaism, Christianity and Islam

...... used to perform prayers near the Kaba known as the "**Maqame Abraham**", can be see today next to the Kaba. The **ZamZam** well created by Ishmael (P)'s feet (*Genesis 21:19*) is still there for the last 4000 years and millions of Muslims drink this water throughout the year and take this water to every part of the world. The hills of **Safa and Marwa** where Hagar ran for water are located next to the Kaba. It is obligatory for every pilgrim to run in the same way 7 times as Hagar did. The 3 places where Saitan tried to whisper to Abraham (who threw pebbles) while he was going with Ishmael to sacrifice by God's order are still there. Every pilgrim is required to throw pebbles. Pilgrims in Makka and Muslims all over the world commemorate the sacrifices of Abraham and Ishmael by animal slaughter. Muslims emulate these activities throughout the year.

16. **Wine Drinking Prohibited**: "For…shall drink neither wine nor strong drink.." (*Luke 1:15*). Muslims do not drink wine or alcohol.
17. **Pork Forbidden:** God ordered Moses and Aaron to forbid pork. "And swine...is unclean to you. Of their flesh you shall not eat." (*Leviticus 11:7*). Jesus never ate Pork in his life. Muslims don't eat pork.
18. **Usury / Interest Forbidden**: "Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shall not give him thy money upon usury, nor lend him thy victuals for increase."(Leviticus). "He has put not out his money to usury, nor take reward against the innocent."(*Psalms 15:5*).
    Interest is forbidden in Islam.
19. **Disapprove Homosexuality:** "Then the lord rained upon Sodom and upon Gomorrah and fire came from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that, which grew upon the ground" (*Genesis*).
    Homosexuality is forbidden in Islam.
20. **Decoration of Trees**: It is a heathen custom practiced during Christmas, & is forbidden in the Bible (*Jeremiah 10:2-5*). Tree decoration was borrowed from Pagan Romans and it is not a part of Jesus (P)' teachings. Muslims do not decorate trees.
21. **No Original Sin**: The Bible says: "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him" (*Ezekiel 18:20*). Muslims believe that sin cannot be transferred or inherited from person to person.
22. **Accountability**: The Bible says:"...and every man shall receive his own reward according to his own labor." (*1st Corinthians 3:8*). Muslims believe that every person is accountable for his/her deeds and will get the reward accordingly.
23. **The Only Savior**: God said in the Bible: "I am the Lord; and besides me there is no savior'. (*Isaiah 43:11, Hosea 13:4*). Muslims believe that God is the only Savior.

24. **Alteration of Holy Books**: The Muslims believe that the Holy Books of God must not be altered. Man has repeatedly altered many Holy Books but no one has altered the Quran. Original copies of Quran still exist: one in Tashkent, Uzbekistan and one in Topkapi, Istanbul, Turkey. Today's Quran, is the exact copy of the original.

There are many things that are common between the Jews, the Christians and the Muslims. Let us understand each other better and avoid all conflicts. Very soon, each of us will face God on the Day of Judgment, will have to give account for every action on this earth, and will face the consequences. Let us find the **Truth** and be prepared to accept it.

## E4: The Prophecies of Holy Books

There are **10** verses in the Bible that speak of the coming of Muhammad (P) as God's **Last Messenger**. The Quran says: "Those who follow the Apostle, the unlettered Prophet Muhammad (P), whom they find mentioned **in the Torah and the Gospel**" (*Quran 7:157*).

### E4A: References about Muhammad (P) In the Holy Torah (Old Testament)

1. **Blessings of God**: God blessed Abraham and his descendants and made covenants before any child was born (*Genesis 12:2, 15:18*). After Jesus, the last Israelite prophet, God's promise to bless Ishmael and his descendants was fulfilled. Less than 600 years after Jesus came the last messenger of God, Muhammad, from the progeny of Abraham through Ishmael.
2. **Cannot be a Jew**: Jesus was a Jew. Christians deny that prophet after Moses will be a Jew: "..there arose NOT a prophet since in Israel LIKE unto Moses" (*Deut. 34:10*). So the awaited prophet like Moses must come from outside of Israel. Muhammad (P) is the descendent of Ishmael.
3. **The Rejected Stone**: Jesus spoke of the kingdom of God being taken away from the Jews and given to the rejected stone (*Genesis 21:13-18*). Prophethood was transferred from the nation of the Jews to the nation of the Arabs (Ishmael's nation, the nation of Muhammad).
4. **Until Shiloh Come**: Jacob told his children before he died…'" gather yourselves together, that I may tell you that which shall befall you in the last days."(*Genesis 49:1*). "The scepter shall not depart from Judah, nor a law giver from between his feet, until Shiloh come." (*Genesis 49:10*). Shiloh means peace (**Islam**). Jesus said: "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits."(*Matthew 21:43*).
5. **First revelation:** "..the book is delivered to him…not learned, saying, **Read** this, I pray you, and he said, I am not learned" (*Isaiah 29:12*) **Historical Facts**: Muhammad (P) was unlettered, he could not read or write. While meditating in the cave of Hira at age 40, angel Gabrie appeared before him and delivered the first divine revelation: "Reac

... name of your Lord, who created man..." (*Quran 96:1*). He replied: "*Maa ana beqaa ree-in* - I am not learned".

6. **Prophet from Arabia**: "He (Ishmael) dwelt in the wilderness of Paran (Makka); and his Mother took a wife for him from the land of Egypt"(*Genesis 21:21*)."The inhabitants of the land of **Tema** brought water to him that was thirsty, and they prevented with their bread him that fled." (*Isaiah 21:14*). Within a year, "...all the glory of **Kedar (Arabs)** will come to an end" (*Isaiah 21:13-17*). The only Prophet born in Arabia is Muhammad (P) and this verse fits him.
   **Historical Facts:** Prophet Abraham's first son Ishmael had 12 sons. His second son was **Kedar,** and the 9th son was **Tema.** Their descendants settled in Arabia and are called as Kedarites. (*Genesis 25:13-16*). During biblical times, the oasis north to present day Madina used to be called **Tema**, after the 9th son of Ishmael who settled there (Dictionary of the Bible). During the beginning of Muhammad's prophecy, the people of Makka severely persecuted the new Muslims but they did not leave Islam. This is vividly described in *Isaiah 21:13-17*. Makkans decided to kill Muhammad (P). Many converts migrated to Yathrib, (Madina) and Muhammad (P) migrated to Madina in 622AD and lived with the followers. Next year an army of 1,000 Makkans marched against the Muslims. About 300 poorly armed Muslims met them at the battle of Badr and gave them a crushing defeat.
7. **A Prophet like Moses:** God said to Moses, "I will raise up a Prophet from among their brethren, **like unto thee**. **I will put my words in his mouth**, and he shall speak unto them all that I shall command him" (*Deuteronomy 18:18*). Moses and Muhammad (P) received revelations. Angel Gabriel used to bring revelations from God to Muhammad (P) and made him repeat them. When he went to the people, he repeated the revelations to them- thus God put "His words in Muhammad's (P) mouth" (*John 16:13, Isaiah 28:10*). Quran says: He does not speak of (his own) desire. It is no less than inspiration sent down to him. (*Quran 53:3-4*)
8. **God's chosen Prophet Who Gave Laws**: Bible describes about future Prophet: "I have put my spirit upon him, he will bring forth justice to the nations, He will not cry or lift up his voice, or make it heard in the street; ...He will not fail or be discouraged till he has established justice in the earth; and the coastlands wait for his law" (*Isaiah 42:1-4*). Jesus (P) cannot be the Prophet indicated in the above verses, because he cried on the cross (*Mark 15:34*), raised his voice, and he called people names: serpents, brood of vipers (*Matthew 23:33*). He could not establish justice on earth (rather died at the hands of injustice), and he did not give any law (*Matthew 5:17-19*). **The only Prophet who came after Moses** with complete and comprehensive code of laws was **Muhammad.**

**Historical Facts:** Muhammad (P) was an extremely soft-spoken person. No one has ever recorded him to raise his voice. In spite of extreme persecution and physical assaults, he was never discouraged nor expressed despair. He prevailed against his enemies, and re-established the law of God on earth.

9. **Prophet Who Came With 10,000 Saints:** "he shined forth from mount Paran, and he came with 10,000 of saints; from his right-hand went a fiery law for them" (*Deuteronomy 33:2*).
   **Historical Facts:** Few years after being driven out of Makka, Muhammad (P) returned to Makka with 10,000 devout followers, accepted the surrender of the city, and established the rule of law.
10. **Pilgrims of the Valley of Bacca:** "Blessed are the men whose strength is in thee....As they go through the valley of Baca there it has a place of springs; the early rain also covers it with pools" (*Psalms 84:5-6*).
    **Historical Facts:** Many Arabs call Makka by its second name Baca. Kaba, the house of God built by Abraham and Ishmael, and the famous spring ZamZam are located here. Millions of pilgrims pass rough the valley of Makka each year. The valley of Makka used to get flooded. Once the Kaba was damaged by flood and was repaired.
11. **Scripture to be Revealed Little by Little:** "Whom shall he teach knowledge and whom shall he make to understand doctrine? For precept must be upon precept, 'line upon line, line upon line; **here a little, and there a little: For with stammering lips** and another tongue will he speak to this people" (*Isaiah 28:9-11*).
    **Historical Facts:** Quran was revealed piece by piece over a period of 23 years. Subjects are scattered in the book " here a little, there a little". During revelations, Muhammad (P) sometimes used to go into a trance, his lips would quiver, and he would recite verses with stammering lips.
12. **Establish Justice:** "He will not fail nor be discouraged, till he has established justice in the earth". (*Isaiah 42: 4*)
    **Historical facts:** Jesus preached only 3 years and at the time of his departure from this world he could not established justice in the earth. Muhammad preached for 23 years and most certainly 'established justice in the earth' before he departed from the earth.
13. **Prophecy by Name:** The prophecy of the arrival of Muhammad (P) was made in the Torah by name: *"Cheeko mane tah kim, vechulo Mohamadim."* This means, "**His language is most sweet, and he is Muhammad (P)**" (*Song of Solomon, verse 5:16*).
14. **A True Prophet: Criteria of Prophethood in the Bible**
    A. **Prophecy by Prophets come to pass:** The Bible says: "When a Prophet speaks in the name of the Lord, if the word does not come to pass or come true that is a word which the Lord has not spoken; the Prophet has spoken it presumptuously, you need not be afraid of him." (*Deuteronomy 18:22*).

- When the Christian Romans (Byzantium) were defeated by the Persians, the Arabs were very happy. Persian emperor Khusru Parwiz invaded the Byzantine Empire in 603AD and conquered Aleppo, Damascus and then Jerusalem in 615AD. Christians were massacred, churches were burnt, and the 'True Cross' of Jesus (P) was carried away to Persia. The condition of the Romans was so bad that even the Romans were in doubt if they would be able to hold on to whatever of their empire left in their hands. God informed Muhammad (P) that soon the Romans would defeat the Persians (Quran 30:3). Chapter Rum of Quran was revealed at that time (615AD) in support of Christian Rome. In this invasion the Jews helped Persians. Persians advance continued and ultimately they were at the gates of Constantinople. In 622AD, the year of Hijra, Byzantine Emperor Hiraclius attacked the Persians from behind and defeated them at Issus. He continued his advance and the decisive battle of Nineveh was won in December 627AD at Mosul/Iraq on the Tigris river.
- During the battle of Trench, when the Muslims were a handful, Muhammad (P) professed that the Muslims would soon conquer the two super powers of the time – the Persian and Byzantium empires. It was unthinkable that nomadic Arab tribes could conquer the two established super powers of that time, but they actually did. The Muslims at the battle of Yarmuk in 634AD defeated the Byzantine army, and at the battle of Madain in 637AD, defeated the Persians.
- Muhammad (P) predicted many future events. Many of them already occurred over the last 1400 years and many more are yet to occur before the last day of the world. A few examples: (1) Muslims will capture Makka a couple of years before his death. It happened. (2) One day Muhammad (P) told Uthman that he (Muhammad) shall be of the people of paradise and that the people would commit mutiny against him (Uthman). Later, after the death of Muhammad, when Uthman was the third Caliph, was murdered. (3) Muhammad (P) told Ali, his son-in-law, in detail about his assassination. He knew the man who was going to kill him, and identified him by pointing him out to the people. The people asked Ali why he did not just kill him. Ali replied: who will kill me? The next day the same man killed Ali as the prophet predicted. (4) Muhammad (P) predicted the capture of Egypt; it happened. (5) Overthrow of Persian Empire and confiscation of the treasures of the Emperor Choseros; one of prophet's companion, Suraqa, would be given the bracelets of Ceasar. Many years after the death of Muhammad (P), these bracelets fell into the possession of Caliph Umar and he called upon Suraqa and placed it on his arms. Throughout the history, many Christian scholars recognized the truth of the prophesy of

Jesus which originally referred Muhammad (P) as the last messenger. When Muhammad came, many of them embraced Islam

B. **<u>They receive revelations through Visions / Dreams</u>:** God said in the Bible: "If there is a Prophet among you, I the Lord make myself known to him in a vision, I speak with him in a dream" (*Numbers 12:6*). Quran says: "He does not speak (aught) of (his own) desire. It is no less than inspiration sent down to him" (*Quran 53:3-4*).

C. **<u>Works of Prophets endure; works of men do not stand the test of time</u>:** The Bible says: "... for if this plan or this undertaking is of men, it will fail; but if it is of God, you will not be able to overthrow them." (*Acts 5:38-39*). <u>Islam has endured the test of time. It is the fastest growing religion, not only in America and Europe, but also in the whole world</u>.

D. **<u>Prophets have trust in God and God sustains them</u>:** The Bible says: "Blessed is the man who trusts in the Lord. He is like a tree planted by water, ... for it does not cease to bear fruit' (*Jeremiah 17:7-8*). Muhammad's (P) trust in God was absolute and unshaken, even during the most difficult of times. God did sustain him.

E. **<u>All Prophets are Warners</u>** to the people about the consequences of disobeying God's law. They are also a **giver** of **good news** of God's kindness, mercy and forgiveness; and that the weak and the needy will be comforted. Muhammad (P) was a Warner and a Giver of glad tidings to the whole of mankind.

### E4B: <u>References about Muhammad (P) in the Bible (New Testament)</u>

1. **<u>In Gospel of John, Jesus foretold about Muhammad (P)</u>:** "And I will pray the father, and he shall give you **another Comforter,** that he may abide with you forever" (*John 14:15-16*). Jesus said, "… if I go not away, the Comforter will not come unto you; **but if I depart, I will send him unto you"** (*John 16:7*).
2. Jesus said, " I have yet many things unto say to you, but you can not bear them now. …when the spirit of truth is come, he will guide you into all truth: …whatever he shall hear, that all he speaks and he will show you things to come" (John 16:14). **So the message of Jesus was incomplete.** Another prophet was needed to guide mankind.
3. **<u>Gospel of Barnabas</u>:** Barnabas lived during the lifetime of Jesus, listened to him, followed him and recorded his sayings. The Bible recognizes Barnabas as "a good man, full of the Holy Spirit and of faith", (*Acts 11:24*). But the Gospel of Barnabas did not get a place in the New Testament, although Gospels of <u>unknown authors</u> are included in it! Gospel of Barnabas says: the priest asked <u>Jesus</u>: "Art thou the Messiah of God whom we expect? Jesus answered: "…indeed I am not he, for he is made before me, and shall come after me."…Then said the priest: "How shall the Messiah be called, and what sign shall reveal his coming? Jesus answered: "The name

... is admirable, for God himself gave him the name when He created his soul, and placed it in a celestial splendor... **Muhammad (P) is his blessed name**"(Chapter 96 & 97: p121&123)

## E4C: References about Muhammad (P) in Hindu Scriptures

1. Veda, Upanishad, Purana and Vedanta are Holy Scriptures of Hinduism written in Sanskrit. Veda is considered a revealed book. The name **Mahamad** appears in Puranas, **Mamah** in Atharava Veda and **Ahmad** in Sama Veda. **Mahrishi Vyasa** compiled Puranas. He wrote Gita and Maha Bharat. His book '**Bhavishya Puran**' literally meaning "future events" contains Muhammad by name: "*Assya iliale mitra baruna raja...*"

➢ **Verse 5 of Bhavishya Puran, Prati Sarg Parv III: 3, 3:**

> एतस्मिन्नन्तरे म्लेच्छ आचार्येण समन्वितः ।
> His name will be Mahamad:
> महामद इति ख्यातः शिष्यशाखासमन्वितः ॥ ५ ॥
> Bhavishya Puran: Prati Sarg, Part III: 3, 3, 5

"A malechha spiritual teacher will appear with his companions. His name will be Mahamad.... Mahadev Arab... 'O Ye! The pride of mankind, the dweller in Arabia, Ye have collected a great force to kill the Devil and you yourself have been protected from the malechha opponents (idol worshipers, pagans). (Ref. 24 - p26).

➢ **Rig Veda V, 27, 1:**

> अनस्वन्ता सत्पतिर्मामहे मे गावा चेतिष्ठो असुरो मघोनः ।
> त्रैवृष्णो अग्ने दशभिः सहस्रैर्वैश्वानर त्र्यरुणश्चिकेत ॥
> Rig Veda V, 27, 1 ऋग्वेदः म० ५ । सू० २७ । १ ॥

The wagon-possessor, the truthful and truth loving, extremely wise, powerful and generous, **Mamah** (Muhammad (P)) has favored me with his words. The son of the All-powerful, possessing all good attributes, the mercy for the worlds has become famous with ten thousand (companions).

➢ The Vedas contain many prophecies about Muhammad. European and Hindu translators of the Vedas have removed the name referring to the Prophet, while others have tried to explain away the mantras (verses) on his life events, Ka'bah, Makkah, Madinah, Arabia, and other events using the terminology of the Hindus, such as purification rituals, and lands and rivers in India. Some mantras containing prophecies are inter-mixed with explanatory phrases.

Dr. Islamul Huq, PhD, DD was a high-ranking Hindu priest (Acharya Mohant Dr. Saroopji Moharaj). He studied 10 great religions of the world in their original form at the Oxford University of UK and received two doctorate degrees. He said that 'the Holy Books of the great religions of the world, except Jainism and Buddhism, have the names of God and Muhammad (P) in them. Muhammad (P) is the ***only*** Prophet who is mentioned in ***most*** of the Holy Books of the world.

## E5: The Holy Books

Holy Scriptures are guidance from God to mankind revealed through His Prophets. There is no **authentic recording by earlier Prophets.** They were often transmitted by word of mouth, for hundreds of years. If they were recorded, in later years, they were **repeatedly altered by those seeking privilege** for political, social, and personal reasons (Ref.17-p4). Consequently, most Holy Scriptures have many errors except the Quran.

### E5A: The Holy Quran

The Quran is the collection of all revealed messages from God to **Muhammad (P).** Although unlettered, **he dictated all the messages** he received from God. Thousands of people memorized the entire Quran during the life of the Prophet (P). The Quran is the only Holy Scripture that is memorized by millions of people (called Hafez) even today.

1. Within two years of the Prophet's death, under order of Caliph Abu Bakr, Zaid bin Thabit, the Prophet's principal scribe, collected all the manuscripts, verified them and wrote them down in book form. Othman, the third Caliph, made many copies from the original, denoting correct recitation signs, and then sent them to the different regions of the countries under Muslim administration (Bukhari). Some of those original copies still exist; one in Tashkent, Uzbekistan and one in Topkapi, Istanbul, Turkey (Ref. 23-p35). Today's Quran, word for word, is an exact copy of the original (Ref.17 - pl 30 -131).
2. These verses will testify to the divinity of Holy Quranic revelations.
   - "And if you are in doubt ... then produce a "sura" (chapter) like there unto; ... But if you cannot - and of a surety you cannot - then fear the fire ..... prepared for those who reject Faith" (*Quran 2:23-24*).
   - "Do they not consider the Quran? Had it been from other than God, they would......found therein much discrepancy..."(*Quran 4:82*)
   - "We have, without doubt, sent down the Message; and we will assuredly guard it (from corruption)" (*Quran 15:9*).
3. Sir William Muir, a very harsh critic of Islam, wrote: "There is probably in the world no other book which has remained 12 (now 14) centuries with so pure a text," (Life of Muhammad, Haykal, pl8).
4. Many scientific facts, unknown to man 1400 years ago, were revealed in the Quran. Each of them is proved to be correct.

- "Do not the unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder?" (*Quran 21:30*). This is the accepted **'Big Bang' theory of Creation of Universe.**
- In the 16th century Galileo confirmed that the earth was neither flat nor was at the center of the universe, rather it was round and moved in an orbit. One thousand years earlier, The Quran revealed: "(God is) the One who created the night, the day, the sun, and the moon. Each one is traveling in an orbit with its motion" (*Quran 21:33*).
- "The heavens and the earth were ordered rightly, and were made subservient to man, including the sun, the moon, the stars, and day and night. Every heavenly body moves in an orbit assigned to it by God and never digresses, making the universe an orderly cosmos whose life and existence, diminution and expansion, are totally determined by the Creator." (*Quran 30:22*)
- "We will show you Our signs in the universe... until you are convinced that the revelation is the truth". (*Quran 14:53*).
- "We are able to put together in perfect order the very tips of his fingers." (*Quran 75:3-4*). (God designed and detailed the fingertips long before humans knew of their benefit).

- **Anton Von Leeuwenhoek** invented the microscope in 1677AD. He found out that semen-contained sperm, which are wiggly little things that cling. One thousand years ago the Quran revealed:
  - Was he (man) not a drop of sperm emitted? (*Quran 75:37*).
  - Then We placed him as (drop of) sperm in a place of rest, firmly fixed. (*Quran 23:131*).
- **Professor Emeritus Keith Moore** is one of the world's most prominent scientists in the fields of anatomy and embryology at the University of Toronto, Canada and is the author of the book entitled "**The Developing Human**", which has been translated into eight languages. In 1981, during the 7th Medical Conference, Professor Moore said: "It has been a great pleasure for me to help clarify statements in the Quran about human development. It is clear that these statements must have come to Muhammad from God, because almost all of this knowledge was not discovered until many centuries later. This proves to me that Muhammad must have been a messenger of God." And "...Because the staging of human embryos is complex, owing to the continuous process of change during development, it is proposed that a new system of classification could be developed using the terms mentioned in the Quran & Sunnah. The proposed system is simple, comprehensive, and conforms to present embryological knowledge. The intensive studies of the Quran and Hadith revealed a system for classifying human embryos that is amazing since it was recorded in the 7th century. Little was known about the staging and

classification of human embryos until the 20th century. The descriptions of the human embryo in the Quran cannot be based on scientific knowledge in the 7th century. The only reasonable conclusion is: these descriptions were revealed to Muhammad from God. He could not have known such details because he was an illiterate man with absolutely no scientific training."

- During the last few decades there has been a great interest in the scientific study of the Quran by people seeking knowledge and truth. Many non-Muslims world renowned, pioneering scientists of US, UK, Canada, Germany, France, Japan, and India have discovered many facts recently through the use of microscope, telescope, satellite, and various other scientific equipment. They are amazed by the accuracy of the scientific prophecies through an unlettered Prophet of the desert 1400 years ago! These statements range over the fields of Embryology, Oceanography, Geology, Astronomy, Physics, and many others.

5. **Dr. Maurice Bucaille**, a French Christian physician, compared all scientific facts referred in Bible and Quran. He found many more scientific verses in the Quran. Each one of them is correct. He writes: "Whereas monumental **error are to be found in the Bible, I could not find a <u>single error</u> in the Quran"** (Ref. 17-p120).
6. When all the verses mentioned above are taken together there can be no doubt in any <u>rational mind</u> about the authenticity and divinity of the Quranic revelations. Every soul yearns for truth. It is the truth and authenticity of the Quranic revelation that convinces hundreds of thousands of non-Muslims all over the world to leave their religion and embrace Islam every year.
7. **How on earth was it possible for an unlettered person to reveal the scientific mysteries 1,000 years ahead when no man on earth had any knowledge of them?**
8. **<u>Alleged copying from the Bible</u>:** There are many stories that are common in the Bible and the Quran. Because of this, many Christians and Jews allege that Muhammad (P) had copied them from their holy Books. The first Arabic translation of the Bible appeared 200 years **<u>after</u>** Muhammad (P)'s mission. If Muhammad (P) was illiterate and there was a scarcity of religious books in any language outside church and temples in the 6th century, how could Muhammad copy from Bible?
   - The Muslims, Christians, and the Jews have common ancestors, so therefore the stories of the ancestors must be the same.
   - There are thousands of mistakes in the Bible and none in the Quran. There are also many stories of incest and adultery in the Bible but none are found in the Quran. <u>Why did Muhammad (P) never copy any of these mistakes or stories</u>?

- In the Quran, the highest honor of women is given to Mary: "O Mary, God has chosen you and purified you, chosen you above the women of all nations" (Quran 3:42). Out of 66 books of the Protestants and 73 of the Roman Catholics, not one is named after Mary or her son. If Muhammad (P) would be the author of Quran, he would have given this honor to his *own* mother.

9. The Quran was revealed in Arabic, to Muhammad (P), over a period of 23 years. It is composed in a style so unique, that it cannot be deemed either poetry or prose, but somehow a mixture of both. The Quran is inimitable; it cannot be simulated or copied. The Quran has no versions or editions, only translations. It is the only revealed Holy book on earth, which was dictated by the Prophet himself and remains unaltered. There is no discrepancy in it. God revealed scientific mysteries thousands of years ahead through an unlettered Prophet to prove that Quran is Divine, not man made.

### E5B: The Holy Bible

The Old Testament has 39 books, and the New Testament has 27 books, a total of 66 books. Ezra rewrote the Old Testament in 458BC. In the New Testament: 4 of the books are known as Gospels. 14 of the remaining books are attributed to St. Paul, 4 to Apostle John, 2 to Peter, one to each of James, Jude and Luke. The Catholic Version has 34 books. The Protestants don't consider these extra 7 books to be authentic.

1. The Bible contains the messages from many great Prophets of the past. Unfortunately, the **Prophets did not record the messages** at the time of revelation. They were passed on by **oral transmission for generations,** before being written down (Ref. 17:p4-7).
2. **Authenticity:** Jesus didn't write/dictate the New Testament, nor was it written during his lifetime. The four Gospels were written some **35 to 85 years after Jesus had left** this earth. After so many years, how is it possible to remember, word for word, what he had said?
3. **Authors of Holy Bible:** All knowledgeable Bible experts agree that the **true identities** of the authors of the Bible are **not known** (Ref. 17-p60, 63, 67& 69).
4. **Manuscripts changed over Times**: The original manuscripts of the Bible are **not available.** Earliest recordings of New Testament, Codex Vaticanus and Codex Sinaiticus, are from the 4th and 5th century respectively. They also have been altered (Ref. 17: p78). The Greeks claim 5000 manuscripts, but no two are alike. When a new edition of the existing version or a new version comes up, the meaning of the verses are changed under the guise of language or cunningly replaced words.
5. **Gospels**: After Jesus had departed, **hundreds of Gospels** were written. In 325AD, it was the Council of Nicea (Turkey), Not God, who chose 4 Gospels of the Bible. The only Gospel written in

Aramaic, the language Jesus spoke was destroyed. **Barnabas,** whom the Bible recognizes to be "a good man, full of Holy Spirit" (The Acts 4, & 11:24), also wrote a Gospel. **It was ordered to be destroyed by the same Council.** Many Gospels were deliberately destroyed (Ref.17 - p77).

6. **Symbol of Christianity**: The first symbol of Christianity was **fish**. The cross was not adopted until long after the departure of Jesus (*Luke 15:3-7*). One main reason was the fact that he who dies on the cross is considered cursed by God (*Galatians 3:13*). The cross was well recognized as a religious symbol long before the advent of Jesus. It was adored in India as the symbol of the Hindu god Agni. It was placed in the hands of Siva, Brahma, Vishnu, Krishna, Tvashtri. The cross was also well known among the Buddhists from ancient times.
7. **Christmas:** Jesus is considered to have been born on the 25th of December. Many Christian scholars do not agree on this date. The first Christian churches held their festival in May, April, or January. The people of China celebrate this day and close their shops; the pagan god Buddha is believed to have been born on this day when the "Holy Ghost" descended on his virgin mother Maya. The use of a Christmas tree began early in the 17th century, in Strasbourg, France, spreading from there to Germany, into northern Europe and Great Britain, and then on to United States.
8. **Inspired Book:** It is said that the authors of the Bible were inspired by God to write, word for word, what the Prophets had said earlier. The KJV revision of the English translation of the Bible has **numerous gross mistakes and contradictions.** It is difficult to believe that God can make contradictions in the Bible.

## E6: The Concept of God, the Creator

1. **God is One and Only: Every Prophet** mentioned in the Jewish Holy Book, the Christian Holy Book, and The Quran, **proclaimed the oneness of God.**
2. **God is The Creator of Universe:** Both the Bible and the Quran confirm this. The 'Ability to create' is the most important attribute of God. If one cannot create, he cannot be God. Jesus (P) was hungry and seeing a fig tree, he came, if he might find anything thereon: and he came to it, he found nothing but leaves, for the time of figs was not yet. (*Mark 11:12-13*). Jesus (P) was a *human*.
3. **God Can Not Be Tempted**: God is the supreme authority; nothing can tempt/seduce Him. The Bible says: "the Devil tempted God for 40 days, Jesus was there in the wilderness for 40 days, tempted of Saitan."(*Mark 1:12*). Saitan can tempt human but **not God.**
4. **God Can Not Be Racist**: God created *all* humans on the earth. Quran says: "Verily the most honored of you in the sight of God is (he who is) the most righteous of you" (*Quran 49:13*). The Bible says

differently: God was a tribal Jew: "The lion of the tribe of Juda." (*Revelation 5:5*); Jesus (P): "The king of the Jews." (*Matthew 2:2*).

5. **God is Eternal and Absolute:** Being eternal, God has no beginning and no end. There cannot be two creators with absolute attributes. The Bible says "...And the men that held Jesus (P) mocked him, and smote him. And when they had blindfolded him, they stuck him on the face." (*Luke 22:63-64*). "And they all condemned him to be guilty of death." (*Mark 14:64*); "Christ died." (*Romans 5:6*).
6. **Sons of God:** Quran says: "God begets not, nor was He begotten" (*Quran 112:3*). **In the Bible, God has many sons.**
7. **God is Most Gracious, Most Merciful:** In the **Quran,** 113 chapters (out of 114) begin with: "in the name of God, the most gracious and most merciful." The Quran reads: And He is oft-forgiving, full of loving kindness (*Quran 85:14*). In the **Bible** one is confused when God says:
   - "When the land which you... take possession... and **you defeat them; then you must utterly destroy them"** (*Deut. 7:2*).
   - "And the Lord said: "Go through the city and smite: let not your eye spare, **neither have you pity: Slay utterly old and young, both maids and little children, and women"** (*Ezekiel 9:5-6*).
   - The Lord said: "Because they have forsaken me ... I **will make them to eat the flesh of their sons and the flesh of their daughters,** and everyone shall eat the flesh of their neighbor" (*Jeremiah 19:4,9 & Leviticus 26:29*).

   When God orders innocent animals, little children, and old people to be killed and makes parents eat their sons and daughters, **God does not appear to be a very kind, all loving and all forgiving God.**
8. **God is Invisible:**
   - The Quran says: "No vision can grasp Him" (*Quran 6:103*).
   - The Bible says: "No man hath seen God at any time" (*John 1:18*). God said to Moses: "Thou can't see my face: for there shall no man see me, and live" (*Exodus 33:20*).
   - The Bible and the Quran agree that anyone who is/was, visible to human eye, cannot be God. **Jesus was visible** to the human eyes.
9. **God is Holy:** The Bible says: "the Lord our **God is holy!"** (*Psalm 99:9*). Bible also says: " Then an **evil spirit from God** came upon Saul," (*I Samuel 19:9*). How can an evil spirit come from God?
10. **God Does Not Pray to Himself:** "and he (Jesus) said to his disciples, sit here, while I shall pray." (*Mark 14:32*). This shows that Jesus was not meditating/interceding/consorting, or consulting; he was praying.
11. **God is Just**
    - Quran says: "God is never unjust in the least degree" (*Quran 4:40*).
    - The Bible says: "The righteousness of the righteous shall be upon him, and wickedness of wicked shall be upon him" (*Ezekiel 18:20*).

- God can't punish 'A' for crime of 'B'. God cannot crucify innocent Jesus to redeem the guilty. Jesus can't die for everyone else's sins!

12. <u>God does Not Incarnate</u>: In Old Testament there are many prophesies about future Prophets without any reference to incarnation.

13. <u>God is All-knowing</u>
   - The Quran says: "He knows what is in the havens and on earth; and He knows what you conceal and what you reveal: yes, God knows well the (secrets) of all hearts" (*Quran 64:4*).
   - **In the Bible God is not informed** of the present or future:
     - **God regrets his actions:** "And it repented the LORD that he had made man on earth, and it grieved him at his heart." (*Gen. 6:6-7*)
     - **God cannot find Adam:** "And the LORD God called unto Adam, and said unto him, Where are you? And he said, I heard your voice in the garden, and I was afraid, because I was naked; and I hid myself." (*Genesis 3:9-10*).
     - **God does not know if Adam ate from the tree or not:** "And he (God) said, Who told thee that thou wasn't naked? Hast thou eaten of the tree, where of I commanded thee that thou should not eat?" (*Genesis 3:11*).
     - **God is not cognizant and/or is not eternally aware:** "Awake, why sleepiest thou, O Lord? Arise, cast us not off for ever." (*Psalms 44:23*)

14. <u>God Has No Limitation of Ability</u>
   - The Quran says: "Glory be to Him. When He determines a matter, He only says to it, 'Be', and it is" (*Quran 19:35*). But the Bible places many limitations upon God.
   - **God becomes tired and needs to be refreshed:** "It is a sign between me and the children of Israel for ever: for 6 days the Lord made heaven and earth, and on the 7th day he ***rested***, and was ***refreshed***." (*Exodus 31:17*). This implies that God Almighty experiences fatigue, **not** All-Mighty and All-Powerful.
   - **Jacob wrestled with God**: "Jacob wrestled God who said to him: Let me go; for the day is breaking. But Jacob said: I will not let you go unless you bless me. And He said to him: What is your name? And he said "Jacob". Then the Lord said: Your name shall be no more called Jacob but Israel, for you have striven with God and with men, and have prevailed. Then Jacob asked him: Tell me, I pray your name. But he said: Why is it that you ask my name?" (*Genesis 32:22*). "And there He blessed him.
   - **God forgets**: "How long O Lord? Will you forget me forever." (*Psalm 13:1*). <u>Can a true God ever forget?</u>
   - **Does God abuse himself?** "For thus says the Lord, Woe is me for my hurt! My wound is grievous." (*Jeremiah 10:18*).

- **Does God Clap?** "I will strike my hands together." (*Ezek. 21:17*). "Therefore I smite my hand". (*Ezek. 22:13*).
- **God goes for a stroll:**" And they heard the voice of the LORD God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden." (*Genesis 3:8*).
- **When God finally becomes cognizant, attentive, and aware, He acts like a drunkard:**" Then the LORD awaked as one out of sleep, and like a mighty man that shouteth by reason of wine." (*Psalms 78:65*). Quran says: "... We (God) did create the heavens and the earth in 6 days and no fatigue touched Us."(*Quran 50:38*).

15. <u>**God is the Savior**</u>: God said in Bible: "I **am the Lord; and besides me there is no savior"** (*Isaiah 43:11, Hosea 13:4*). "And there appeared an angel unto him (Jesus) from heaven, strengthening him." (*Luke 22:43*). Jesus walked in fear of Jews: "...Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him." (*John 7:1*). Therefore, <u>**Jesus cannot be the Savior**</u>.

16. <u>**God is Truth and Honesty**</u>
    - God says in Quran: **"And cover not truth with falsehood, nor conceal the truth when you know (what it is)"** (*Quran 2:42*).
    - In the Bible <u>**God tells people to be dishonest**</u>. God says to Moses (P): "But every woman shall borrow of her neighbor, and of her that sojourneth in her home, jewels of silver and jewels of Gold, and raiment: and you shall put them upon your sons, and upon your daughters: you shall spoil the Egyptians" (*Exodus 3:22*).
    - **God ordered His people to steal?** God ordered the people of Israel to borrow from the Egyptians their jewels and then to get away with them when leaving Egypt with Moses. (*Exodus 13:21, 3:22, 11:1, 12:35*).

17. <u>**Personal Name of God**</u>
    - Bible says: "God is not man,... or a son of man" (*Numbers 23:19*).
    - God is a common name. The personal name of God in Aramaic is ALAHA. In Hebrew it is ALAH, ELAH, or ELOH.
    - According to the Bible, when Jesus (P) was being crucified, he cried out **"Eli, Eli, lama sabachthani?** Which means, 'My God, My God, why have you forsaken me?" (*Mark 15:34*).
    - God says: "Say (O' Mohammed), He is Allah, the one and only" (*Quran 112:1*). Allah is from AL-ILAH, one to be worshipped. In the Arabic Bible the name of Creator is given as "Allah".
    - <u>**So the personal name of God is Allah**</u>. Moses, Jesus and Muhammad (P) all called Him by this unique name. It has no plural, no gender, and it **can't be mutilated** with the word 'God'

## E7: Crucifixion & Resurrection

Jesus was a Jew, he followed the religion of Moses, fasted, prayed like Jews, observed Sabbath, never tasted pork, and was circumcised. But in support of Jewish belief and actions, they present the following quotation from their scripture (Old Testament).

"And if a man has committed a crime punishable by death and he is put to death, and **you hang him on a tree,** his body shall not remain all night upon the tree, but you shall **bury him the same day, for a hanged man is accursed by God"** (*Deuteronomy 21:22-23*).

<u>**The following facts clearly indicate that Jesus did NOT die on the cross**</u>

1. **Pilate did not want to kill Jesus:** They (soldiers) did not break his (**Jesus**) legs" (*John 19:33*). They used crudfragium for the other two criminals who were crucified along with Jesus. Joseph of Arimathea, a follower of Jesus, went to Pilate to request the release of the body of Jesus. Pilate granted an easy and quick permission to release the body. Next day was the Sabbath day. Everybody wanted to go home early to prepare for the Sabbath. Because of the Jewish tradition, the dead body had to be buried before sunset. Jesus was taken to the tomb on Friday evening, and on Sunday morning he spoke to Mary Magdalene, making it one day and two nights. He said to her "Do not hold me, for I have <u>not yet</u> ascended to the father" (*John 20:17*). Here Jesus was telling that <u>**he did not die yet**</u>.
2. After crucifixion, when Jesus appeared before the 11 disciples, they were startled and frightened, thinking that he was a spirit. He assured them by saying: "See my hands and my feet, that it is I myself; handle me, and see; for a spirit has no flesh and bones as you see that I have...' They have him a piece of broiled fish, and he took it and "ate before them" (*Luke 24:39-43*). This clearly shows that Jesus had a body of flesh and bones when he appeared before the disciples, and he had the physical need for food. His body was not a spiritual body. Therefore he was **not resurrected from the dead**. The Bible says, clearly and repeatedly, that Jesus <u>did not die on the cross</u>.
3. Gospel of Barnabas and Shepherd of Hermas confirm what the Quran says how Jesus was not forsaken by God or by the Jews but was raised by God, and Judas the traitor was made to look like Jesus and was taken in his place.

## E8: Gospel of Barnabas

1. **Barnabas** was born in a Jewish family in Cyprus. He was very devoted and a <u>close companion</u> of Jesus. The Bible refers to him as an "a good man, full of the Holy Spirit and of faith" (*Acts 11:24*).
2. Jesus was literate but did not write or dictate the messages he received from God. After he had left this world, over 100 Gospels were written

... Gospels of Barnabas. After Jesus had departed, rivalry appeared among his followers. In 325AD, the followers of St. Paul gained control at **the council of Nicea** and immediately ordered the following changes:

- It canonized the four Greek Gospels that are read today. **All other Gospels were ordered to be destroyed.**
- It established the cardinal doctrine of Christianity, Trinity.
- It changed the birthday of Jesus to 25 December to match the birthday of Sun-God Mithras.
- It shifted the Sabbath **from Saturday to Sunday**.

3. **Historical Significance of Gospel of Barnabas**

- During the first three centuries, the followers of Jesus and followers of St. Paul were seriously debating between trinity and monotheism. Iranaeus (130-200AD) wrote in support of pure monotheism and quoted extensively from the Gospel of Barnabas.
- The Gospel of Barnabas was accepted as a Canonical Gospel in the Churches of Alexandria till 325 AD.
- In 325 AD, the Council of Nicea ordered the destruction of the Gospel of Barnabas with an 'Edict' that anyone possessing this Gospel would be burnt to death. Later many people were actually burned to death.
- In 382 AD the Western Churches prohibited the Gospel of Barnabas.
- In 383 AD, the Pope secured a copy of the Gospel of Barnabas and kept it in his private library.
- In 465 AD, Pope Innocent forbade this Gospel by decree.
- In 478 AD, during the reign of Emperor Zeno, the remains of Barnabas were discovered and on his chest was found a copy of the Gospel of Barnabas written by his own hand (Acia Sanctonim Boland Junii Tom ii, p422 & 450, Antwerp 1698).

**Verses from the Gospel of Barnabas**

1. "Jesus (P) said to Philip: **'God**... He hath no father nor mother; he **hath no sons,** nor brethren, nor companions... (Chapter 17-p17-p18).
2. "... The priest asked Jesus **(P): 'Art thou the Messiah** of God whom we expect? Jesus (P) answered: 'It is true that God hath so promised, but **indeed I am not he,** for he is made before me, and shall come after me...'Then said the priest: 'How shall the Messiah be called, and what sign shall reveal his coming?' Jesus (P) answered: 'The name of the Messiah is admirable, for God himself gave him the name when he created his soul, and placed it in a celestial splendor... **Muhammad (P) is his blessed name**" (chapter 96 & 97-P121, P123).
3. The above verse is similar to the **Hebrew Bible**: "Cheeko mame tah kim, vechulo Mohamadeem." This means: **"His language is most sweet, he is Muhammad (P)."** (*Song of Solomon 5:16*). But it has been translated in the English Bible as "His speech is most sweet, and

he is altogether desirable." **A name must not be translated; it should have been left in its original form (Muhammad (P)).**

4. It is very surprising that the Gospel of Barnabas is not available in the bookstores or in the public libraries, although one can easily find obscene books in the bookstores. People interested to get a copy of the Gospel of Barnabas, contact:

**Madina Masjid, 815 Oak Harbor, Houston, TX 77062, 281-488-3191**

## E9: Saint Paul

**St. Paul** of Tarsus is the 'founder of Christianity'. He never met Jesus. He came about 70 years later. Out of the 27 books of New Testament, 14 are attributed to St. Paul. He claimed that, on his way to Damascus, he saw a vision of Jesus speaking to him in person (*Acts 22:8*). St. Paul nullified the law of God through Moses and Jesus, and opened many avenues just to attract many converts. He created "the sin of Adam", Trinity, "only begotten son", etc. He managed to reduce the message of Jesus to mere "words" of "faith" with no concrete actions (*Rom. 3:28*). He later claimed Prophethood, saying he received revelations from Jesus.

1. St. Paul did not believe Jesus was God. He also said that Jesus is the servant of that God: "The God of Abraham (P), Issac and Jacob (P), the God of our fathers, has glorified his servant Jesus." (*Acts 3:13*).
2. **St. Paul directly contradicted Jesus.** St. Paul declared to **abolish those laws (of Jesus):** "For all who rely on the works of the law are under a curse" (*Galatians 3:10*).
3. **Paul systematically destroyed the law of Jesus:** Jesus was a very devout Jew. No Jew could ever raise a finger at him. Jesus never ate pork, never violated the Sabbath; divorce was disallowed except in adultery during his lifetime, and he followed the Law of Moses to the letter. However, Paul legalized many things, claiming that this was what Jesus intended.
4. St. Paul wanted to silence the women he took the shelter of the law. "The women should keep silence in the churches....not permitted to speak, but should be subordinate.." (*I Corinthians 14:34-35*).
5. He decided that the laws of Moses (e.g. "thou shalt not steal, thou shalt not kill, ...etc.") which Jesus had taught the faithful during his lifetime, were a "curse" upon them and no longer necessary, "Christ hath redeemed us from the curse of the law." (*Galatians 3:13*)

- God made covenant with Abraham (P):"...Every male among you shall be circumcised... So shall my covenant be in your flesh an everlasting covenant" (*Genesis 17: 10, 13*). St. Paul prohibited this covenant: "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing" (*Galatians 5:2-3*).

- St. Paul said: "Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins" (*Hebrews 9:22*).
- 17 years after his conversion to a follower of Jesus, St. Paul said: I *am* a Pharisee, a son of a Pharisee" (*Acts 23:6*). He did not say: "I *was* a Pharisee". Jesus said: "Woe to you, scribes and Pharisees, Hypocrites!... " (*Matt. 23:15*)
- Apostles of Jesus didn't accept St. Paul as a Prophet or his teachings and punished him for teaching against the law and circumcision.
- **Circumcision** was considered very important to Jewish faith. Jesus was circumcised on the 8th day just like all faithful Jews. After the departure of Jesus, St. Paul wanted to do away with circumcision and preached to non-Jews: "I have been entrusted with Gospel for the uncircumcised (*Galatians 2:7*). He changed the apostles to give exemption from circumcision to the already converted Gentiles under the Noachide law, which governed Gentiles under Jewish administration.

It is difficult to understand why Jesus, after he left this earth, would choose a hypocrite to negate all that he taught and stood for, instead of revealing them to his own selected apostles?

## E10: Hinduism

The term 'Hindu' has been derived from a Persian word that means **dark**. Hindus are divided into thousands of communities and tribes, each having its own religious beliefs, rituals, modes of worship, etc. Hinduism is not a revealed religion, has neither a founder nor definite teachings.

1. **Polytheism:** Hindus believe in many gods and goddesses. Some of them are human, some animals, some animal-humans, and some others are natural phenomena. Gods and goddesses were born like human beings and had spouses and children. No god possesses absolute power. Some gods were worshipped for a time and then abandoned and new gods and goddesses were adopted.
2. **Who are the Brahmins?** The word 'Brahmin' incorporates all the upper-caste Hindus of India. They claim that they were made from God Brahma's head; they are the chosen people of God. Worship of Brahmin is akin to worshipping God incarnate. As a result, 5% of the Indian population has psychologically enslaved the other 95%. The Brahmins are the "Aryans", invaders of India, who entered the country thousands of years ago via the Khyber Pass. Over the centuries they have established themselves firmly on Indian soil by ruling over, and enslaving, the country's original inhabitants.
3. **Caste System:** Hindu society is divided into several thousands of castes and sub-castes and keeps nearly 95% of the Hindus in perpetual disgrace and permanently condemned to an inferior social

status. There is no Hindu without a caste who is bound by caste from birth to death. Castes are not equal in status but arranged in a vertical order in which one caste is the highest (the Brahman), another at the bottom and is the lowest (Dalit) and in between them there are the Kshatriya, the Vashya and the Sudra in a descending order. The Brahman is the rightful possessor of the Veda. He has the exclusive right to become a priest. The Khatriya is described as the dispenser of justice, to punish law-breakers. The Vashya comprises the merchant, the agriculturist, and the keeper of cattle. The Sudra has been created to serve the other three castes. The Untouchable (Dalit) is to perform the most unpleasant tasks: cleaning lavatories, carrying night soil, skinning carcasses and making footwear. They do not deserve any place in <u>any</u> heaven.

4. **<u>Cow Slaughter in Hindu Scriptures:</u>** Cows used to be slaughtered by the ancient Hindus to enjoy its beef, entertain the guests and offer it as sacrifice to their deities. Gandhi himself says: "I know there are scholars who tell us that cow-sacrifice is mentioned in the Vedas... Brahmins of old used to eat beef" (M.K.Gandhi, Hindu Dharma, New Delhi, 1991, p.120). He refrained from clearly speaking for political reasons. There are clear evidences in the Rig Veda, that the cow used to be sacrificed by Hindus for religious purposes.
5. **<u>Sati (Widow-Burning):</u>** A widow is required to mount the funeral of her dead husband and be cremated along with his corpse as 'sati'.
   - The sati highlights the chastity of women. But when one sees the institution of devdasi (temple prostitutes) to satisfy the lust of the priests and enable them to earn handsome income through engaging these girls in immoral activities with rich pilgrims, one fails to understand what is the real purpose of sati, upholding the chastity of women, or torturing them to death?
   - Today, the alternative of sati is <u>enforced widowhood</u>. The widow, after her husband's death, takes a position of utter degradation in the household where formerly she had an honorable place. A few days after the cremation of the husband, to perform the ceremony of formally degrading the widow, when she has her head shaved by the barber, deprived of the use of all her personal ornaments, and wears plain white clothe rest of her life.
6. **<u>Hindu Women vs. Muslim Women</u>**

   ***The Hindu Woman***

   - The Hindu Woman has <u>no right</u> to divorce her husband.
   - She has no property or inheritance rights.
   - Choice of partner is limited because she can only marry within her own caste; moreover her horoscope must match that of the intending bridegroom/family.

- The family of the girl has to offer an enormous dowry to the bridegroom/family. In India women die daily of 'dowry deaths', Hindu women being burned by the husband or in-laws for dowry.
- If her husband dies she should commit Sati. Since today's law forbids Sati, society mainly punishes her in other "holy" ways by downgrading, isolating her till death such as: a) she cannot remarry; b) she is considered to be a curse, c) she must not be seen in public; d) she cannot wear jewelry or colorful clothes; e) she should not even take part in her ***own children's marriage***!
- Marriage must be with his/her cast group.
- Child and infant marriage is encouraged.

***The Muslim Woman***

- The Muslim woman has the same right as the Muslim man in all matters including divorce.
- She enjoys property and inheritance rights. She can also conduct her own separate business.
- She can marry any Muslim of her choice. If her parents choose a partner for her, her consent must be taken.
- There is no dowry in Islam. There is a 'marriage gift' from a husband ***to his wife***.
- A Muslim widow is encouraged to remarry and start new life.
- Mixed marriage is encouraged and is a means to prevent racism creeping in society.
- A Muslim mother is given the highest form of respect: "Paradise is at the feet of the mother".

7. **Hinduism Exposed**: The Brahmins claim that Rama is incarnated (came in human form) to study and understand the difficulties of mankind. Is it really necessary for a god to incarnate Himself? Can he not understand his creation? Why should God become a donkey or cockroach in order to understand the sufferings of these creatures.
8. **Hindu Scholar Suggests Hindus to Embrace Islam**
   A book titled **'Kalki Otar'** written by ved Prakash, a Hindu Pundit, holding a high position in Allahabad University, published in India, disclosed that according to the holy books of the Hindu religion, Kalki Otar was to be born in Arab islands, his father's name would be 'vishno Bhagat' and mother's name would be 'Somanb' and both the words are Sansikarised version of 'Abdullah' and 'Amenah'. The book said that he was to get knowledge through an angel in a cave, and this has already happened in the life of Muhammad (P). Therefore, Hindus should embrace Islam immediately. Mr. Prakash presented his research before eight grand pundits of India and they all endorsed his research in May 18, 1999.

## E11: Islam: The Final Religion

Today's Quran is the only authentic revealed Holy Book in the world that remains ***unaltered.*** All humans are born as Muslims as the Quran says. After attaining maturity, when one uses his God-given intelligence to deny His existence or refuses to submit to His orders, and instead follow family tradition, etc., he becomes a non-Muslim.

**E11A: Five Pillars of Islam:** 1. Faith/Iman, 2. Prayer or Salat, 3. Fasting or Swam, 4. Poor due or Zakat, and 5. Pilgrimage or Hajj. Faith is a set of beliefs and the remaining 4 are actions and practices of these beliefs.

1. **'Iman' or Faith:**

- **Faith in the existence of the ONE and ONLY true God:** Faith begins with God and all His absolute attributes. He is the **Sole Creator** of the universe. He has no beginning and no end. He is Eternal, Absolute and Everlasting. He is All-Powerful, All-Knowing, Self sufficient, and Self-Sustaining. He shares His absolute attributes with **no one**. The only ***unforgivable*** sin is to associate any one with God's absolute attributes. (For example, assigning partners to Him).
- **Faith in all the true Prophets of the past, and Muhammad (P) is the last Prophet: All Prophets taught the same religion:** to recognize God the creator, to submit to His will and to obey Him. The Prophets differed **only** in their method of teaching and the extent of God given worldly laws, which depended on the social development at the time they were here and their specific circumstances.
- **Faith in all the revealed unaltered Holy Books of God:** Holy Books of revealed religions are guidance from God. In the past the teachings of Prophets were either not recorded properly or later mixed up with false stories, legends, rituals, and man made laws. What we have today are not in the language of the Prophets. They are **translations**. They were addressed only to a specific group of people for a specific period of time. The only **exception** is the Quran. It was revealed in Arabic and it is still in Arabic, its **original form**. The Quran is a guidance for the entire mankind till the last day.
- **Faith in the angels of God:** Angels are invisible creations of God. God conducts the affairs of the universe through them. They do not have any freedom of choice and are incapable of disobedience. There is another invisible creation of God called Jinn. They are created from fire and have limited freedom of choice like humans.
- **Faith in life after death and the Day of Judgment:** A very firm belief in life after death and the Day of Judgment. This world will end, and then there will be resurrection of the dead, followed by the Day of Judgment. People will be rewarded, forgiven, or punished according to their activities in this world and will end up in either heaven or hell. Only God knows precise time and date of end of this world.

- **Divine Decree (fate), whether good or evil:** A very firm belief that everything in the universe that has happened in the past and that will happen in the future are within the knowledge of God and with His permission only. Whatever a person chooses, the results whether good or bad are within His knowledge and with His permission.

2. **Prayer or 'Salat': Any act that pleases God is a form of worship.** If you lead a truthful and righteous life according to the laws of God, help the poor, or feed the hungry without the intention of personal worldly gain, you are worshipping God. Besides these acts of worship, there are daily prayers performed five times a day at specific hours, according to the instructions given by Muhammad (P), facing towards the direction of Kaba in Mecca built by Abraham (P). The various positions and postures during the prayers are external expressions of one's submission to God. During prayer one seeks forgiveness, help and guidance from God directly. There is no intercessor between a believer and his Lord. Prayer strengthens the foundation of faith. The prayer is five times a day; it helps keep one away from evil deeds and continually reminds one of God.
3. **Fasting or 'Swam':** In the past, Prophets and people used to fast, **Jesus (P) fasted for 40 days** (*Matthew 4:2*). Fasting is obligatory for the Muslims during the month of Ramadan. They refrain from all food, drink, and sex from before sunrise to after sunset. Fasting teaches self-control, discipline and patience. It also brings the people who fast closer to God. By sharing the hunger pain, they realize the need to share their fortune with the less fortunate. Fasting develops a keen sense of brotherhood among those who fast. Fasting also cleanses one's soul.
4. **Poor due or 'Zakat':** Every Muslim is obliged to pay annually 2½% of his cash savings and liquid assets like gold, silver, bonds etc. to his less fortunate fellow human beings. This money is to be spent for the financial benefits of the needy, especially those who do not ask for help. Poor or needy close relatives get the first consideration. Thereafter the poor in the same neighborhood, then those in the society, the unemployed, the stranded traveler, and the new converts abandoned by their relatives. This is to be done very honorably, without any pride or any expectations of worldly gain from them. Willful sacrifice of one's personal wealth broadens one's heart and gets rid of miserly selfish attitudes.
5. **Pilgrimage or 'Hajj':** Hajj is pilgrimage to Mecca to worship at the Kaba and nearby Arafat to mark the occasion when Abraham (P) was willing to sacrifice his only son (Ishmael) (*Genesis 22:2*). The Kaba is the "House of God" built by Abraham in Mecca for the worship of one true God. The footprints of Abraham are on the stone, which he used to build the Kaba, can be seen today next to the Kaba. The

ZamZam well created by Ishmael is still there for the last 4000 years and millions of Muslims drink this water throughout the year. The hills of Safa and Marwa, where Hagar ran for help, is located next to the Kaba. It is obligatory for every pilgrim to run in the same way 7 times as Hagar did. The 3 places when Saitan tried to whisper to Abraham (P) while he was going with his son Ishmael to sacrifice by God's order are still there where every pilgrim is required to throw stones. This is an obligation for a Muslim, once in a lifetime, if the person is financially and physically able to do so. It is a great spiritual journey. It demands intense devotion, control of passion, refrain from bloodshed and everything evil. Every male, king or peasant, rich or poor, black or white, wears two pieces of white unstitched clothes to cover the body. Women wear their usual attire. They all stand side-by-side, shoulder-to-shoulder, and perform all the rituals. People from all walks of life and from all over the world get together in the true spirit of Islamic brotherhood.

## What Does Islam Say About.......

1. **Human Rights:** Islam has been, from its inception, very concerned with issues of human rights. Privacy, freedom, dignity and equality are guaranteed in Islam. God says: "There is no compulsion in religion." (*Quran 2:256*). Quran speaks of human equality: Mankind! We created you from a single soul, male and female, and made you into nations and tribes, that you may come to know one another. Truly, the most honored of you in God's sight is the greatest of you in piety. (*Quran 49:13*). Islam does not differentiate or condone Racism. **Piety** is the only distinguishing factor between humans.
2. **Universality of Islam:** "...Those who believe (message of Islam), and the Jews, the Sabaeans, and the Christians - all those who believe in God and the Last Day, and act righteously - no fear shall come upon them.."(*Quran 5:69*). God says: "We have sent you (Muhammad) as a mercy for **all nations**"(*Quran 21:107*). 'Whoever oppresses any non-Muslim, I shall be his prosecutor on the Day of Judgment.' (Muhammad).
3. **Festivals:** There are two major festivals in Islam: **Eid-ul-Fitr** is celebrated after the completion of fasting in the month of Ramadan. **Eid-ul-Adha** is celebrated after 2 months and 10 days to mark the occasion when Abraham (P) was willing to sacrifice his only son Ishmael for the sake of God.
4. **Jesus (P)' Second Coming**: Several Christian groups such as $7^{th}$-Day Adventists, the Christadelphians, the Jehovah's Witnesses, and the Plymouth Brethren expected an imminent return of Christ in the first century AD and they are still waiting. Muslims too believe in the Second Coming of Jesus. Muslims believe that God did not forsake

Jesus to the Jews to be killed, rather, God raised him and it was made to appear to those present that he (Jesus) was crucified. Barnabas says that it was Judas, the traitor who was crucified. Muslims are told that he will not return to earth until just before the **end of time**.

## E11B: Misinterpretations by Media

**Jihad** is frequently discussed in the western media. **Jihad can mean any extra effort in the path of God; any personal struggle.** When one wants to lead a righteous and virtuous life, there is constant struggle against the evil desires within oneself. When one wants to raise a family in a less than desirable environment, he or she has to exert extra efforts constantly against the evil influence of the environment and the society. One often exerts extra efforts to please or obey God. All these are acts of Jihad. If an Islamic state is attacked from outside it is the duty of all Muslims to exert their utmost to defend themselves from the attack. This is also Jihad. Jihad is never to be waged to force anybody to choose a particular religion. On the contrary, it is to be waged in order to protect ones right to choose freely. Therefore, if there is a force in the world that tries to prevent a person from practicing this right, Jihad may lead to fighting the force that is trying to prevent him from exercising free will. Due to the constant and **deliberate misinterpretation in the western media,** the word 'Jihad' insights a panic reaction among the non-Muslims. An unjust effort or war cannot be called Jihad. Often times the news media of the western world reports "**Islamic terrorists**". These two words are mutually contradictory. One who is peaceful cannot be a terrorist, and one who is a terrorist cannot be peaceful. The same news media, when reporting on Northern Ireland, does not say **"Christian terrorists"**. The Western media labels **"Fundamentalist**" to define extremism. If a person follows Islam, he should be a good example for the society to follow and benefit everybody. No one should put the blame on any religion if terrorism, injustice or evil acts occur. It is an **individual** who makes the choice; the entire **Religion** should not be to blame. Western media also creates the bias that **only "Arabs"** are connected to Muslims. Any person who speaks Arabic is called Arab. Only 18% of the world Muslim population is Arabs. The **remaining 82% of the Muslims** live in Asia, Africa, and Europe…everywhere in the world. A detailed study of Islam will show that **Islam is a complete and practical code of life for all humans.** In Islam all men are created equal. No one is superior to any other by virtue of race, color, social or economic status. God says: "Verily the most honored of you in the sight of God is (he who is) the most righteous of you" (*Quran 49:13*).

## E12: Women's Rights

Women comprise <u>more than 50%</u> of the world population. But their rights and honor have <u>not</u> always been respected by the civilized society. Only recently, "equal rights" was given to women in the western society, usually in writing, but *not in practice*. Women are used mostly for physical pleasures and promotion of business. In the name of progress, equal rights and women's liberation, eventually women have been dragged down from the lofty and most respectable position given to them by God, to the most disrespectful position of "<u>object of pleasure and lust</u>". They have been humiliated and made to undress in public in the name of fashion, style, music, or fame by the so-called 'civilized' man. Only in the non-Muslims countries will one find things such as pornographic films where women are objects used and ranked by their physical bodies. Here, women are given the "freedom" to humiliate themselves. In one pretext or another, they have been lured out from the protection of their homes to the open field, infested with hungry wolves, who start devouring them at the earliest opportunity and continue to do so till they are through using them. The result of this is manifold: crime, rape, murder, frequent divorce, domestic violence, miserable life, single parent homes, low moral and family values, abortion, prostitution, drugs, human-trafficking, loss of peace and instability in the society, etc. In order to take care of these social issues, civilized society is spending billions of dollars on police, law-enforcing agencies, jails, correctional facilities, hospitals, child custody, courts, attorneys, etc (to name a few).

### E12A: Status of Women (Comparative Analysis)

Christianity and Islam are the two largest religions in the world with over <u>three billions (over 50%)</u> of people. Compare the status of women in these two religions.

**1a.** **Bible:** "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus (P) (*Galatians 3:28*).

**1b.** **Quran:** "And they (women) have rights similar to those (of men) over them in kindness, and men are a degree above them" (*Quran 2:228*). Such "a degree above" is maintenance and protection of woman by men, because of their physical and psychological makeup. It implies **no superiority or advantage before the law**. Financial responsibility for the maintenance of his wife, and children, and needy relative especially women, rests on the men (Ref. 25-p23). This is actually one **advantage** that a Muslim woman has over a man.

**2a.** **Bible:** "...Neither was the man created for the woman; **but the woman for the man"** (*1st Corinthians 11:8-9*). **"Let your women keep silence in the churches.** It is a shame for woman to speak in the church" (*I Corinthians 14:34-35*).

**2b.** **In Islam** women are encouraged to ask questions, even in the mosque. During the caliphate of Omar, a woman argued with him in the mosque, proved her point and caused him to declare in the presence of the people: "The woman is right and Omar is wrong." (Ref. 25-p24).

**3a.** **Bible:** God said to woman after Eve gave the forbidden fruit to Adam: **"I will greatly multiply your pain in childbearing ... and he (husband) shall rule over you** (*Genesis 3:16*).

**3b.** In Islam the blame for eating from the forbidden tree is put to **both Adam and Eve.** God later **forgave both of them**. "Then learned Adam from his Lord words of inspiration, and Lord turned towards him; for He is Oft-returning, Most Merciful" (*Quran 2:37*).

**4a.** **Bible (the veil):** If it is disgraceful for a woman to be shorn or shaven, let her wear a veil. (*1 Corinthians 11:5*). For a man ought not to cover his head, since he is the image and glory of God, but woman is the <u>glory of man</u>, for man was not made for woman, but woman for man. (*1 Corinthians 11:7*).

**4b.** **Quran** does not order women's head to be shaved for not wearing head cover. It says: **"that they should draw their veils over their bosoms and not display their beauty "** (*Quran 24:30-31*). The veil in Islam is for chastity and piousness.

**5a.** **Bible**: "A bad wife brings humiliation, downcast looks, and a wounded heart. Woman is the origin of sin, and it is through her that we all die. If she does not accept your control, divorce her and send her away" (*Ecclesiastes 25:25*).

**5b.** **Quran: ".** But consort with them in kindness, for if you hate them it may happen that you hate a thing wherein God has placed **much good**." (*Quran 4:19*).

**6a.** **Bible**: "I find more bitter than death the woman who is a <u>snare</u>, whose heart is a <u>trap</u> and whose hands are <u>chains</u>. The man who pleases God will escape her, but the sinner she will ensnare. Look …I found one upright man among a thousand, but not one upright woman among them all." (*Ecclesiastes 7:26-28*).

**6b.** **Quran**: "And God sets forth… the wife of Pharaoh: behold she said: 'O my Lord! Build for me, in nearness to You, a mansion in the Garden, and save me from Pharaoh and his doings…"And Mary the daughter of Imran…she testified to the truth of the words of her Lord and of His Revelations, and was one of the devout." (*Quran 66:11-2*). "Heaven is at the feet of the mothers." (Muhammed).

**7a.** **Bible**: "If a father/husband does not endorse his daughter/wife's vows, all pledges made by her become null and void. …Her husband may confirm or nullify any vow she makes or any sworn pledge to deny herself". (*Numbers 30:2-15*).

**7b. Quran**: "...and covet not the thing in which God has made some of you excel others. Unto men a fortune from that which they have earned, and unto women a fortune from that which they have earned…" (*Quran 4:32*).

**8a. Marriage: In Roman law,** women could not be a teacher, a surety, or a witness. She could not make any will or contracts. Anything a woman owned became the property of the husband after her marriage, including herself. **In the Mosaic Law,** the wife was betrothed: "To betroth a wife to oneself meant simply to acquire possession of her by payment of the purchase money; the betrothed is a girl for whom the purchase money has been paid" (Encyclopedia 1902, vol.3-p2942). The consent of the girl was <u>not</u> necessary for the validation of marriage: "The woman being man's property, his right to her follows as a matter of course."

**8b. In Islam** women cannot be forced to marry anyone without their consent: "You are **forbidden to inherit women against their will"** (*Quran 4:19*). The Quran **orders husbands:** "Live with them on a footing of kindness and equity" (*Quran 4:19*).

**9a. Marriage by force: Bible:** "If brothers dwell together, and one of them dies and has no son, the wife of the dead shall not be married outside of the family to a stranger; her husband's brother shall go into her, and take her as his wife. (*Deuteronomy 25:5*)

**9b. Quran:** She can't be forced to marry. Even if parents, relatives, and everyone agree, and she does not, marriage can't happen: "You are forbidden to inherit women against their will" (*Quran 4:19*)

**10a. If he refuses? Bible:** "And if the man does not wish to take his brother's wife then his brother's wife shall go up to the gate of the elders, and say, "My husband's brother refuses to perpetuate his brother's name in Israel. Then the elders of his city shall call him. And if he persists, then his brother's wife shall go up to him in the presence of the elders, and pull his sandal off his foot, and spit in his face; and shall say: So it shall be done to the man who does not build up his brother's house. And the name of his house shall be called in Israel: '<u>The house of him that had his sandal pulled off</u>.' (*Deuteronomy 25:7*).

**10b. Quran**: There is **no** forced marriage in Islam………. (*Quran 4:19*)

**11a. Bible**: "After he left Hebron, David took more concubines and wives in Jerusalem, and more sons and daughters were born to him." (*2 Samuel 5:13*). He (Solomon) had 700 wives of royal birth and 300 concubines..." (*1 Kings 11:3*).

**11b. Quran**: "If you fear that you shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if you fear that you shall not be able to deal justly (with them), **then**

**only one...** to prevent you from doing injustice." (*Quran 4:3*). The Quran came down at a time when the culture allowed for multiple wives; it **limited** the number to four.

**12a. Bible**: "Do not take your wife's sister as a rival wife and have sexual relations with her while your wife is living." (*Leviticus 18:18*).

**12b. Quran**: "Prohibited to you (for marriage) are: - your mothers, daughters, sisters...and two sisters in wedlock at one and the same time..." (*Quran 4:23*).

**13a. Property Rights**: English common law: "all real property which a wife held at the time of marriage became a possession of the husband" (Encyclopedia V29, p108). Married women's property act of England was passed in 1870 (Ref. 25-p8). France made woman eligible to contract in 1938, however the wife was still required to secure her husband's permission before she could dispose her private property (Ref. 25-p 21). Widows and sisters do not inherit at all. Daughters can inherit only if their deceased father had <u>no sons</u>. (*Numbers 27:1-11*).

**13b. Islamic law** Recognizes women's right to her money, real estate, or other properties. She has full rights to buy, sell, or lease any or all of her properties (Ref. 25-p 21). Women have the right to inheritance (*Quran 4:7*). Her share is hers and no one can make any claim on it (Ref. 25 - P22).

**14a. Bible**: "Say to the Israelites, 'If a man dies and leaves no son, turn his inheritance over to his daughter...'" (*Numbers 27:8*).

**14b. Quran**: "From what is left by parents and those nearest related there is a share for men **and** a share for women, whether the property be small or large, -a determinate share." (*Quran 4:7*).

**15a. Status of Mother: Bible:** Jesus addressed his mother a "woman": "And when they wanted wine, the mother of Jesus saith unto him, 'They have no wine'. Jesus saith unto her, **Woman, what have I to do with thee?** Mine hour is not yet come" (*John 2:3-4*).

**15b. In Islam kindness to parents is considered next to worship of God:** "your lord has decreed that you worship none save Him, and that you be **kind to your parents**" (*Quran 17:23*). Muhammad (P) said: **"Paradise is at the feet of the mother"** (Muhammad (P), Ref. 22-p 80). A man asked Muhammad (P): 'whom should I honor most?' The prophet replied: ***'Your mother'***. 'And who comes next?' Asked the man. The prophet replied: ***'Your mother'***. 'And who comes next?' Asked the man. The prophet replied: ***'Your mother'***. 'And who comes next?' Asked the man. The prophet replied: ***'Your father'*** " (Muhammad (P)).

**16a. Bible**: "When a woman has her regular flow of blood, the impurity of her monthly period will last seven days, and anyone who touches her will be unclean till evening. Anything she lies on during her

period will be unclean, and anything she sits on will be unclean. Whoever touches her bed must wash his clothes and bathe with water, and he will be unclean till evening. Whether it is the bed or anything she was sitting on, when anyone touches it, he will be unclean till evening." (*Leviticus 15:19-23*).

**16b. Quran**: Ali asked Mohammed if when a man and a woman make love and their clothes stick to them from the sweat of their bodies, or if a woman has her period and her clothes stick to her body, are the clothes considered unclean? Muhammad (P) replied: "No, the uncleanness is **only** in the semen and the blood itself."

**17a. Bible**: "Do not approach a woman to have sexual relations during the uncleanness of her monthly period." (*Leviticus 18:19*).

**17b. Quran**: "They ask you concerning women's period. Say: They are a hurt and a pollution: so keep away (making love) from women during their period, and do not approach them until they are clean..." (*Quran 2:222*).

**18a. Postpartum: Bible**: "...if a woman has **conceived** seed, and born a **man** child: then she shall be unclean **7 days**...but if she bear a **maid** child, then she shall be unclean **14 days**.."(*Leviticus 12:2-5*)

**18b. Quran**: "To God belongs the dominion of the heavens and the earth…He bestows female children to whomever He wills and bestows male children to whomever He wills. (*Quran 42:49*). "He who is involved in bringing up daughters, and accords benevolent treatment towards them, **they** (the daughters) will be **protection for him against Hell-Fire**." (Muhammed).

**19a. Bible**: "…Every man who prays or prophesies with his head covered dishonors his head...If a woman does not cover her head, she should have her hair cut off; and if it is a disgrace for a woman to have her hair cut or shaved off, she should cover her head" (*1 Corinthians 11:3-6*)". "I also want women to dress modestly, with decency and propriety, <u>not with braided hair</u> or gold or pearls or expensive clothes, but with good deeds, appropriate for women who profess to worship God"(*1 Tim. 2:9-10*)

**19b. Quran**: "O Prophet! Tell… the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known and not molested..." (*Quran 33:59*). ...They (believing women) should not display their beauty and ornaments except what (ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women...or small children..." (*Quran 24:31*).

**20a. Bible**: "..Anyone who divorces his wife and marries another woman commits adultery against her. And if she divorces her husband and marries another man, she commits adultery." (*Mark 10:11-12*).

**20b. Quran**: "O Prophet! When you do divorce women, divorce them at their prescribed periods, and count (accurately) their prescribed periods: and fear God your Lord..." (*Quran 65:1*). "If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an **amicable** settlement between themselves; and such settlement is best" (*Quran 4:128*)

**21a. Bible**: "...who marries the divorced woman commits adultery." (*Matthew 5:32*). 'The woman he (the priest) marries must be a virgin. He must not marry a widow, a divorced woman, or a woman defiled by prostitution, but only a virgin from his own people."' (*Leviticus 21:13-4*).

**21b. Quran**: "If any of you die and leave widows behind, they shall wait concerning themselves 4 months and 10 days: when they have fulfilled their term, there is no blame on you (marrying widows) if they dispose of themselves in a just and reasonable manner..." (*Quran 2:234*). Most of the wives of Muhammad (P) were widowed, old, poor, and with nobody to take care of them.

**22a. Bible**: "Then he (Jesus) went down to Nazareth with them (his parents) and was obedient to them..." (*Luke 2:51*). "For Moses (P) said, 'Honor your father and your mother,' and, 'anyone who curses his father or mother must be put to death." (*Mark 7:10*).

**22b. Quran**: "He (God) has made me (Jesus) kind to my mother, and not overbearing or miserable." (*Quran 19:32*). "And We have enjoined on man (to be good) to his parents: in travail (pains of childbirth) upon travail his mother bore him, and in two years was his weaning: (hear the command), "Show gratitude to Me and to your parents: to Me is (your final) Goal." (*Quran 31:14*)

**23a. After intercourse: Bible:** If a man has an emission of semen, he shall bathe his whole body in water, and be unclean until the evening. Every garment and every skin on which the semen comes shall be washed with water, and be unclean until the evening. (*Leviticus 15:16, 18*)

**23b**: **Quran**: If he/she takes a bath where the whole body is cleaned with water, then he/she is clean: no need to wait till evening, no need to wash garments if not wet by semen. Intercourse is **not** viewed as an evil or dirty act in Islam; rather it is **encouraged between spouses** and incorporated into the religion itself.

The Bible did **not** give the status that women in Christian countries reached today. It was achieved through long struggle and sacrifices on the part of women themselves and only when the society ***needed*** her contribution and work, especially during the two world wars (Ref. 25-

P26). Even then, when one looks into the positions the women hold in business and political offices, the salary they receive, the sexual harassment they endure, the exploitation of women by the society for physical pleasure and promotion of business, 'equal rights' of women are not fully reached. She is bought (at a price), made to do things to satisfy the desires of the society and then sold to the adulterous "civilized" world, all in the name of progress, equal rights, women's liberation, economic freedom, commercial progress, and personal lifestyle.

### E12B: Special Status and Responsibility of Women in Islam

1. Women are exempted from obligatory daily prayers during their monthly periods and 40 days after childbirth. Islam allows the woman to rest and care for her health first. They are also exempted during pregnancy and nursing a child if there is any threat to her health or to her baby.
2. Friday congregational prayer is mandatory for men but optional for woman.
3. Women have the full rights to her "Mahr", **a marriage gift,** and such ownership does **not** transfer to her husband or father. The marriage gift symbolizes man's respect, love and affection for the woman he is going to marry (Ref. 25-P17). The Quran says: "When you divorce a woman, do not take back anything that you have given her (however great it may be)" (*Quran 4:20*).
4. Islam emphasizes the importance of taking counsel and mutual agreement in family decisions: "If they (husband and wife) decide ... by mutual consent and (after) due consultation, there is no blame on them" (*Quran 2:233*).
5. **Protection of woman's honor:** The Quran says: "And those who launch a charge against chaste women, and not produce **four witnesses**, flog them with eighty stripes and reject their evidence ever after" (*Quran 24:4*). When a spouse is accused and no witness is presented, the witness of the woman to defend her honor and chastity is greater than the witness of the male accuser (*Quran 24:6-9*). Clearly Islam protects (**even legally**) women, even if there is a doubt about her innocence.
6. **Quran says:** "Say to the believing men that they should **lower their gaze and guard their modesty:** that will make for greater purity for them: ...And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw veils over their bosom and not display their beauty except to their husbands, their fathers ..." (*Quran 24:30-31*). Women in Islam are **respected for their minds, not their bodies!**

7. Islam declared women and men equal in most aspects and **complementary** in the remaining.
8. Islam condemned pre-Islamic practices degrading and oppressing women, such as burying daughters, etc.
9. The same injunctions and prohibitions of Islam equally apply to **both** sexes.
10. Islam gave women the right to accept or reject a marriage proposal free from pressure, and by mutual agreement to specify in the marriage contract that she has the **right to divorce**.
11. Islam does **not** require women to change their names at marriage; in fact, a woman should keep her father's last name in order to always maintain her identity. She is **not** the property of her husband!
12. Islam enjoins sound morality in thinking, behavior and appearance. Dress fashions and social patterns that reduce woman to a sex object and exploit her as such are **not acceptable** to Islam.
13. Islam protects the family and condemns the betrayal of marital fidelity. It recognizes only one type of family: husband and wife united by authentic marriage contract.
14. Both men and women have **equal right** to seek an end to an **unsuccessful marriage.** To protect from hasty decision out of temporary emotional stress, certain steps and waiting periods are observed (Ref. 25-P19). She bears no obligation to spend from her property on her husband or family, even if she works. She bears no financial responsibility to maintain her children.
15. If divorced, she may also get alimony from her ex-husband.
16. Islam gave women right of inheritance and the right of individual independent ownership unhampered by the father, husband, brother, son, or anyone else.
17. There is no law in Islam that forbids women to seek employment. In fact, a woman named Khadija employed Muhammad (P).
18. **Advise of Muhammad (P)**: "You have certain rights over your women, but **they also have rights over you**...do treat your women well and be kind to them for they are your partners and committed helpers" (Muhammad (P)'s last sermon).
    - **"Best of you are .....kindest with your wives"** (Ref. 25-pl8).
    - **"It is the generous who are good to women**, and it is the wicked who insults them" (Ref. 25-p21).
    - "Heaven is at the feet of mothers" (Muhammad (P)).
    - Islam equally demands the observance of chastity and moral standards from **both men and women**. "Women are the siblings of men" (Muhammad (P)).
19. "For Muslim...believing men **and women**, for devout men **and women**, for true men **and women**, for men **and women** who are patient, for men **and women** who humble themselves, for men **and**

**women** who give in charity, for men **and women** who fast, for men **and women** who guard their chastity, and for men **and women** who engage much in God's praise- For **them all** has God prepared **forgiveness and great reward**" (*Quran 33:35*).

20. "The believers, **men and women**, are protectors, one of another: they enjoin what is just, and forbid what is evil, they observe regular prayers, practice regular charity, and obey God and His Messenger. On them will God pour His Mercy: for God is Exalted in power, Wise" (*Quran 9:71*).
21. "And their Lord answered them: Truly I will never cause to be lost the work of any of you, **Be you a male or female**, you are members one of another" (*Quran 3:195*).
22. "…whoever works a righteous deed -**whether man or woman**- and is a believer- such will enter the Garden of bliss". (*Quran 40:40*)
23. "Whoever works righteousness, **man or woman**, and has faith, verily to him/her we will give a new life that is good and pure, and we will bestow on such their reward according to the best of their actions" (*Quran 16:97*).

The Quranic view of women is no different than that of men. Both are God's creatures whose sublime goal on earth is to worship their Lord, do righteous deeds, and avoid evil and they, *both*, will be assessed accordingly. The Quran **never** mentions that the woman is the devil's gateway or that she is a deceiver by nature. Also, The Quran never mentions that man is God's image; it states that all men and all women are his creatures. According to the Quran, a woman's role on earth is not limited only to childbirth. She is required to do as many good deeds as any other man is required to do. God has created some women so pious that the Quran has instructed **all the believers**, women **as well as men,** to follow the example of those ideal women such as the Virgin Mary.

## E12C: Polygamy

1. Polygamy is a very ancient practice found in many human societies. The Bible did not condemn polygamy. King Solomon is said to have had 700 wives and 300 concubines (*1 Kings 11:3*). King David is said to have had many wives and concubines (*2 Samuel 5:13*). The Mormons have allowed and practiced polygamy in the USA even today. Later regulations fixed the number of wives to 18 for kings and 4 for an ordinary man. Monogamy was introduced into Christianity at the time of Paul when many revisions took place in Christianity. This was done in order for the church to conform to the Greco-Roman culture where men were monogamous but owned many slaves to use. In the western society many times when relations are strained, the husband simply deserts his wife. Then he cohabits with a prostitute or other immoral women without marriage under the name of 'common law'. Three kinds of polygamy are practiced in western societies:

- Serial polygamy, that is, marriage, divorce, marriage, divorce, and so on any number of times;
- A man married to one woman but having and supporting one or more girlfriends (extramarital affairs);
- An unmarried man with a number of girlfriends at the same time.

2. The Quran, contrary to the Bible, **limited** the maximum number of wives to 4 under the strict condition of treating the wives equally and justly. The Quran has "tolerated" or "allowed" polygamy because there are places and times in which there are compelling social and moral reasons for polygamy. The issue of polygamy in Islam cannot be understood apart from community obligations towards orphans and widows. Islam as a universal religion suitable for all places and all times could not ignore these compelling obligations. It has to be added that polygamy in Islam is a matter of **mutual consent**. No one can force a woman to marry a married man. Besides, the wife has the right to stipulate (in marriage contract) that her husband must not marry any other woman as a second wife.
3. Wars cause the number of women to greatly exceed the number of men. The society has so many practices that exploit and suppress women. The truth is that monogamy protects men, allowing them to "play around" without responsibility. Easy birth control and easy legal abortion has opened the door of illicit sex with women who have been lured into the so-called 'sexual revolution'. But **the woman** is still the one who suffers the trauma of abortion and the side effects of the birth control methods. Taking aside the plagues of venereal disease, herpes and AIDS, the male continues to enjoy himself free of worry. Men are the ones protected by monogamy while women continue to be victims of men's desires. Polygamy is opposed by the male dominated society because it would force men to face up to responsibility and fidelity.
4. **In Islam polygamy is allowed, but under special circumstances and with strict conditions.** This is why most of the Muslims you meet are strictly monogamous. Mohammed (P) was married to one woman, Khadijah, for 25 years. It was only after her death when he had reached the age of 50 that he entered into other marriages to promote friendships, create alliances or to be an example of some lesson to the community; also to show the Muslims how to treat their spouses under different conditions of life. The Prophet (P) was given inspiration from God about how to deal with multiple marriages and the difficulties encountered therein. It is not an easy matter for a man to handle two wives, two families, and two households and still be just between the two. The bottom line in the marriage relationship is good morality and happiness, creating a just and cohesive society where the needs of men and women are well taken care. The Western society, which permits free sex between 'consenting' adults, has given

rise to an abundance of irresponsible sexual relationships, an abundance of "fatherless" children, many unmarried teenage mothers; all becoming, among many things, a burden on the country's welfare system. In part, such an undesirable welfare burden has given rise to bloated budget, which even an economically powerful country like the United States cannot accommodate. **Artificially created monogamy** has become a factor in ruining the family structure, and the social, economic and political systems of the country. Muhammad (P) directed Muslims to get married or observe patience until one gets married. Mohammed (P) said: "Young men, those of you who can support a wife should marry, for it keeps you from looking at strange women and preserves you from immorality; but those who cannot should devote themselves to fasting, for it is a means of suppressing sexual desire."

5. It is of interest to note that many non-Muslims as well as Muslim countries in the world today have outlawed polygamy. Taking a second wife, even with free consent of the first wife, is a violation of the law. On the other hand, cheating on the wife, without her knowledge or consent, is perfectly legitimate as far as the law is concerned! What is the legal wisdom behind such a contradiction? Is the law designed to reward deception and punish honesty?

### E12D: The Veil

1. The West sees the veil/head cover as the greatest symbol of women's oppression and servitude. It is well known that Catholic Nuns have been covering their heads for hundreds of years. St. Paul in the New Testament said about the veil: If a woman does not cover her head, she should have her hair cut off; and if it is a disgrace for a woman to have her hair cut off or shaved off, she should cover her head. A man ought not to cover his head, since he is the image and glory of God; but the woman is the glory of man. For man did not come from woman, but woman from man; neither was man created for woman, but woman for man. For this reason... the woman ought to have a sign of authority on her head" (*I Corinthians 11:3-10*).
2. **Islam did not invent the head cover**. However, Islam *did* endorse it. The Quran says: "Say to the believing men that they should lower their gaze and guard their modesty...And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what ordinarily appear thereof; that they should draw their veils over their bosoms...." (*Quran 24:30,31*).
3. Modesty is prescribed to protect women from molestation or simply, modesty is protection. Thus, the only purpose of the veil in Islam is protection. The Islamic veil is only a sign of modesty with the

purpose of protecting all women. The Islamic philosophy is that it is always better to be safe than sorry. Quran is so concerned with protecting women's bodies and reputations that a man who dares to falsely accuse a woman of unchastity will be severely punished: "And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations) - Flog them with 80 stripes; and reject their evidence ever after: for such men are wicked transgressors" (*Quran 24:4*)

## E13: How much do people know about Muhammad (P)?

Muhammad (P) was a direct descendent of Abraham (P) through his son Ishmael. He was born on Monday the 12th of the month of Rabiul Awal which corresponds to **August 29, 570**. He received the first message from God through angel Gibrael at the age of 40 in Makka. After that he spent 10 years in Makka and 13 years in Madina to preach Islam; at the age of 63 years he died in Madina. He was unlettered (could not read or write). During these 23 years, the Quran was revealed for mankind. Its original copy in its original Arabic language still exits in Istanbul, Turkey and Tashkent, Uzbekistan. Muslims have been using the same Quran throughout the world since its revelation. Muhammad (P) was a normal person with families, children, and grandchildren, trust worthy even among his enemies, administrator, fought against enemies, lead the nation, communicated with different nations and sent peace missions, etc. He is the <u>last messenger</u> from God till the last day of this world and his prophethood was for the <u>entire world</u>. Here are some of his sayings:

1. **<u>On God</u>:** He was the most devout in worship to God: "The Prophet used to stand in prayer until his feet became swollen and cracked. He was then asked: 'Hasn't God forgiven you that which is before you and that which is behind you?' He (Muhammad) replied: 'Should I not be a thankful servant?' "
2. **<u>On Life</u>:** Muhammad (P) had a very simple life with minimum worldly possessions. His wife Aisha said: "...we saw three crescents in two months and no fire (for cooking) used to be lit in the houses of Muhammad (P). Someone asked, "Then what was used to sustain you?" Aisha said, "(These two): dates and water." "If I had gold equal to the mountain of Uhud, it would not please me that any of it should remain with me after three nights (i.e. I would spend all of it in God's name) except what I would keep for repaying debts."
3. **<u>On People</u>:** He would joke with his companions, sit and talk with them, and play with their children. "I have never seen anyone who smiled more continuously than Muhammad (P)"
   (Reported by a companion of the Prophet).
4. **<u>On His Family and Children</u>:** Aisha, his wife said: "He would patch his garments and sole his sandals," She was once asked: "How was he

with his family?", she responded: "He was in the service of his family until it was time for prayer, at which time he would go and pray".

5. **On Generosity, Clemency and Conduct:** "The most Perfect believer in respect of faith is he who is best of them in manners."
6. **On Parents:** A man came to Muhammad (P) and said, "O God's Messenger! Who is the most deserving person of my good companion -ship?" The Prophet said, "Your mother." The man said, "Who is next?" The Prophet said, "Your mother." The man said, "Who is next?" The Prophet said, "Your mother." The man asked for the fourth time, "Who is next?" The Prophet said, "Your father."
7. **On Boundaries of the Religion (humbling himself):** "Do not over-praise me as the Christians over-praised (Jesus) the son of Mary. For I am only His servant, so say: 'God's servant and Messenger' "
8. **On General Mercy:** "A man had laid down his sheep (to slaughter) and then he went about sharpening his knife. Upon seeing this, Muhammad (P) rebuked him saying: 'Do you want to kill it twice? Wouldn't it have been better for you to sharpen your knife before laying it down?' " Also, Muhammad (P) said: 'Pay the worker his (due) wages before his sweat dries'.

## E13A: Some famous Quotes about Muhammad (P)

1. The Encyclopedia Britannica states: ".... a mass of detail in the early sources show that (Muhammad) was an honest and upright man who had gained the respect and loyalty of others who were like-wise honest and upright men." (Vol. 12)
2. George Bernard Shaw (British philosopher) said about him: "He must be called the Savior of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it much needed peace and happiness." (The Genuine Islam, Singapore, Vol. 1, No. 8, 1936).
3. Gandhi says in Young India: "I wanted to know the best of one who holds today's undisputed sway over the hearts of millions of mankind.... I became more than convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the **Prophet,** the scrupulous regard for his pledges, his intense devotion to this friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission..."
4. Michael H. Hart in his recently published book on the ranking of the 100 most influential men in history writes: "My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious

Persons In History, M.H. Hart, New York, 1978, p.33).

### E14: The Rational Choice

We are raised in the family of our birth and are led to believe that the religion of our family is the best. We believe, follow, and die with this belief, most of us not knowing much about other faiths. It is quite possible that we were born in families with wrong religious faiths. When we attain maturity we should study the different religions, compare them, and then make a **rational choice**. Abraham did not follow his parent's religion. "Abraham was not a Jew nor Christian; but an upright Muslim." (*Quran 3:67*). All children are born in Islam. Muhammad (P) said, "Each child is born in a state of "Fitra", then his parents make him a Jew, Christian or a Zoroastrian...". **Islam is the final religion of mankind till the last day of this world**. God said in Quran: "We have sent you (Muhammad (P) as a mercy for all nations" (*Quran 21:107*). "I (God) have perfected your religion for you, completed my favor upon you, and have chosen for you Islam as your religion" (*Quran 5:3*).

1. Many times the non-Muslim clergies ask their people not to read Islamic literature. Sometimes they even advise them not to discuss religion with Muslims, because they fear that the foundations of their own faith are probably not sound. What kind of faith do they have that it can shatter merely by reading about Islam or talking to a Muslim? Muslims say: "Read about as many religions as possible, including Islam. You will find the TRUTH in the Quran". They are sure of the Truth and are not afraid to read and compare other religions.
2. Non-Muslims often say that Islam spread by 'the sword'. This is not true. In fact, there is no mention of the word 'SWORD' in the whole Quran. God says: "Let there be no compulsion in religion"(*Quran 2:256*). No Muslim army went to Indonesia. Only a few preachers went there to deliver the message. Today it is the largest Muslim country. There is not a single TV or Radio Station or a national newspaper owned or controlled by the Muslims in the USA. The media constantly airs negative programs and publishes texts against Islam and Muslims using billions of dollars. However, these same news medias report that Islam is the fastest growing religion in USA and Europe. More people become Muslims than all the other religious combined together. These include priests, pastors, bishops, doctors, engineers, writers, businessmen, scholars, scientists, social celebrities, people in jail, and 'ordinary' people including a large percentage of WOMEN. There is no Muslim army occupying the USA or Europe, forcing people "by the sword" to embrace Islam. In fact, there are Muslims in every profession including the US Army, Navy, and Muslim Chaplains. Muslim communities are growing fast in every

city with over 4,000 mosques in USA and Canada alone. Muslims are contributing in every field along with others and living peacefully in every society. When people come across Islam and see the truth and beauty in it, they become surprised. Their time-old bias against Islam and Muslims, created and nurtured by the clergies and the media, become shattered. They start reading about religions. Very soon they find out that truth lies in the QURAN. It is the force of this truth that convinces people to accept ISLAM.

## E15: Where Do You Stand?

1. You have seen how different religions were changed, deviated, and distorted from the **Truth** of the original message for various reasons. At the same time anyone who sincerely wanted to find the TRUTH, did find the truth in ISLAM. That is why: Islam is the fastest growing religion in the world. The Truth will **always** prevail as it did time and again. We accept changes everyday to improve and do things in better ways. The US Constitution was written by the founding fathers of the great nation over 200 years ago. Today there are 26 important **Amendments**. God sent different religions at different times and at different places through different Prophets and gradually modified the religion to **suit the needs of mankind**. Islam, being the **latest revelation**, addresses all issues for an individual, family, community, state, and the entire world. It has a solution for any problem on the planet. Islam is **A Complete Code of Life.**
2. Our stay in this world is short (0-120 years maximum); God only knows when the end of this world will come (actually anytime); The Day of Judgment (one day is equal to 50,000 years) is coming soon, and each human being will face God and receive the consequences of his/her deeds forever whether he/she is prepared or not. We came to this world **without choice**; we have to depart **without choice**. But we **have the choice** to find the **truth**, act on it, and be prepared for the eternal life. You will have this choice until death arrives. **You need to make this decision that will decide your DESTINY**.
3. **Where do you stand?** Whether you are a **Hindu, Jew, Buddhist, Christian, Atheist, Communist, Socialist or ANY human on earth**: THE CHOICE IS YOURS. You can see the TRUTH in ISLAM, the Final Religion from the SAME GOD of Moses and Jesus. Islam is the final religion for mankind at this time till the Day of Judgment. When the truth arrives in front of you (**as it did just now**), you should **ACCEPT IT** immediately as Abraham did. God said that human beings are His best creation equipped with best sensors to find the best of everything. Let us find the latest and complete revelations of God: **ISLAM.**

## E16: Testimonials: A Wave of Conversion into Islam

Since the events of 9/11, Islam has come under intense scrutiny, and as a result people are converting to Islam in greater numbers. Here is a list of number of fascinating news reports, articles, and individual testimonies on this phenomenon before and after:

1. **Islam Converts by the Thousands, Drawn Before and After Attacks**: A must-read story by Jodi Wilgoren, The New York Times [10/25/01] http://thetruereligion.org/afterattack.htm
2. **A Wave of Conversion to Islam in the U.S. Following September 11** - CAIR reports **34,000 conversions in 3 months since 9/11** [12/01/01] http://thetruereligion.org/convertwave.htm
3. **Rome's envoy to Saudi Arabia Converts to Islam** [11/26/01] http://thetruereligion.org/italianenvoy.htm
4. **More in Hawaii turn to Islam** [11/26/01] http://thetruereligion.org/hawaii.htm
5. "**Allah Came Knocking At My Heart**" by Giles Whittell, The Times. Reports a surge in conversions to Islam since September 11, especially among highly educated, affluent, young white Britons [1/8/02] http://thetruereligion.org/ukconverts.htm
6. **Islam gains Hispanic adherents in Hudson** [2/3/02] http://thetruereligion.org/hispanic.htm
7. **Islam's Female Converts by Priya Malhotra**, Newsday.com. **"Islam represents the beautiful, traditional, grounded and authentic**." - Marcia Hermansen, Professor of Islamic Studies at Loyola University, Chicago, USA [2/19/02] http://thetruereligion.org/femaleconverts.htm
8. **From Christianity to Islam: A Journey of Faith** by Tara Dooley, *Chicago Tribune*. http://thetruereligion.org/journeyfaith.htm
9. **Why British Women are turning to Islam** - Article from *The Times* (London). http://thetruereligion.org/britwomen.htm
10. **From a Bathing Suit to Hijab** by Christine Hauser, *Islamic Voice*. http://thetruereligion.org/bathing.htm
11. **Former US Model Overwhelmed by Muslim Pilgrimage.** http://thetruereligion.org/modelhajj.htm
12. **Muslim Women in Japan** - *Japan Times*. http://www.islamzine.com/new-muslims/japan.html
13. **Small wave of Latinos feel draw of Islam** - *Christian Science Monitor*. http://www.csmonitor.com/durable/1999/08/19/fp17s1-csm.shtml
14. **Converts in Kuwait - From Skirts to Abayas** by Sarah McBride, *Kuwait Times*. http://www.muslim-answers.org/con-kwt.htm
15. **A World Where Womanhood Reigns Supreme (The Seeds of My Own Re-evaluations)** by Mary Walker for the BBC. http://www.muslim-answers.org/marywalk.htm

16. **To the Sanctity of Makkah** by Fozail Aqdas Ghazali, *Saudi Gazette* - How Rudolph Lewis, a former United States Air Force man, discovered Islam whilst working in Saudi Arabia. http://www.islamicvoice.com/march.99/embraced.htm
17. Muslim faithful are fighting myths that grew out of 9/11 by Andrea Robinson, The Miami Herald [2/21/02] http://thetruereligion.org/fightingmyths.htm
18. Americans in Mecca say Sept 11 Deepened Faith [2/23/02] http://thetruereligion.org/americansfaith.htm
19. **The new face of Islam** by Nick Compton, *The Evening Standard*. Roger, a **British Physician** [3/27/02] http://thetruereligion.org/newface.htm
20. Testimony of Christopher Bohar - A former Satanist (and Christian for some time) from Pennsylvania, USA, was prompted by the tragic events of September 11th to undertake a serious study of Islam: "**I learned that Islam is not a religion of violence or terrorism but a religion of understanding, peace, love, and harmony with God and others**" [3/27/02] http://thetruereligion.org/bohar.htm
21. **Mum, I've decided I want to follow Allah** - Western women are turning to Islam in rapidly increasing numbers. Kay Jardine of *The Herald* [3/19/02] http://thetruereligion.org/mum.htm
22. **"I couldn't be a Muslim! I was American and white!"** - Aminah Assilmi - a former Christian. Faced with losing her husband, children, job, and friends this brave sister never gave up her faith in God and the Truth - and ultimately was rewarded when many members of her family also embraced Islam! http://thetruereligion.org/aminah.htm
23. **"In Islam I found all that was true, good and beautiful and that** which gives meaning and direction to human life (and death)" - Maryam Jameelah (formerly Margeret Marcus) - a well-known writer and convert from Judaism. http://thetruereligion.org/mjameelah.htm
24. **The Best Way to Live and Die** - A touching booklet by (Yahya) Donald W. Flood, an American of Christian upbringing, describing his gradual realization of the solution to 'The Purpose of Life Puzzle' http://thetruereligion.org/bestway.htm
25. **The Bible Led Me to Islam** - Abdul Malik LeBlanc embarked on a serious study of the Bible, which led him to realize the truth of Islam. http://thetruereligion.org/leblanc.htm
26. **I Had Not Gone Shopping for a New Religion** by Michael Wolfe. An American writer and traveler from a Christian/Jewish background recounts his journey to Islam. http://thetruereligion.org/wolfe.htm

27. Abdullah al-Faruq - Formerly Kenneth L. Jenkins, **Minister and elder of the Pentecostal Church**. http://thetruereligion.org/priests.htm#abdullah
28. Viacheslav Polosin - **Former Archpriest of the Russian Orthodox Church**. http://thetruereligion.org/priests.htm#polosin
29. Khadijah 'Sue' Watson - **Former pastor, missionary, professor. Master's degree in Divinity**. http://thetruereligion.org/priests.htm#sue
30. Abraham Khalil - **Former Egyptian Coptic priest**. http://thetruereligion.org/priests.htm#khalil
31. Anonymous Female Missionary - **Former Catholic Missionary.** http://thetruereligion.org/priests.htm#missionary
32. Martin John Mwaipopo - **Former Lutheran Archbishop**. http://thetruereligion.org/priests.htm#mwaipopo
33. Raphael - **Former Jehovah's Witness minister**. http://thetruereligion.org/priests.htm#raphael
34. George Anthony - **Former Catholic priest.** http://thetruereligion.org/priests.htm#anthony
35. Dr. Gary Miller (Abdul-Ahad Omar) - **Former Missionary**. http://thetruereligion.org/priests.htm#miller
36. Testimony of Dr. Jerald F. Dirks, **a Former Minister (Deacon) of the United Methodist Church**. He holds a Master's degree in Divinity from Harvard University and a Doctorate in Psychology from the University of Denver. Author of The Cross and the Crescent: An Interfaith Dialogue between Christianity and Islam. He has published over 60 articles in the field of clinical psychology. http://thetruereligion.org/priests.htm#dirks

### E16A: Testimonies of Women Who have Embraced Islam

**Did you Know that nearly 4 out of 5 converts into Islam in the USA are WOMEN! Here are some reasons....** http://thetruereligion.org

| Name | Home | Prior Belief | Notes/Quotes |
|---|---|---|---|
| Akifah Baxter | FL, USA | Christian | **"I felt like all along I had been a Muslim"**. |
| Amal | USA | Catholic | **"The trinity was a lingering concern for me."** |
| American | USA | Catholic | **"I am a 17 year old Caucasian American girl.."** |

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| Amina | Canada | Christian | **"When Islam is practiced, it is a beautiful sight"** |
| Amina Mosler | Germany | Christian | **"God guides whom He pleases to the right path"** |
| Aminah Assilmi | USA | Christian | **"I couldn't be a Muslim! I was American and white!"** |
| Anja | Germany | Christian | **A complete book on her journey to Islam. Also in** Deutsch |
| Asiya Abd Al Zahir | Australia | Christian | **"..the only religion I have ever been completely sure of.."** |
| C. Huda Dodge | USA | Catholic/ Presbyterian | **"..I am truly happy and at peace.."** |
| Celine Ludic | | Catholic | **"..I now wear Hijab and I am very happy.."** |
| Chahida Zanabi | Norway | Christian | **"..I found a belief that Jesus died illogical and unjust".** |
| Dani | USA | Catholic/Buddhist/Pent. | **"..I just knew that there is only ONE GOD"** |
| Deanne | Australia | Christian | **"Muslim girls that were somehow more liberated than I felt"** |
| Elizabeth | | Catholic | **"Islam was the missing piece in my life"** |
| Erin/Sumaya | | Christian | **"I was amazed at the scientific knowledge in the Qur'an"** |
| Evangeline Do | Canada | Protestant | **United Church of Canada. See the Vietnamese Muslims'** |
| eye | | Jehovah's Witness | **"And everyday I thank Allah for letting me find Islam"** |
| Fathima | South Africa | Pentecostal | **"I turned to Allah and finally I found peace and tranquility"** |
| Fathima Ranshiz | Philippines | Christian | **"Listening to recitation of .. Quran I used to enjoy a kind of solace"** |
| Former Missionary | Africa | Catholic | **She was formerly a missionary ! A revealing testimony !** |
| Gabriela Pruneda | TX, USA | Catholic | **"I never thought I would myself become a Muslim some day"** |
| Helena | Sweden | Protestant | **"I was fed all the propaganda through mass media.."** |
| Hudda Droll | USA | | **"I cried and I cried, thanking God for this precious gift.."** |

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| Iman | | Lutheran | **"It didn't take long for me to convert.."** |
| Indrani | Singapore | Hindu | **Indrana and her husband share their touching story.** |
| Jade | Canada | Catholic | **"I began to realize the many contradictions of the Catholic religion"** |
| Jamilah | | 7th Day Adventist | **"I had .. intentions of converting Muslims and I became converted"** |
| Jemima Goldsmith | UK | Jewish | **Daughter of billionaire Sir James Goldsmith** |
| Jenni Rauhala | Finland | Christian | **Her website about Islam, in Finnish** |
| Jewellee | USA | | **"..the best thing I ever did in my life and I never looked back"** |
| Joanne Richards | CA, USA | Catholic | **"..embracing Islam has been the single greatest gift ever.."** |
| Kareema | MI, USA | Christian | **"Why would God create himself in human form and die?"** |
| Karen Flamiano | USA | Catholic | **"If Jesus is God, then why did he have a conversation with God"** |
| Dr. Kari Ann Owen | USA | | **"I began to look .. to Islamic culture for moral guidance"** |
| Karima | | Secular Humanist | **"..I have found the door to spiritual and intellectual freedom"** |
| Karimah | | Southern Baptist | **"..one never actually heard the whole Bible - only select verses"** |
| Kathy | Canada | Atheist | **"I was once a happy 'speculative atheist'"** |
| Khadija | Ireland | Catholic background | **"I felt really sure that there is no God but Allah"** |
| Khadija | Philippines | Catholic | **"Teresita converted to Islam? What got into her?"** |
| Khadijah | | Catholic | **"I am a better person today and I have faith in my Allah"** |
| Khadijah Watson | Now Saudi Arabia | Christian | **Former pastor, missionary, professor. Master's Degree in Divinity** |
| Lara | Canada | None | **"I find Islam ever-more fascinating, and I enjoy living as** |

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|---|---|---|---|
| | | | **a Muslima"** |
| Laure | France | Buddhist | **"I was afraid to be seriously wounded"** |
| Leila Raffin | Paris, France | Catholic | **"Islam has a very bad image in non-muslim countries.."** |
| Lori | OH, USA | Christian | **"If Jesus was God then how could Jesus (God) die on the cross?"** |
| Lyla | CA, USA | Quaker background | **"I felt so peaceful and happy"** |
| Madonna Johnson | | Christian | **"..all of my turmoil and anxiety was gone.."** |
| Mahasin | | Jehovah's Witness | **"..we would knock on doors on Satuarday mornings.."** |
| Mahmuda | Australia | Catholic | **"..I had always been a Muslim without being aware of it"** |
| Malaak | VA, USA | Christian | **"I knew that *the things in the Qur'an had to be from Allah"*** |
| Mary Abdalla | MA, USA | Catholic | **"I was determined to find something wrong with Islam".** |
| Maryam | Egypt, USA | Catholic/ Buddhism | **"There is no more conflict within, because I have come home"** |
| Maryam bint Noel | Australia, UK | Baha'i Faith | **"I began to find Baha'i theology to be not quite honest".** |
| Maryam Jameelah | USA/ Pakistan | Jew | **Formerly Margaret Marcus. Well known writer. Letter to her parents** |
| Mavis B. Jolly | UK | Church of England | **"..influenced by the usual condemnation .. I picked on polygamy"** |
| Melanie | TX, USA | Christian | **"..my heart screamed that this is the missing piece to the puzzle!"** |
| Michelle | USA | Catholic (Jewish) | **"I wish all mankind could come to know the truth of Islam"** |
| Monica | Ecuador/ USA | Catholic | **"Islam, in contrast to Catholicism, seemed very pure"** |
| Muslim Sister | USA | Christian | **"You're American? Oh, your husband must be from the Middle East"** |
| Noor | UK | Hindu | **Insights into Women in Islam vs. Women in Hinduism** |

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|---|---|---|---|
| Nur Habiba | | Christian | **"I am now 15 and wearing hijab and niqaab, subahaanallah"** |
| Phreddie | USA | Christian | **"I studied Islam quietly, on my own, in secret, for two years"** |
| Rehana | USA | Southern Baptist | **"I found the hijab very liberating"** |
| Rosalina | Philippines | | **"I am now on the right path of life"** |
| Rukaiya | Japan | None | **"Islam was simple and logical .. never against human conscience"** |
| Ruqayyah | USA | Christian | **".. Islam doesn't teach that Jesus was crucified"** |
| Ruqqayah | | Baptist/ Catholic | **"how can three be one and the same? "** |
| S.S. Lai | Brunei/ UK | | **Chinese idolatry/ancestor worship** |
| Safiyah Johnson | WI, USA | Christian | **"After 48 hours I knew .. that I had found what I had searched for"** |
| Sara | | Christian | **"reading [truth about Jesus] was like having a light bulb turned on"** |
| Shakira Graham | CA, USA | Christian Reformed | **"I thought Islam was oppressive to women and .. terrorists"** |
| Shannon | | Christian | **".. viewing Jesus as a Prophet .. makes a lot more sense"** |
| Shariffa Carlo | USA | Christian | **Some articles by this sister, on various aspects of Islam** |
| Sharon Canaan | TX, USA | Christian | **"why do I have to go through Jesus?"** |
| Shellie Perreault | MI, USA | Christian | **"I tried .. to find a valid argument for Christianity but I couldn't.."** |
| Sigrún Valsdóttir | Iceland | Evangelical Lutheran | **Her homepage about Islam** |
| Sophie Jenkins | UK | Catholic/ Protestant | **"I was so angry, when I saw a Muslim woman in the street..."** |
| Sumaiya (Kristin) | USA | Catholic background | **"Accepting Islam was like an awakening of my spirit, my mind.."** |
| Summaya | Canada | | **"[Islam] is widely assumed to be prejudicial to [women]"** |

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|---|---|---|---|
| Themise Cruz | USA | Christian | **"They think that we are fundamentalists or terrorists"** |
| Tena | Canada | Anglican | **"My husband read Qu'ran and then shortly after converted"** |
| Tina | IL, USA | Protestant | **"I thank Allah (swt) every day for guiding me.."** |
| Um Kalthum | | | **"I wear my hijab everywhere & no one makes me feel bad"** |
| Um Luqman | USA | Catholic | **"Jesus (P) made sense to me as being a Prophet"** |
| Vera Ferrell | GA, USA | | **"My husband should be the only man to gaze upon my body.."** |
| Yoko | Japan | | **"My mother wept and asked me to reconsider"** |
| Zaakira | | Christian | **"I can't explain how good I feel on the inside as well as the outside"** |
| Zahirah | | Catholic | **3 of her siblings also embraced Islam !** |
| Zahra Cox | | Christian | **"I feel so fortunate and blessed to have been guided "** |
| Zahida | USA | Christian | **"Allah guided me to the path of righteousness"** |
| Zainab | USA | Christian | **"No a guy did not convert me". An ex-Sunday School teacher** |
| Zakiyyah | Australia | | **"..That one experience of salat [prayer] had a profound effect"** |
| Zehra | | Christian | **"Allah had made the perfect religion, and I'd found it"** |

## E17: Conclusions

1. **Islam is a religion for peace**: "And dispute not with the People of the Book (the Jews and the Christians), except in the best way, unless it be with those of them who do wrong; and say: "We believe in the Revelation which has come down to us and in that which came down to you. Our God and your God is One (Allah); and it is to Him we submit (in Islam)." (*Quran 29:46*)
2. This day, I have perfected your religion for you, completed My favor upon you, have chosen for you Islam as your religion. (*Quran 5:3*).
3. Abu Ayub Al-Ansari narrated that a man came to the Prophet (P) and said, "Direct me to a deed, which draws me near to Paradise and takes me away from the Fire (of Hell)." Upon this he (the Prophet) said, "You worship Allah and never associate anything with Him, establish prayer, and pay *Zakat*, and do good to your kin." When he turned his back, Allah's Messenger remarked, "If he adheres to what he has been ordered to do, he would enter Paradise." (*Muslim*)
4. Narrated Abu Hurairah I said, "O Allah's Messenger (P)! Who will be the luckiest person who will gain your intercession on the day of Resurrection?" Allah's Messenger said, "O Abu Hurairah! I have thought that none will ask me about it before you as I know your eagerness to (learn) the *Hadith*. The luckiest person who will have my intercession on the Day of Resurrection will be one who said sincerely from (the bottom of) his heart, *La iliha illallah* (None has the right to be worshipped but Allah" (*Bukhari*)
5. Narrated Abu Hurairah that Allah's Messenger (P) said, "By Him in Whose Hand is the life of Muhammad, he amongst the community of Jews or Christians hears about me; but does not affirm his belief in that with which I have been sent (i.e., Islam) and dies in his state (of disbelief), he shall be but one of the denizens of Hell-Fire."(*Muslim*)
6. Narrated Abu Said Al-Khudri that Allah's Messenger (P) said, "If a person embraces Islam sincerely, then Allah shall forgive all his past sins. And after that starts the settlement of accounts. The reward of his good deeds will be 10-700 times for each good deed and an evil deed will be recorded as it is unless Allah forgives it." (*Bukhari*)
7. Islam is the only way of life for attaining peace, prosperity and ultimate success in this world and in the Hereafter. Unfortunately, many people do not know Islam. As Islam is meant for all mankind, we must do *Da'wah* to both Muslims and non-Muslims for the pleasure of Allah according to the Quran and the *Sunnah*. When we follow the Quran and the *Sunnah, we* develop the best characteristics and manners that make us successful Dayee. This will help us to propagate Islam with wisdom and beautiful preaching in the most humane, professional and diplomatic approach possible. We should make clear to non-Muslims that in Islam there is no compulsion in

religion as Islam is the absolute Truth that stands clear from all false religions. Our role is only to convey the universal Message of Allah and invite them to Islam. Muslim philanthropists, professionals, scholars, and different Muslim groups who have the abilities, means and resources must extend their sincere help and cooperation to support Da'wah activities based on the Quran and the *Sunnah* for the pleasure of Allah.

### E18: Informative websites on...

**Islam:** http://www.islamfortoday.com/converts.htm
http://www.sultan.org; http://www.jews-for-allah.org/
http://islamicity.com/multimedia/radio/; http://thetruereligion.org
http://alharamain.org/english/truth-seeker.htm
http://www.islam-guide.com/; http://www.it-is-truth.org/Index.shtml

**Family/Women/Children:**
http://al-usrah.net/; http://troid.org/new/sisters/sistersnet.htm
http://www.muslimmom.com/
http://islamweb.net/english/family/kids/kids.htm

**Professional/Scientist:**
http://www.islamicmedicine.org/amazing.htm
http://www.science4islam.com/; http://islamicity.com/science/
http://sultan.org/articles/QScience.html
http://islamweb.net/english/quran/miracalous/miracalous.htm
http://www.muslimtents.com/muslimguide/1-Science.html
http://www.it-is-truth.org/Index.shtml
salam.muslimsonline.com/~islamawe/Quran/Science/scientists.html

**Comparative Religion/Educational:**
http://islamicity.com/multimedia/radio/ch200/
http://www.jamaat.net/deedat.htm; http://www.ahmed-deedat.co.za/

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19. Muhammad in World Scriptures, Dr. Abdul Huq Vidyarthi; Adam Publishers.
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21. What the Bible says about Muhammad, Ahmed Deedat, S. Africa.
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24. Bishya Nabi, Golam Mustafa; Ahmad Publishing House, Dhaka.
25. Status of Woman in Islam, Dr. Jamal Badawi; Halifax, Canada
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## A Message For All Dayees...

Allah (ﷻ) says to give Da'wah with Hekmat/Wisdom (Quran 16:125). Rasul (ﷺ) said to propagate even if you know one ayat of Quran (Bukhari). Therefore, it is obligatory for each of the followers of Muhammad (ﷺ) (Last Messenger) to become a Dayee and give Da'wah whenever and wherever possible. This book was compiled with various etiquette of Da'wah; stories of the sacrifices of Sahabas; various virtues of Amals from Quran and Hadith to use during Bayan, Taleem; structures of different Bayans; various information to organize and coordinate Da'wah activities worldwide, and how to interact with non-Muslims to relate or convey correct information on Islam. All these should help a Dayee to do Da'wah effectively and with positive results. Since Da'wah is a continuous effort, and is considered as sadqa-e-zaria and is highly rewarded by Allah (ﷻ), it should be learned and done with proper care with easy understanding to benefit all. *Hekmat of Da'wah has no limits* and it should be presented in such a way so that ***each*** can feel s/he ***can do*** it.

Our life in this world is very short. It can stop at any time no matter how busy we are and whether we are prepared for it or not. As a Dayee, each of us can get the ***highest rewards*** from Allah (ﷻ) through Da'wah as the Sahabas (رضي الله عنهم) did. Da'wah is a collective effort. It is important more then ever to understand all the etiquette, logistics, and Hekmat to do an effective job individually, collectively, and at the same time to continuously prepare and guide others to do the same. Details of each action are elaborated thoroughly step by step so that every Muslim can clearly understand and do it.

Da'wah is a Teamwork. Building a team with the correct attitude, information and responsibility can make a big difference in the outcome. All etiquette should be discussed again and again so each of us can do it correctly. We should always keep the orders of Allah (ﷻ) and the sunnat of Rasul (ﷺ) in mind while doing Da'wah. In order to maintain the importance of Da'wah and do it completely for the sake of Allah (ﷻ), much motivation, training, and encouragement is needed. May Allah (ﷻ) accept all of us for this noble effort and make us big winners in the life hereafter.


Library of Congress Catalog Number: 2002093031
ISBN: 0-9668190-6-3